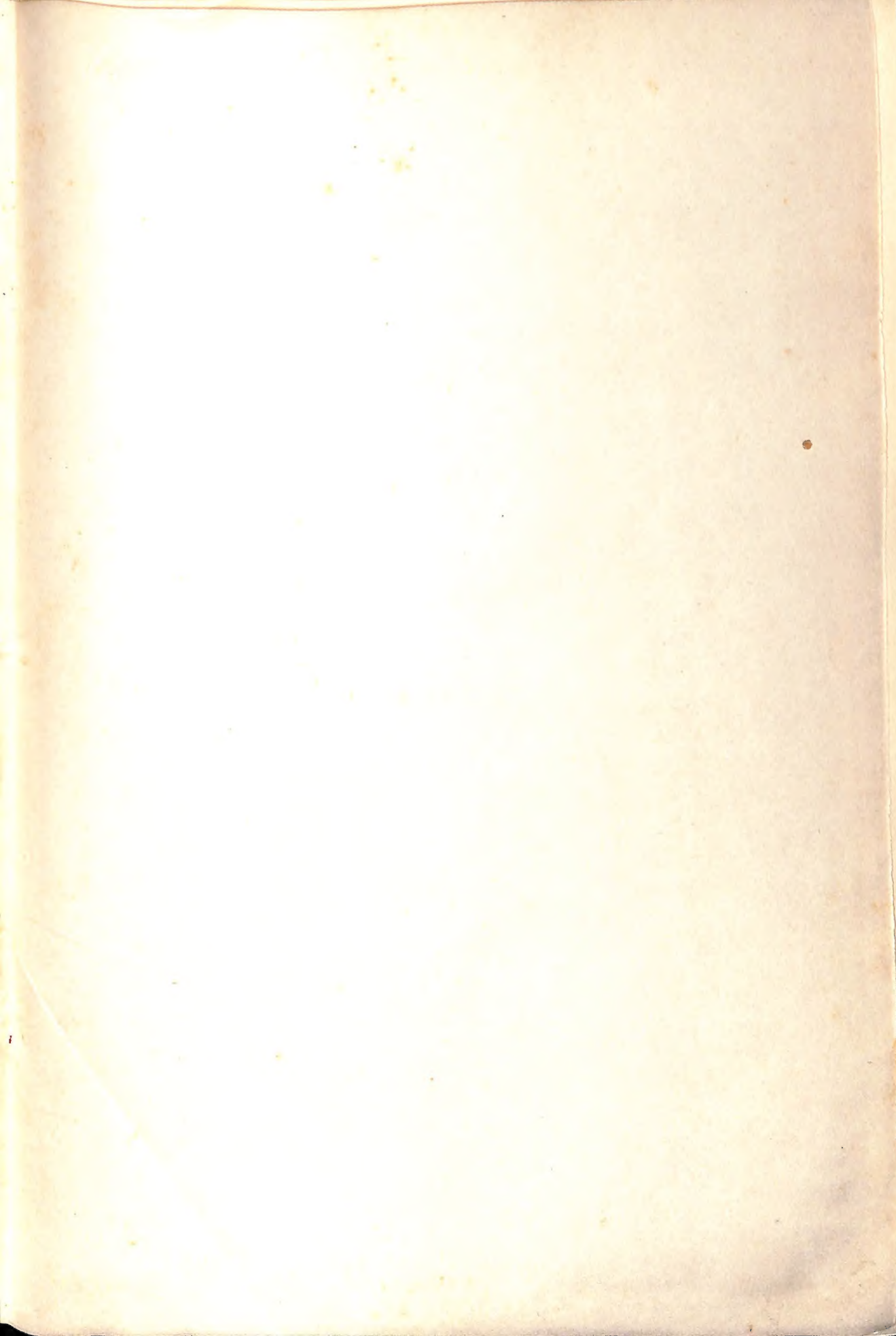




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Gowns in Jesus
Bella Cooke

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GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXV.

From January, 1885, to July, 1885.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS:

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SERMON.

PERFECT LOVE.

BY REV. BISHOP WILLIAM TAYLOR.

WILLIAMANTIC CAMP GROUND, CONNECTICUT, AUG. 22, 1884.

(Reported for the Guide.)

TEXT.—“And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.” 1 John 4: 16-17.



LOVE is the essential nature of God, pervading all His attributes and antagonizing none. I dwell in the air, and the air dwells in me. I am filled with all the fulness of the atmosphere, that is fifty miles deep. I do not inhale it all, but all that constitutes the atmosphere dwells in me, and as much of it as I can utilize. In like manner the soul may be filled with all the fulness of God. It cannot contain all of God, but it can be filled. As the body is sustained by dwelling in the air and having the air in it, the soul is sustained by dwelling in God and having God fill it. This atmosphere permeates everything. Even the icebergs and the solid granite contain the same air that we breathe. And God penetrates everything but the heart of man. Sin hermetically seals some souls against God. Nothing else can exclude Him.

Love is not the result of a direct volition. We do not love anything by trying. Love is the result of an acquaintance with a loveable being. Union with God reveals His loveableness, and we fall desperately in love with Him. People do not reason themselves into love, but when they get into right relations love goes out spontaneously.

There is a broad distinction to be made

between what God has wrought for the race and the state of our affections. There are those who say that no *change* is wrought in us, but as soon as we believe, God's righteousness is *imputed* to us. I once heard a man teaching this doctrine. He said, "I am sinning daily but it is not imputed to me; it is not set to my account." I said to him, "According to this theory the Lord Jesus cannot get sin out of you but has to cloak you over so as to smuggle you into the kingdom under a cloak, covering up your sins. Now God's word tells me that nothing impure can enter heaven. You say that you are full of sin. There is nothing pure about you but the robe of Christ's righteousness which covers you. If this is so, when you die this pure robe will be taken up to heaven where it belongs, and you will go below where you belong." This text and all God's word goes to show that the love of every one of us must be made perfect. It is not an imputed love but an imparted love. He in whom this love is made perfect will have boldness in the day of judgment. If so he need have no fear of any other day.

This union with God involves two conditions—*submission* and *faith*. It recognizes all the needs of the soul and accepts Christ as meeting those needs. There must be perfect submission and consecration. Here the question meets us, What is the difference between the submission of the penitent sinner and the perfect consecration of the intelligent believer? The difference is not in principle but in certain facts. As a penitent sinner I saw myself fallen and ruined. There were ten thousand death penalties against me. My life and everything I had was forfeited. What had I to consecrate?

Many years ago an eminent man was convicted of murder and sentenced to be hanged. When he found that he must die, he sent for his lawyer and told him he wanted to execute a will. The at-

torney reminded him that he had no power to do this. He was legally dead. His citizenship, his property and all legal rights had been forfeited with his life. So the fallen, condemned sinner has forfeited all rights and can only surrender without conditions.

When one thus surrenders and receives Christ the Judge does for him what no human judge can do. No human judge can *fully* acquit a man. God advertises to do this: to justify him—make him to stand before the law acquitted. None but God can know when this justification takes place. He alone knows when the soul submits, and He will not keep that soul waiting. When one consents to part with whatever is wrong and do whatever is right, God the Father acquits that soul. Do you ask, how shall I know that I am acquitted? Thank God He has arranged for that. No man, no angel can tell you. You cannot read it in the book. You can read of corresponding cases, but you want to be assured of the decision in heaven's courts to-day. And when the Father acquits and pardons you will know it by His unerring Spirit. The Spirit is an essential part of the Godhead. The Father will send forth the Spirit of His Son crying, "Abba! Father!" "Abba" is the Syriac for father, just as "Padre" is the Italian and "Baba" is the Hindoo, and "Papa" is the English expression that the children use. The Spirit of His Son cries, "Abba!" We do not have to learn a new language in order to say Father. The Spirit of God puts it into our hearts. This is not done by proxy. "The Spirit itself beareth witness with our spirit." Then we are "children of God;" restored to citizenship and to heirship. All legal rights are restored. Now the question comes what offering shall I bring to God? All my restored rights I can present to Him. I was spiritually dead; now I am alive and can consecrate myself a living sacrifice to God.

The leading motive of the sinner is to get away from the guilt of his sins, as, under the old dispensation, the manslayer fled to the city of refuge. He did not go there because he was charmed with the law or the Governor. But the avenger was after him. This was his only way to escape death. So the sinner takes refuge in Christ. The moral standard for all human beings is found in the ten commandments. To the believer is given a new commandment—love, fulfilling all the ten. The decalogue expresses our legal relations to God and each other. The new commandment begins where the ten stop, and measures infinitely above the legal line. Jesus establishes as the measure of this love His own love for us. "Love one another as I have loved you." To understand the measure of this love we must know the riches and honor and glory He had with the Father before He came to earth. "Though He was rich, for your sakes He became poor." He forfeited no rights but consecrated all His rights that He might save us. So we forfeit no rights but consecrate all to subserve the cause of God. He lay down His life. We ought to lay down our lives upon the same altar of human redemption. His sacrifice was atoning. Ours is to become a co-operative agency for the salvation of men. The business of His life was to save lost human beings. We give ourselves to secure the salvation of our fellows.

There is no legal claim upon a preacher more than upon other men to labor for souls. On the other hand such labor is no work of supererogation, giving one special merit. He simply makes common cause with Jesus, to the extent of sacrificing all that Jesus asks of Him. Ordinarily an actual complete sacrifice is not required. There are special cases when all must be literally given up, even life itself. And yet one who makes such a consecration is not dead. He finds it pay a hundred fold in this life, with the

prospect of an eternal reward in the future. No man is so free as one thus wholly given up to work for God and humanity. I did not seek the position to which the Church has called me; but when it came I did not feel sorry. I am the freest man in the world. I could not have been a bishop with the limitations and restrictions that are upon the regular bishops. Now I am in a position with no limitations. I am the freest man alive.

I know of no higher type of such consecration than that involved in the work that is now opening to us in Africa. In this is offered the privilege of self-sacrifice. First we thought we could find no place for ladies in this field. When some offered themselves I said to them, "All I can give you is the opportunity to do and die. If you die we will dig a hole in the ground and give you a Christian burial, and mourn, and sing, and shout. For pay you will take the bond of the King and Jesus Christ for security. So you have no need to fear." Men have made a consecration like this for their country. Many a brave fellow gave up everything for the sake of dying and having his name spelled wrong in the papers, and having his friends fail of a pension after he was gone. Shall not one give himself to this grand service for God and souls and leave the results with the Master?

All law expresses the relation of the subjects to the law-giver; sets forth the duties, the resources, and the sphere of action. The moral law brings out these facts in the *legal* zone. The *gospel* zone is that of the new commandment of "perfect love." It is bounded on the south by the northern boundary of the legal zone, but it stretches across all the grand possibilities of development and achievement to glory itself. It includes a great many varieties of temperature and circumstances, but it has the sunshine of God's smile all the way through.

Mr. Wesley speaks of three stations on

the way of salvation: "Pardon, Holiness, and Heaven." Pardon is on the boundary line between these two zones. There the sinner is delivered from the guilt he has incurred under the law and translated into the kingdom of God's dear Son. He is told to "go and sin no more." From this point, it is not a long distance to the zone of perfect love—the station of holiness. The thief on the cross passed both stations in a very short time. Then the apostles were in a desperate state. Forty days after the death of Jesus they were asking, "Wilt thou at this time restore the kingdom?" You see they were thinking about government appointments. Here they were in error. They had a wrong theory which the Lord Jesus had not been able to get out of their minds. They expected a temporal kingdom and government appointments for themselves. At the time of the crucifixion all these hopes were blighted. When Jesus rose again their hopes revived, and again they wanted the appointments. Now, the thief on the cross learned two things. His sins and the Saviour; his need and God's supply. He made a clean sweep through the celestial glory. He was going out of the world and had no need or thought of a temporal kingdom. He thought only of the possibilities of the grace of God. He was the only real, true believer up to that time. His only chance to have the witness of acceptance was in that dark hour. He had no good works to plead. He had been convicted of stealing. He acknowledged his guilt and admitted that he suffered justly. Yet in that hour when the faith of the apostles was eclipsed, he was justified freely and sanctified wholly, and the last we see of him he is on his upward flight to be with Jesus in the Paradise of God.

Ordinarily the second station is reached later. The first great craving of the soul, burdened with sorrow for sin, is to be happy. Then it begins singing the "Sweet by and bye." After a while it

falls into temptation. And is again dreadfully unhappy. It is placed under guard and goes back over the line into the legal zone. Seeing its blunder, it returns in deep contrition to the Saviour and He forgives. More kind and tender than the mother who lifts her child out of the mud-hole, into which his waywardness has plunged him, and washes him from his defilement, Jesus forgives and restores the wanderer.

The trouble with too many is they get into the habit of vacillation. Whole lives are spent in sinning and repenting. I heard of a minister who said he lived in Grumbling Alley. That must be very near the legal line. After awhile he moved up to the Mount of Holiness on Hallelujah Avenue. Perhaps some of you are grumbling about the ministers and injuring their influence with the people. There are those who seem to grumble about everything. Nothing suits them and they are forever unhappy. If any of you live on Grumbling Alley let me entreat you at once strike your tents and move up on Hallelujah Avenue.

One feature of this line of perfect love is that of walking in the light. The secret of this walking is in maintaining right relations to God, in prompt and joyous obedience on the higher line of self sacrifice for the good of others. Nothing can be more reasonable than this. Such devotion is often required of a soldier. The commander of an army called a captain, and pointing to a bridge which they had just passed over, he said, "Unless we blow up that bridge the enemy will be upon us. The man that blows it up will lose his life; will you do it?" "Leave that to me," was the response. He did it and died. One can make such sacrifices for his country, and yet the country, the government, the administration of affairs, is only partly right. To do, to sacrifice, to die for the Government that can never be wrong, for the interests to which Christ devoted His life, is always wise.

The union between God and the believer is typified by that of the bridegroom and the bride. It rests in mutual confidence and love. The man tenders his hand, his heart, his home, waiting for the choice of his heart to answer, "yes," or "no." She answers "yes." They are joined in strongest, sweetest bonds. So he who is all love offers himself in the fulness of blessing to you and me. Gladly we respond and can say, "He is mine and I am His."

The angel Jehovah, after having secured a heart endued with intelligence and moral freedom as his temple, and put it in a good state of forwardness for his own residence, desires that it shall be thoroughly purified. He comes to cleanse it. He washes the heart and the figure is that of "fuller's soap." Then comes the smelting process. The Divine refiner does not put us in the fire and go away. He sits there and watches the process of burning up the dross. The pure gold will not depreciate. The spirit thoroughly consecrated, gladly and without reserve submitting to the process, finds a few hours accomplish it. That heart becomes "the habitation of God through the Spirit." It is constantly under His care and protection; the continual dwelling place of the Most High. This work of purifying and the indwelling of the Spirit make no change in the body. It has better care; it is a temple of God, and he who is conscious of this will not defile that temple. He will see to it that all nuisances, such as miserable tobacco, are removed. He will strive to keep the body in good condition. He will not overwork. He will allow one day in seven for rest. He will take seven or eight hours sleep every night. This work of perfect love does not destroy the senses, the appetites, or the affections. They are brought into obedience to God, the indwelling Spirit, through the exercise of the intelligence, conscience, reason and will. These bodies of ours are but animals—animals

of a very high order;—but this animal nature is to be kept under. We shall not be exempt from temptations or trials or tribulations. The greater the holiness the more of these we have to bear. God has not promised that we should be exempt from temptation but that there should be a way to escape. If you are not tempted much there is not much in you. The Lord sees that you cannot bear it and will not subject you to much trial. If you have great trials, coming without your fault, it is proof that the Master is fitting you for great work, and for a glorious place in heaven. Go on in the path of duty leaving all the consequences with Him.

Again, perfect love does not exempt one from involuntary mistakes. The farther one is from the line of holiness the more liability there is to mistakes. Along the line of perfect obedience this liability continually lessens; yet there will be mistakes of the head which do not necessarily affect the heart. There will be differences of opinion about dogmatic theology; but the nearer we move on this spiritual line of complete consecration and abiding faith and perfect love the more like God we shall be.

The sermon closed with a call to prayer to "Harrow in the truth." After a brief but precious season of devotion, Bishop Taylor read some letters from Africa, showing the needs of that field to which he has now gone. His own complete consecration to a life of self-sacrificing labor added to the impressiveness of this discourse.

I NEVER love those salamanders that are never well but when they are in the fire of contentions. I will rather suffer a thousand wrongs than offer one. I have always found that to strive with a superior, is injurious; with an equal, doubtful; with an inferior, sordid and base; with any, full of unquietness.

—*Bishop Hall.*

BIBLE BRIEFS—TWENTY-THIRD PSALM.

1. The Precious Relation.—"The Lord is my Shepherd," 1st verse. This Psalm is a beautiful study, especially for the Winter-time. Note here two things: 1st—The relation, "Shepherd;" this implies tenderness, watch-care, provision, defense. 2d—The one sustaining the relation, "The Lord." That heightens the declaration immeasurably. Infinite love, wisdom, and power, centre in Him, giving Him perfect adaptation to the relation designated.

Practical Inference.—If He is our Shepherd, we are His sheep, and should be gentle, docile, meek; and if the shearers come to fleece us, be dumb before them.

"TRY HOLINESS."

BY REV. I. E. PAGE.



HAT shall be done to make our life and work for Christ in the highest sense successful? Behind us lie the mistakes and failures of the past, only to be contemplated with shame and sorrowful regret; before us lies the future, with its possibilities of fruitfulness. God has made us to glorify Himself. Christ has redeemed us from the bondage of evil. The Holy Spirit dwells with us and in us, as the mainspring of all right purpose and conduct. How is it that there has been so much failure? We did not anticipate having such a retrospect when we first set out. We expected continuous, unhindered, joyful progress in the Divine life, when our hearts were glowing with the zeal of our first love. How is it, then, that so many, looking back, have to bewail a prospect in which the prominent features are:

"Sorrows, and sins, and doubts, and fears,
A howling wilderness?"

Perhaps the following will suggest an answer. A Wesleyan minister in England had been a few months in a circuit to which he had gone by invitation—the invitation being accepted mainly because he had heard much of the earnestness of

the people in that district. He was disappointed. Where he expected to find spirituality and active zeal, he was met by coldness and apathy. It seemed that the people looked for a revival during the winter months, and worked themselves up to a pitch of religious enthusiasm, and during the rest of the year resigned themselves in great measure to inaction. The minister's heart grew sad, and after many ineffectual endeavors to rouse the Church he became discouraged. "I have tried," he said in a letter to a friend, "nearly everything to bring about a better state of things, and am now about at my wits' end. Last night, however, while pondering over the state of matters, it came to my mind as if a voice spoke to me, '*Try Holiness*;' . . . get the people nearer to God, and lead them to seek a higher Christian life." Was he not right? We have tried many things. At one time all the cry was for organization; and it was thought that if all branches of Church economy and work were made orderly as a piece of mechanism the desired results would follow. Then it was said that if Gospel truth were only set forth with the ancient clearness and simplicity many would be saved. Again, revival modes have been resorted to and worked. Good has been done; but surely it is plain to-day that the whole question is not one of methods, but of *power*; the want everywhere is for the power of the Holy Ghost working from pure hearts and lives, manifestly, completely consecrated to the Saviour and His work among men. Is not the secret of success bound up in the call of God, "Be ye holy, for I am holy?" If the Church of Christ is to be, in fruitfulness, what her Lord designs her to be, she must turn her thoughts to the blessings bought for every believer by the precious blood of Christ.

"*Try holiness.*" It is a beautiful thing. It is the embodiment of "whatsoever things are true, whatsoever things are just, whatsoever things are pure, what-

soever things are of good report." To have the inward life purified from all tendencies to evil, to have the mind filled with clear celestial light, the affections glowing with loyalty to the Noblest and Highest, the will occupying the throne, but ruling only in subserviency to the will of God, the passions governed by the same law, the whole many-roomed temple filled with the glory of its Creator—this is holiness.

For the life to be brought into harmony with the Christ-life, evil tempers replaced by "the meekness and gentleness of Christ," the rule of selfishness broken and destroyed, self-aims gone, inconsistencies cleared away, and love becoming manifestly and practically the governing force of the conduct—this is holiness.

—Bows drawn at a venture hit in a way that astonishes ourselves, when God puts His own arrows on the string.—Havergal.

A SERVANT OF JESUS CHRIST.

BY REV. JOHN PARKER.

I am only a servant and, waiting to see
What is the pleasure of Jesus with me;
Waiting, or watching, or working, or rest,
For just what He wills is always the best.

I am only a servant, He carries the care,
He makes the provision, He gives me a share
In the toil of His kingdom, to work out His will,
His infinite goodness protects me from ill.

I am only a servant—He makes all the plan
For the work of my life, He tells me I can
Find all that I need in the smile of His love,
And all my work done, He will take me above.

I am only a servant—have nothing to fear,
Delighted to serve, I am waiting to hear
What next is my duty—a cross or a crown—
To bear any burden, or lay my life down.

I am glad in His service, I'll sing of His fame,
Cause many to trust in the strength of His name;
While others are sad, as with burdens oppres'd,
I welcome His burdens—His burdens bring rest


BIBLE BRIEFS—TWENTY-THIRD PSALM.

2. The Immutable Promise.—“I shall not want.” 1st verse. This implies not only the absence of want but the presence of supply. This good word of the Psalmist has unfailing guarantees. 1st. The character of The Shepherd. 2d. His own word, “I will not leave you comfortless.” 3d. His demonstrated love. The Good Shepherd giveth his life for the sheep. He has made the sacrifice. The “I shall not want” of the text is sealed with Christ’s own blood—it is the seal of immutability.

Practical Inference.—If we truly belong to The Good Shepherd’s flock, there is no ground for fear or alarm. Our changeless attitude, in sight of this promise should be that of trust.

“BELLA COOKE”—HER LIFE STORY.

BY MRS. S. A. LANKFORD PALMER.

 HE beautiful portrait of Bella Cooke adorns this number of *The Guide*. She has had a wonderful life. Her autobiography, under the title of “*RIFTED CLOUDS*,” has just been issued by our Publishing House.

My introduction to Mrs. Bella Cooke was at a social religious gathering of ladies in March, 1848. By her tears and expression of sadness my sympathies were moved, and on making inquiry, I learned that financial embarrassment was pressing heavily upon her. Her husband could find no employment, and her little children were in want. But by the aid of friends and the blessing of the Heavenly Father a happy change came to them; Mr. Cooke secured steady employment, and the family found a home in a pleasant cottage on the banks of the Hudson.

But still this doubting disciple was not happy; she cherished her griefs and was not able to cast her burden on her Lord. But in good time there was a wondrous change.

The reader will be pleased to learn the story. Only a few days after they were settled in their new home, this dear sorrow-stricken one called on me and to my great surprise said, “We cannot remain here.” In answer to my inquiry she said that she “could not endure the dashing of the waves upon the sandy beach.” On Mrs. Cooke’s passage to America, the mortal remains of the idol of her heart, her angel babe, as she called her, was buried in the deep, and every wave that dashed upon the shore seemed to open afresh the wound. I assured her that she would soon become accustomed to the waves and enjoy them as I did; but no, she replied that she could not; it seemed as if “every wave would go over her”—go they must. I felt a strong impression that there was some concealed reason for the haste to leave, and asked if there was not some need unsupplied to make them more comfortable, but with convulsive weeping she replied, “We have everything we need, but we cannot pay for them, and we cannot live upon strangers, ‘it’s enough to live upon one’s own people.’” In my effort to comfort the weeping one I said, you are not living upon strangers, your husband is at work and receives wages; with sobs she replied, “He gets his wages, but does not earn them.” Sympathy seemed unavailing; something must be done; it was cruel to try severity, but the sufferer must surrender or she would die.

She spoke often about her nervous body, her little children and feeble husband. I asked her if she left us where would she go; she did not know, but she could not stay here. I remarked, “The Lord has placed you here; if you take yourself out of His hands you may find more trouble.” She was reminded that the Lord had said, “Cast thy burden on the Lord and he shall sustain thee;” her reply was, “How can I, how can I cast this nervous body and little children on the Lord, I must care for them.” She was again reminded that He who com-

manded her to do so would give her the power; still she wept and wept, and could only repeat, "How can I?" Her friend feeling it was a desperate case, dared to say, "Mrs. Cooke, do you know that you are sinning against God. You are sinning against your husband; you are sinning against your children; you are bearing a burden which the Lord has commanded you to cast on Him; it will crush you, you will die, and it will be suicide; your husband will soon be without a mother for his children unless you cast this burden on the Lord; it must be possible, or it would not be commanded. The poet says—

"Is it possible that I
Can live and sin no more?
Lord, if on Thee I dare rely,
The faith shall bring the power."

We knelt to ask Divine aid, and the dear one, who had not yet been heard to acknowledge the sin of not casting her burden on the Lord, commenced her prayer (to the great joy of her friend) by saying, "Lord, is it possible that I can live and sin no more? Lord, help me to cast myself, my children, my all upon Thee; help me, Lord, to live and sin no more!" Deliverance came very soon; the precious one reached the sunlight of faith, and exclaimed, "I am Thine;—all the Lord's!" After giving thanks and raising from prayer, the first expression of the quieted spirit was, "All the Lord's, I have no poor nervous body, I have no husband, I have no children—all the Lord's, let Him do with us just what He pleases."

For thirty-six years since that day of gracious release have I had my eyes on this witness to the faithfulness of the living God. Her trust in her Heavenly Father has been beautiful. We have often heard her say that "Not one thing hath failed of all the good things the Lord spake—all are come to pass—not one thing hath failed." Tests of faith

have been many, but after these thirty-six years this child of God writes: "My Father gave me this promise when in my twenty-eighth year. I was left a widow that He should be a husband unto me, and has He not kept His promise? For in all these years He has never suffered me to ask a dollar for myself, and I have never been one dollar in debt."

The life of Bella Cooke is truly a life of faith, and believing that her testimony, as it is found in her journal and letters, will strengthen the hearts of many fearful ones in Zion, we ask for her offering a prayerful acceptance. The volume is published at the request of many friends. A few letters written by old friends were solicited and inserted by the editor, Rev. Joseph Pullman, in the belief that they will add to the interest and usefulness of the book. Its records were penned by their author amid much suffering, as she lay upon her couch. The kind reader may fail to find high literary merit in these pages, but he will not fail to find a touching tale of singular providences, of patient endurance and overcoming faith. In gratitude to the adorable Lord they were written as a sacrifice of praise, and on the wings of prayer they are sent forth, in the hope that they will prove a comfort to the children of sorrow, an inspiration to the workers for the King, and a blessing to many hearts.

MEASURE OF IMMORTALITY.—Who shall measure the existence of the human soul, or compute the years of the eternal God? It will not do to begin with any unit with which we are familiar. Take a line of figures sufficient to encircle this vast globe, multiply it by the number of particles that compose its bulk, multiply their product by the innumerable company of stars that shine in the concave of heaven; and though their sum should cover a surface a million times larger than our globe, and be beyond any human power of enumeration, they would express only an unrecognizable fraction of the years allotted to the human soul.

BIBLE BRIEFS—TWENTY-THIRD PSALM.

3. Rich Pastures. — "He maketh me to lie down in green pastures." 2nd verse. God's Word and ordinances are the green pastures of the Lord's flock. They are always green and fresh—never parched or eaten bare. They are ever full of nutritive qualities. They become nourishing to us by "faith." We may eat to the full and then lie down in them, enjoying undisturbed quiet, rest of mind, and consciousness of newly developed life. Those who have learned the richness and the fatness of these pastures of the Good Shepherd have no longing for the dry and unsatisfying provisions of this world.

Practical Inference.—If the provision for our spiritual sustenance be so rich and abundant none need cry, "O, my leanness, my leanness!"

THE REASONABLENESS OF FAITH.

BY REV. CHARLES W. L. CHRISTIEN.



SOME of the "gifts for men" which the Gospel offers are "reserved in heaven," and for them we must both trust and wait. But all the other portion of our inheritance is not to be hoped and waited for, but to be had in possession now. And God has chosen to make faith the one great condition on which these gifts are bestowed. He could have fixed any one out of ten thousand other conditions had He chosen. But He has fixed this. And it is His rule,—His unalterable rule that "he that believeth shall be saved." It rests upon God's sincerity. We must not forget that whatever is provided in the Gospel is so provided for us to enjoy, and for no other reason whatever. Because man needed "the heavenly gift," and because the infinite love of God desired it for him, the "Lamb of God" purchased it "with His own blood." And just as God shows His desire that we should partake of the blessings of earth by creating them and placing us where we can make them our own, so by providing the benefits of sal-

vation for us, He proclaims to the world that it is His wish that we should share them. It is no more presumption to think that we may realize all that Christ has made ready for us in the Gospel than it is to think that we may delight ourselves in the scent of the flowers which God has painted and made so fragrant, or the sights of loveliness with which He has crowded land and sea. God cannot be insincere. God means what He says and says it because He means it. Neither His threatenings nor His promises are vain words. And however great, however astonishing, however costly the good offered in the Gospel covenant, God means just that—all that—and nothing else than that.

Faith rests upon the wisdom of God. Why is the Gospel just what it is and nothing else? Because God made it what He intended it to be. It is not the revelation that the world might have expected. Such a thought of God would never, could never, have occurred to the human intellect. But knowing all things from the beginning, understanding "what was in man," seeing the world as it was, and is, and will be, He made the Gospel what it is, suiting man in all respects, both in the blessings it confers, and in the mode in which they are bestowed. Everything is the outcome of the Divine wisdom. We speak with reverence when we say, God knew what He was doing, and why He was doing it, when the Lamb was "foreordained before the foundation of the world."

Another foundation is the power of God. And the thought that this is simply and absolutely infinite is a tower of strength to the trusting heart. The Book seems never weary of dwelling upon the greatness of His might. The flowers of the field, the cattle on the hills, the waste of waters, and the garnished heavens are for ever singing of His almightiness. But "our Father" is as powerful to carry out His purposes in grace as in the realm of matter. If He can create and

then support the physical life, so He can the spiritual. If He can give us daily bread He is also to us "the Bread of life." If He can adapt all the forces of nature to the temporal well-being of man, so He can the resources of redemption to the eternal salvation of his soul. All the power of the All-Powerful is under contribution to fulfil the purposes of a redeeming God in the case of every soul that trusts.

The faithfulness of God to His own word of promise is a further ground of confidence. The provision of redemption is its own promise, and we might have thought that was sufficient encouragement to faith. But God, in His mercy, has superadded "exceeding great and precious promises." He has graciously, and with unutterable condescension, bound Himself by His own words. And thus, so to speak, He pledges the ineffable holiness of His nature to fulfil the request which a Scriptural faith presents at His throne. "God is not a man, that he should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" "If we believe not, yet He abideth faithful: He cannot deny Himself." We say of a frail, feeble mortal, "O, I can depend upon him perfectly."—He is too good a man to deceive me—which is saying, in other words, His moral character is my guarantee. And the holiness of God is the believer's guarantee. Kneeling before the mercy seat, asking for the fulfilment of God's richest promises, we can calmly and joyously "give thanks at the remembrance of His holiness"—holiness that cannot but make Him "the faithful and true witness."

But all the gifts of salvation coming to us, as they do, through the Atonement, the faith that claims them has the infinite merits of Christ's sacrifice on which to rest. The infinite merits, we say; for no more limit can be set to the efficacy of Christ's redeeming work than could

be placed to the Arm of Omnipotence. His worthiness atoned for the unworthiness of the "whole world." His merits avail to save all who, without any merit, "come unto God by Him." Just as His almightiness outran all the sufferings of those who came to Him, "with divers diseases and torments," and so could cure each one, so His merits are greater than our sins, and His blood can therefore "save to the uttermost," and "cleanse from *all* sin."

And behind and beneath the great atonement is that love of God, of which human tongues on earth will never tire of singing, and which the same voices shall find their constant theme of sweet delight in the great forevermore. That is the eternal spring from which the waters of salvation have flowed forth—that the sun from which the light of help and hope has streamed. I cannot read one word of promise in my New Testament without saying to myself, These lines are the outcome of a fathomless affection. The love which "endured the cross, despising the shame," wrote down the syllables in characters of blood. Death itself—but that a death of agony-untold, yea, all unknown, save to the wondrous Sufferer who endured it—was their purchase price. They are the breathings of a love such as only a God can feel. And what a resting place for the human heart!

Such, in few words, are some of the foundation stones on which the temple of our faith is built. And they are immoveable. God himself can never change. To change were to be no longer God. Amid all the mutations of the universe He is as far above change as His mysterious nature is above the creatures He has called into existence. And the Gospel remains and will remain the same in itself, and in its adaptation to the wants of man. "Jesus Christ, the same yesterday, and to-day, and forever"—and, therefore, Christianity the same all down the ages.

BIBLE BRIEFS—TWENTY-THIRD PSALM.

4. Gracious Leadings. — "He leadeth me beside the still waters." 2d vs. The sheep of the Good Shepherd are under His leadership, and how gracious it is! "He leadeth beside still waters." There are living, limpid waters, "the streams whereof make glad the City of God." There the people of God are refreshed, and in the strength thereof are enabled to pursue their heavenward journey. The consolations of God are not small with them—the joys of the Holy Ghost abound within them. Led in paths of righteousness, and into the work of righteousness, they have peace. Even outward turbulence is hushed into silence by the presence of the "Good Shepherd."


Practical Inference.—If such be His gracious leadings, we should keep near our Shepherd's side—follow where He leads.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

(It is our privilege to commence in the present number a series of papers from the pen of Anna Shipton, one of the most gifted writers of the period. They have not been published in this country, and we are sure will be highly appreciated by our readers.—ED.)

CONQUER BY LOVE.

ANY, into whose house salvation has entered, are saying, "How much shall we give of our substance, for the Lord's sake?" when they have yet to learn how much they can forgive for His sake.

It is easier to bestow half our possessions on the poor; to give tithes of all that we call our own; and to restore fourfold for that we have taken; than to stretch out the willing hand (seven times a day, if need be) to the offending brother: and yet "the long-suffering of the Lord is salvation."

We cannot love our enemies by looking at them, by enumerating our wrongs, by gauging our sufferings, inflicted of many; it is not thus that we shall fulfil the new commandment: it is by looking to Him who has forgiven us; O, how much more than we can possibly pardon in our worst enemies! It is by feeling the full and free forgiveness bought for us by the blood of the Lamb slain; it is

by the love of God shed abroad in our hearts that all enmity is cast out. The Christian has received freely, and freely he gives his enemies forgiveness.

Love and prayer are vessels that are never stranded; they will surely come back some day freighted with treasure, and with such a breath of the better land in their sails that none shall question that heavenly country whence they have returned.

O that almsgiving may never be straitened to gold, and silver, and precious stones! It is easier to give of hard coin than to heap the fuel of love upon those who resist, and hate, and misunderstand, and revile you! Easier to part with houses and land, and sometimes with household affections, than with the gratification of resentment. One whose ministry was richly blessed was asked for advice by a young man who sought to walk in the same path. He replied, "As to advice, I have none to give, except this: Toward all persons, at all times, and in all things, endeavor to win by love. Love is the universal conqueror. By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If we are only ready to serve our friends, even in their meanest and commonest requirements, like Him who washed the feet of His friends, we shall conciliate their regard, and greatly facilitate the advancement of truth in their souls."

There are few who have received the Holy Spirit, and taken up the cross, who have not found the foes of their own household the most appalling to meet, and the most dangerous to encounter. The opposition of the parent to whom submission in childhood has been given, of the brother, the sister, the wife, the husband, the familiar friend, who have bitterly resented the progress of Divine life in the soul, that sunders the earthly walk and companionship from them, all this is hard to bear; nevertheless, from such withhold not the pleasant sunshine of kind words and deeds. Let those

share them who neither appreciate you nor love you. Jesus did so; and "if ye love them that love you, what reward have ye?" "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "Saved by His life." The God of Heaven sends His sunshine and shower upon the just and the unjust, upon the evil and the good. It does not impoverish the bounty from whence it flows, and will still speak to some careless heart of Him. It may fall on the little seed which no human eye can behold; the thirsty ground is prepared for it; it may sparkle on the rock, or be lost to sight in the rivulet; it is the same sunbeam, the same rain of heaven. (Job 38: 26-27.)

I know how often I need to be reminded of this myself, by my many sorrowful failures, and by the blessing which has ever followed my endeavor to walk according to the "new commandment."

Kind words, and smiles, and little thoughtful services to the unloving and the unlovely may be counted as nothing, less than nothing, by the world; but they are costly in the sight of Him "who seeth not as man seeth." He beholds the blood of Jesus, the love of His dear Son, softening the heart hard as the nether millstone. He has heard the cry that ascended for patient forbearance, and has seen the inward glance on the Lamb slain, before which no evil thing can live. And many day by day cast these their mites into the hidden treasury; dear are they to Him whose name and essence is Love.

Who has not experienced the influence of a loving and beloved friend, when the jarred nerves and overstrained brain are revenging themselves by querulous retorts and fretful murmurs? Who does not remember the glance of love, the soft cool touch of some dear hand upon the aching, fevered brow, in those hours of soul-sickness? How unconsciously the silent tenderness soothes

the ruffled spirit, and stills the hasty words, or half-rejection of some kindly office! Well, if you can call Jesus "Friend," this is always yours to give and receive. Realize all a mother's love a thousandfold; add the tender wife's devotedness; the faithful sister's gentlest sympathy; the friend partaking of each, who has shared the deepest in your sorrows and your joys; and then, if you can do this, you have only the faintest shadow of that love that never changes nor grows cold.

The exercise of long-suffering may have the sympathy of Jesus only; the work of patience-perfecting may be sharp; the furnace fires may be heated beyond their wont; the self-denial to the will may be a keen wrestle of the flesh; but it is all known to Him.

A dear and suffering Christian friend of my own, on a bed of sickness which has now proved the portal of heaven, shrank for awhile from the prospect of prolonged anguish which opened before her. In the vision of the morning, as she lay in her bed, there appeared to her a minute crown, twined here and there with thorns, and by the side of this tiny ensign of the Saviour's deep abounding love lay another crown, composed wholly of thorns, large murderous spines, such as doubtless composed the wreath of painful mockery that bound the brow of the holy Son of God. "I thought," said my friend, "the angels might have brought it; for some one seemed to say, pointing to the large heavy crown, 'I wore this for thee; wear thou thine for Me.'" Meekly she bent her head, and wore the wreath; and now she has laid it by for the crown for which she waits.

Count not the scars of the thorns, nay, count them not scars, but mouldings of infinite beauty which shall show forth fairer in the temple of the Lord for each touch of the Master's hand. O, my friend, it is not an enemy that hath arisen in the night to spoil the great masterpiece. "LOVE DID IT!"

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Berean Holiness Lessons.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—PRIESTHOOD OF CHRIST.

CENTRAL THOUGHT.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1.

STATEMENT.—We purpose studying, for a few weeks, the "Priesthood of Christ" and the "Priesthood of Believers." We know of no book that makes a special treatment of these subjects. And yet we are impressed with the thought that they bear an important relation to the great subjects of blood atonement and Christian holiness. The first personal instituted type of Christ was a priest; this was Melchizedek. There were before *real* instituted types of His work, as sacrifices; and there were *moral* types of His person, as Adam, Abel, and Noah, which represented Him in sundry things; but the first person who was solemnly designed to teach and represent Him, by what He was and did, was a priest. And that which God taught herein was, that the foundation of all that the Lord Christ had to do in and for the Church was laid in His priestly office, whereby He made atonement and reconciliation for sin. Everything else that He doth is built on the supposition of His priesthood.

I. The Priesthood of Christ typified in the old and unfolded in the New Testament.

1. The first typical setting forth is that of *Blessing*. Gen. 14: 18-20. Melchizedek blessed Abraham. This was a part of the priest's office, to bless in the name of the Lord, forever. See the form of this blessing—Numb. 6: 23-26. Now, all this is a type of the priesthood of Christ. Psalms 110: 1-4. In verse 1-2

His office as Judge is signalized; in verse 3 His office as Sanctifier; and in verse 4 His office as Priest. See also Heb. 5: 1-10; 7: 1-28. All the promises of God are yea and Amen "in Him." He holds these stars in His right hand; He has held the great promise of eternal life for us since God gave it to Him for us before the world began, and every other is subincluded. Blessing is the first act of His priesthood.

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL THOUGHT.—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. 3: 1.

2. The second typical setting forth is that of *Presentation*. Ex. 28: 1, 4, 29. The bearing of the names of the sons of Israel on his heart is a symbol of intercession. This is an evident type of Christ, who has the name of every individual of His people engraven upon His heart, presenting them and all their several cases before the Father in heaven, and ever living, by His continual intercession, to apply the salvation which His sacrifice has purchased. See Heb. 9: 24; 7: 25; Rom. 8: 34; 1 John 2: 1.

(1). Hence we see the proof of Christ's ability to save to the uttermost. Heb. 7: 25. It is that He ever liveth to make intercession. One special end of His journey to heaven, and abode there, is, that He might be ever interceding for such supplies and succor of His Father as the exigencies of the saints call for. He that ordained Him a priest to die for sinners did not strip Him of His priestly garments (as Aaron) but appoints Him to ascend in them to heaven, where He sits a priest for ever by God's oath. If He is praying for you, will not the Father's answer of blessing be beyond anything you would ask for yourself? John 17: 20.

(2). Hence we are commanded to come boldly to the throne of grace. Heb. 4: 16. Because (a) we have "such an High Priest." Heb. 7: 26-27; 4: 14-15. Because (b) He is "a Priest upon His throne," ever living. Zech. 6: 12-13; Heb. 3: 1. Boldness and faith go together. It is always want of faith that is at the bottom of all fear. So, in order to come boldly, and ask largely, all we need is more faith in the Great High Priest who sits upon the throne of Grace.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL THOUGHT.—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.—Heb. 3: 1.

3. The third typical setting forth is that of *Atonement*. Aaron was appointed the first high priest. Once every year there was to be a great day of atonement. Ex. 30: 10. Then Aaron was to kill the sin-offering, Lev. 16: 7-10; 14-16, 20-22, 27. With this blood atonement was made for the sinful souls of the people. Lev. 17: 11; Heb. 9: 22. Now turn to the 9th chapter of Hebrews and see how St. Paul explains it. Jesus, as our High Priest, did not take the blood of goats, but His own blood; and with this He entered into the holy place and obtained eternal redemption for us. Heb. 13: 11-12. Then see the exhortation of the Apostle, Heb. 10: 19-22. Note (1), We may come “near;” not into the outer court of religious profession merely, but “into the Holiest” (a type of full sanctification), into the reality of most sacred nearness to our Lord. (2). “With boldness.” We must not shrink, nor fear, nor listen to any voice but God’s. (3). “By the blood of Jesus.” There is only one way of coming near or being made near, but that way is open for you, “by the blood of Jesus.” The moment you claim by faith the power of that precious blood; the moment you let your Great High Priest put it upon you, that moment “ye who sometimes were far off are made nigh by the blood of Christ.” Eph. 2: 13.

II. *The above is the order in which Priesthood is according to the mind of God; but the opposite order is that in which it is apprehended by man.*

We know that sin must *first* be put away, and the persons to be blessed must then be presented faultless, before blessing comes. Christ’s intercession is only for believers. Hence Abraham receives blessing and is strengthened for the conflict before him. Gen. 14: 21-24. Hence priesthood amongst Israel was given after they were redeemed by blood. Ex. 12, and Lev. 8. Hence in building the Tabernacle the priesthood begins after the brazen altar which is the type of the cross. Ex. 27: 1-8; 28: 1. Hence the intercession for the fig tree, which is a stand-

ing type of the Israelites and not of the Gentiles, of the believer and not the unbeliever. Luke 13: 6-9; Matt. 7: 16-20.

FOURTH WEEK.—LESSON IV.

(Continued.)

CENTRAL THOUGHT.—“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”—Heb. 3: 1.

III. *Christ now exercising the Priesthood of intercession and blessing, based upon His atonement, for those who trust Him.*

1. It is all powerful. Heb. 7: 25. This does not only mean that He is able to save out of the depth of need and misery and sin, and that He is able to save from the uttermost regions of distance and despair. It means all that, but more. It is not only bringing you up out of the horrible pit and miry clay (Psa. 40: 2), but setting your feet upon a rock and establishing your goings. It means that He is able to save unto all completeness, unto the total perfection of saving. Read verse 19 and 25 in immediate succession.

2. It avails for sin.—John 1: 7-9; 2: 1. What doctrine doth the Scriptures afford more comfortable to a drooping soul than this, that *That God hath sworn His Son a priest forever*, (Psa. 110: 4) to sanctify our persons, and purge our sins.

3. It gives aid in temptation. Heb. 2: 16-18; Luke 22: 31-32; Heb. 4: 14-16. Some have supposed that holiness implies freedom from temptation, if not from trial. But this is not so, for the disciple is not above his Master. Remember, however, that there is always a “way of escape” from our temptations, either by their removal, or in an ability to bear them. 1 Cor. 10: 13.

4. It gives strength and joy. Abraham was openly fed with bread and wine. These are the standing elements of a simple repast for the refreshment of the body. In after times they were by Divine appointment: (1.) placed on the table of the presence in the tabernacle (Ex. 25: 29-30); (2) the accompaniments of the Paschal lamb (Matt. 26: 26-27); (3) they were adopted by the Messiah as the sacred symbols of that heavenly fare, of which, if a man partook, he shall live forever (John 6: 48-58). So we take these elements of the strength and joy ministered to us by the Holy Ghost through the word.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

AT the appointed hour a large company was present—many desirous of learning the way of perfect trust, and others to rejoice in and learn it more perfectly. Interesting circumstances, were the presence of Bishop Taylor and his missionaries to Africa, and the relating of their experiences; also two missionaries about to leave for China.

Sister Palmer announced the 420th hymn, commencing—

"Now I have found the ground wherein
Sure my soul's anchor may remain," &c.

Requests were read from many directions, after which Dr. Lowrey led in prayer.

Sister Palmer read Hebrews 2, and said, My thoughts go back to the 10th verse, "For it became him to make the captain of their salvation perfect through sufferings." The reference to that verse is, "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." I thought, as my eye was on that reference, Who are responsible and who not? Obedience is the point, if we could only remember that all we are asked to do is to obey God, to be active in obedience. We are benefited by a frequent reference to the atoning blood. I am, when I yield myself up fully to Christ and let the peace of God rule in my heart, all is well. If we open the door Christ says He will come

in. What great pains Jesus has taken to save us! I praise Him that I know as much as I do, but I am only *beginning* to know this way of life—it grows brighter, and I expect to know it more and more clearly. If you have been negligent, wake right up this afternoon; let *this* be the hour of decision for God.

Singing, "*I thirst, thou wounded Lamb of God.*"

Rev. Geo. Hughes.—The Lord has permitted a large company of His dear people to gather here this afternoon to sit for an hour under the droppings of the sanctuary. Scores here, doubtless, have a testimony for Jesus in their hearts ready to leap to their lips in praise of Him who hath called us out of darkness into His marvelous light. The word read has entered into my soul; it comes as an admonishing word, and in this respect has an appalling aspect. It is possible for me, highly privileged as I am, living in this dispensation in which the Lord Jesus Christ brings to us the words of our Father, who, in these last days, hath spoken unto us by His Son, not by prophets or angels, as to the fathers, to let His words slip. And if I should do so it would be the direst catastrophe that could come upon me, to let His beautiful, loving words slip through my fingers to my present and eternal loss. I do not want to do it. I will hold them with a grip stronger than death, the Lord being my helper. The only relief is I have a merciful High priest who knows my feebleness, weakness, and exposure to temptations. He will not let me be tempted above that I am able, and so I will trust Him. I am saved this afternoon, blessedly saved—gloriously saved. I intend to hold on to this blessed Christ to the end of my life.

Singing, "*Here I'll raise my Ebenezer.*"

GLORYING IN TRIBULATION.

Bishop Taylor.—That is a very hard lesson for some of us to learn, to be partakers of the fellowship of the sufferings of Christ. He had to partake to be prepared to sympathise with us. We must go under the *tribulum*—the great threshers, too. Some months ago a dear lady said to me, "I am surprised, that a man of your faith should be so indisposed." I replied that the Lord wanted me to cough

a little that I may know how to sympathize with those who have coughs, and so I suffered till God was pleased to relieve me. The old theory of the Jews was that in proportion as a man was holy he was exempt from suffering. That was David's theory till he went into the sanctuary of God; that was Jeremiah's theory; it was Paul's theory. He besought the Lord with special pleading on three different occasions that he might be exempt, and he could not get that Jewish idea out of his mind until they stoned him at Lys-tra. But when the Lord caught him up to the third heaven He told him He would not exempt him from suffering, but His grace should be sufficient. Paul was laboring under an error and the devil took advantage of it and said, "If you are a child of God as you profess to be you would be exempt from that." The devil took advantage of this erroneous theory and said, "You are not right or you would not be there. A pretty child of God to be locked up in a dungeon!" God has given us a guarantee that we will not be tempted above that we are able. We may ask Him to excuse us from bodily suffering, but we have no certainty that He will do this. If He gives you the intimation of the Spirit then ask and get it. This tabernacle has got to come down because it is only temporary. If you get into that old Jewish error you will be in trouble. If you have no troubles at all you may be sure God sees there is not much in you, and your star will have only a small twinkle, and it will take a telescope to find you out. After Paul had suffered he said, "We glory in tribulations." He did not say he enjoyed them. I am sure he did not. "In the world ye shall have tribulation." We shall have a great many reverses and sorrows, as David who felt his "bones were scattered as when one cutteth and cleaveth wood asunder." He did not say, "I enjoy this;" not a bit of it—but he rejoiced in seeing God's plan worked out. I am willing to take it as it comes. I do not court tribulations and trials, but I would not go out of my way to avoid them. Anyway in which we may glorify God and realize His full purpose, and if He cannot make of us what He wants then He makes of us what He can—a poor concern compared to what He intended for His glory! When I saw you last I did not know that I should see you again so soon. I do not intend to start till I get ready, and while I am around I will come

to see you. A minister said to me lately, "Brother Taylor, I hardly ever expect to see you again." I said, Brother, if you are here when I come back you will."

GRACE FOR ALL.

Sister Chandler.—Traveling in India we often heard Bishop Taylor spoken of as the modern St. Paul, and from his blessed experience here we can tell that, like his friend Paul, he too glories in tribulation. As I listened to him I thought how every one of us go under the flail, whether it be the great strong man or the weak woman. Six years ago I came into this blessed rest through a full surrender of body and soul, time and strength. Then the flail was put at work, the *tribulum* set rolling. I could not understand why this thing or that was permitted. One day, under severe discipline, the question came with startling force—came in the form of temptation—"Have you not enough are you willing to endure any more?" I stood still right there on the street, the wind sighing through the leafless trees, while the sea moaned as if in pain with me. For awhile I could not answer but, at last, turning my face toward the gray, November sky, I was enabled to say, Lord, permit anything; send anything, only let the work be *thorough*. And it was all settled that minute. And I want to emphasize that the tribulation has worked patience and blessed experience; my hope is strong, my joy full. I am so grateful for all along this line. Notwithstanding all my weakness and imperfection I hunger to be like Christ. Well, He came that I might be pure. Mrs. Palmer read, "He came as a destroyer," (of the works of the devil). Then, O blessed words! she read He came as a sanctifier. He who sanctifies and they who are sanctified are one. How near that brings us to Christ and to our Father! I see several missionaries present, some for China, some for Africa, and here is Bishop Taylor, the leader of a far grander expedition than any the scientific world has ever sent out, to take Africa for Jesus, and it rejoices my soul to know that the same grace that is sufficient for Bishop Taylor in this gigantic undertaking will come down upon the "least of these little ones," and be sufficient in our little daily duties.

ALL FOR JESUS.

Sister Scranton, missionary to China.—I did not expect to say anything. I came to get help from others. My mind goes back to the first time I ever came here, and how God's blessing rested upon me when I came into this room. I remember the reading of the Scriptures by Dr. Palmer, and his commenting upon this passage, "And if thou take the precious from the vile thou shalt be as my mouth." I am glad for all these precious memories I have had. Mrs. Chandler spoke of it as a great thing, our going away. The only great thing I see about it is our being permitted to go. I thought I was getting so old I could not go, but I hope to be able to tell the story of Jesus and His love. Pray for me. I wanted to get up and say pray for us, but I felt a shrinking and did not want to put myself forward, but now being called out I ask you to pray that, in that land, where the Gospel has never been preached, a mouth and wisdom may be given us which all our adversaries cannot gainsay or resist.

TO AFRICA FOR CHRIST.

Mrs. Withey, missionary to Africa.—I have felt the missionary spirit burn in my soul for a number of years—nothing satisfied me like missionary news. I wanted to go as a missionary, but I had four children and could not go on that account. I said, I will consecrate my children to the Lord and perhaps He will let them go, but at last the Lord said to me, "Go to Africa!" A strange order when first heard. I thought not of Africa, but of India or South America. But I heard a plain call to Africa. I consecrated myself to God a good while ago and had nothing new to consecrate, for my consecration meant Africa or anywhere else. Two years ago the thought came to me that I should "not frustrate the grace of God." I had been under the *tribulum*, and I see now what it meant. I could not have known three years ago what this call meant; I wondered then but did not rebel. Over a year ago I was placed where I did not have many missionary privileges. I was real hungry for missionary news and the Lord sent me some, for in a very little time my husband came home with Wm. Tay-

lor's books, and with my boy of twelve years of age I read them. Then I became greatly interested in C. P. Hard's work. My soul was thrilled and it became easier to go than to stay, but I thought it would not be possible. My husband was out as an evangelist, and I said if we could be together, even at the ends of the earth, I would be satisfied. I did not then think the Lord would take me at my word and send me to the ends of the earth. Many have said, "How can you take your little children there?" The Lord showed me plainly that he called the children. I give you what He gave me out of His Word: "Then I said unto you, dread not, neither be afraid of them. The Lord your God which goeth before you, he shall fight for you. Who went in the way before you, to search you out a place to pitch your tents in, in fire by night to shew you by what way ye shall go, and in a cloud by day." And on the same page, "Moreover your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." And then on the opposite page about walking. Bishop Taylor says we will have to walk a thousand miles. For that I received this verse: "He knoweth thy walking through this great wilderness." (See 1st Deut. for above passages.) I do not believe that we are going there to die. Sometimes there comes a little fear, but it is gone as we look to Jesus. We are very much needed there and I will go for Jesus' sake."

A MISSIONARY TO COREA.

Dr. Strang.—It is helpful to me to be amongst you here. One of the missionary secretaries said to me the other day, "You had better go to church to-morrow and hear the good preachers in the city because it would be a long time before I would have such a treat again, and so I look upon this gathering. It will be a long time after I leave my country before I will see a gathering where all our hearts will be as one. It is a great pleasure to me to go into this work. It is an experiment somewhat, yet I know I am right in going; although as the steps have been taken the way has not always been quite clear, yet in the retrospect they are. I ask that your prayers go with us.

Singing, "*All hail the power of Jesus name.*"

CALL FOR BRIEF TESTIMONIES.

Mrs. Palmer.—"Praise waiteth for thee, O God in Zion." Now let us see how many can offer the sacrifice of praise in fifteen minutes.

Sister E. C. Corbit.—"Before I speak of myself I would like to tell you that this great doctrine so much talked of in this room is being permeated through our whole Church. There is as the sound of a going in the tops of the mulberry trees. God is with me, and although I am young, and younger than I seem, I have been under a very heavy tribulum. I can say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulations, I know not where the lions are; I only know I cannot drift beyond His love."

Several in a few sentences testified of a realization of the power of the cleansing blood.

CLOSING APPEAL.

Bishop Taylor.—"Some are here who have no knowledge of this rest. The provision in Jesus is ample and full, no limit but the limit of our capacity, no bar but our refusal. You cannot nourish the body by talking about it, but by eating. Remember you have only to surrender and be true to God and He tenders you His heart and His home. Salvation is symbolized by the relations of the bridegroom to the bride. It is no use for you to say, "I am too weak." He knew that when He called you. A dear lady in Australia said to me, "I do not feel happy as I did." I spoke of her fidelity to her husband, which was not a debatable question. It would be an insult to inquire concerning that. She said, "Say no more; I see it, I see it!" Assent to the principle of obedience and receive and trust Christ for the power. We have to submit like little children, and let Him put His hands and power upon us, and bless us with all that we need. Say, "I have been trying to be good, now I give up. Take me in hand, treat me—I trust thee!" The devil wants to draw you aside and everywhere but to Jesus. My body is nourished by what I ate to-day, not yester-

day. I get up in the morning and do not feel right. I know what I need—a good breakfast; and so spiritually, when I get up cloudy, as if I had bad dreams—I take my latitude and longitude. You can get a breakfast for your soul much quicker than for your body; it is always ready. We have to keep receiving Jesus by a new grip. O God, help these dear seekers to settle the question now. No more doubting or hesitation, *ifs* or *buts*, in this matter. We consecrate our being to Thee, weak as we are, and receive Jesus intelligently upon His own terms.

Sister Palmer.—Would it be safe for them to make an entire surrender now? to yield up their wills and believe Jesus now? Yes, we give ourselves into the hands of the Lord. I consent to the treatment of my doctor; not to diagnose the case, but to let Him do it. A poor sick patient I submit to treatment and am saved. Just say, "I give myself into the hands of my great Healer. If the doctor came you would not keep him at the door. You would admit him and say, "Doctor, I have faith in you."

Mrs. Palmer said, Now let us sing, "*Lord, in the strength of grace,*" &c.

After the singing of this hymn all were requested to rise and sing, "Saviour from sin I Thee receive." The Spirit of the Lord was graciously present in the singing of those God-honored verses. It seemed impossible that souls should not be helped in the spiritual atmosphere in which they were sung. Dr. Lowrey here led in prayer. Two more verses were sung, "I rise to walk in heaven's own light," and "He breaks the power of canceled sin," when our meeting ended.

HAPPINESS IN PRISON.—Samuel Rutherford, in prison, used to date his letters Christ's Palace, Aberdeen. He wrote to a friend, "The Lord is with me: I care not what man can do. I burden no man. I want nothing. No king is better provided than I am. Sweet, sweet, and easy is the cross of my Lord. All men I look in the face, of whatsoever rank, nobles and poor. Acquaintance and strangers are friendly to me. My Well-Beloved is kinder and more warm than ordinary, and cometh and visiteth my soul. My chains are overgilded with gold. No pen, no words, no engine, can express to you the loveliness of my only Lord Jesus. Thus in haste I make for my palace at Aberdeen."

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

Renew my will from day to day,
Blend it with Thine, and take away
All that now makes it hard to say
"Thy will be done."

FAMILY CHEERFULNESS.

BY CHARLES STANFORD, D. D., (BAPTIST).

LONDON, ENGLAND.

CCHEERFULNESS has a blessed use when made to grace and brighten the society of home. Unless we are forced to live unnaturally, there are daily intervals in the course of the most breathless drive, the most grinding care, and the most dreary prose, when parents and children can be companions, when the soul can put off its out-door dress, dress of work or dress of ceremony; can stop the mill, and change the air of life; and when, the world shut out, it can resign itself to the charm of home. At such intervals, the play of wit and humor will often aid love, aid confidence, make gentle gaiety take the place of gloom soften harshness, round off angularities, and brace the strength for duty.

In the power of the Holy Ghost we have to win young souls to Christ by showing that holiness is happiness, and by alluring them away from everything that can impair the delicacy of holiness. We have by daily life to contradict the devil's lie that religion is a thing of tears, and fears, and frowns. We have to show by radiant illustration that ours is not a gloomy heaven, nor a gloomy Christ, nor a gloomy grace of God; we have to show that to none is life more sweet, beautiful, and winsome than to those who have lost all fear to die; we have to convince them, not so much by what we were as by what we are, that those who are on the right side and in the true Savior, alone know the meaning of the strain, "When the Lord turned our captivity, we were like unto them that dream; then was our mouth filled with laughter and our tongue with singing; then said they

among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." "God," said an ancient rabbi, "invented laughter and gave it to his children." Yes, and while, by the seal of His Spirit and the solemnity of His presence, He keeps us from extremes, the Lord of Gladness smiles upon our smiles.

—Gratitude to a covenant God makes even a temporal blessing a taste of heaven.—Romaine.

SLUMBER SONG.

Gently, my babe, I'll sing thee to sleep,
Then quietly, peacefully slumber;
Sweetest, thy mother will loving watch keep,
Then quietly, peacefully slumber.

Smile thou, my darling, O, smile in thy sleep,
The angels are whispering to babe;
Wonderful stories in Dreamland they keep,
Which seraphs are whispering to babe.

Father in heaven, Thou'lt watch o'er me too,
As I am now watching my babe;
Guard me and shield me life's rough journey through,
As I am now shielding my babe.
Sleep darling, sleep, sleep babe sleep,
Quietly, peacefully slumber.

THE IDEAL CHRIST.—The sculptor Dannecker worked for two years at a statue of Christ. After he had done his best—as he thought—he asked a little girl into his studio, and when the child was in front of the statue, he said to her, "Who is that?" The child looked and said, "A great man." The German artist went away mournful; he had failed. He set to work again. He worked for six years more, then he sent for that same child again. The child looked, tears came into her eyes, and she said, "It is 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" Dannecker was delighted; he had chiseled out his conception of Christ.

HOME EXERCISES FOR JANUARY.

MOTTO.—I will walk within my house with a perfect heart. Psalm 101 : 2.

SABBATH VERSES to commit to memory: Jan. 4th, Psa. 8 : 1; 11th Isa. 32 : 2; 18th, Matt. 12 : 20; 25th, 1 Cor. 13 : 1. **SABBATH HYMNS.**—4th, 66; 11th, 71; 18th, 72; 25th, 76. (Selected from Methodist Hymnal).

FIRESIDE STUDIES.—*First Week*—Genesis, 1st chap., The Creation. *Second Week*—The Birth of Jesus. Matt., 2d chap., in connection with the other evangelists. *Third Week*—Abraham offering up Isaac, Genesis 22. *Fourth Week*—Jesus tempted of Satan, Matt. 4.

These Studies are selected from the Old and New Testaments alternately. Parents will please make careful preparation, using concordance, commentaries, &c., writing out your questions and notes.

TOPICS on which to have your children write: *First Week*—Pure thoughts. *Second Week*—A pure heart. *Third Week*—A pure tongue. *Fourth Week*—A pure life.

Letters to the Children.

BY REV. J. H. JAMES.

"All for Jesus."

IN looking over some old papers lately I found one headed, "All for Jesus—motto for 1871." Then followed the hymn that some of you have sung. It was written by the lady whose letters in the *Guide* to little people you loved to read, and told of her purpose to spend that year all for the Master she loved to serve. Living all for Christ made her life beautiful for sixty years, and I wish all the boys and girls who read the *Guide* would take the words for their motto for the new year. To do that means more than writing it at the beginning of a diary, or in your Bible; though to have it where you will often see it may help you to remember it. It means first of all that your heart shall be for Jesus. That is the part of you that loves, and that says, "I will," and "I won't."

If your heart is for the Saviour you will say "yes," to Him, and "no" to tempters. You know that is the only right way and the only happy way. Then your *mind* will be for Jesus. You will study hard so as to know all you can, and especially that which will help you to be good. You will not read bad books or papers. Isn't it wonderful that a little child can "think God's thoughts after Him." You do that whenever you thoughtfully read the blessed book which I have been writing to you about.

Your *body*, too, will be for Jesus. You will eat, not just because food tastes good, but to be well and strong. Your *feet* will go where you ought to go and not in forbidden paths. Your *hands* will do what you can to help others for *His sake*, and you will learn to see and to hear and to speak for Jesus. Your *work* will be for Him, for though your friends tell you what to do He has placed you under their care, and if you think of Him as giving you the work they tell, to do it will be easier. Even your *play* will be for Him. "Recreation" means "making new," and right playing helps children to grow and to get ready for work. If you give yourself to Him in this way and trust Him fully He will enable you to live for Him, as the hymn says, "all your days and all your hours."

Here are some texts that I hope you will

find and commit to memory. They will help you in spending 1885 all for Jesus: 1 Cor. 6: 19-30; Psa. 139; 17; 1 Cor. 10: 31; Col. 3: 23.

The editor of the *Guide* has asked me to write to you each month of the coming year. Since I have been in this work I have come to love you very much and now I would be glad to have a letter sent to the *Guide* office by every child who will make this the motto of the year 1885: "ALL FOR JESUS."

—Every true desire in a child's heart finds some true answer in the heart of God.—Macleod.

THE TRY COMPANY.

HAPPY NEW YEAR! To each member of the "Try Company," a happy New Year! Such is the language of the hearts of both editors of the *Guide to Holiness*. Three things are necessary to make it a happy new year: 1st. To love God with all the heart. 2d. To live and walk in the Holy Spirit, according to the Holy Word. 3d. To spend each day for God's glory—thought, word and deed, for God's glory alone. We have sent to each one of the Try Company, so far as are known, a copy of our beautiful Almanac for 1885. And now we will give you a

NEW YEAR PROMISE.—I love them that love me; and those that seek me early shall find me.—Prov. 8: 17.

NEW YEAR SONG.—You will find this in the Methodist Hymnal, No. 742. Commit both to memory. The first verse is—

"Saviour, who died for me,
I give myself to thee;
Thy love, so full, so free,
Claims all my powers.
Be this my purpose high,
To serve Thee till I die,
Whether my path shall lie
'Mid thorns or flowers."

BIBLE STUDIES.—We want the members of the "Try Company" to engage earnestly in BIBLE STUDY this year. By this you will become strong. We mark out a course for you this month as follows:

First Week.—1. What names are given to the book generally called the Bible? 2. What is the meaning of Bible? 3. In what language was the Old Testament written? 4. How have the Old Testament Scriptures been handed down to us?

Second Week.—1. By how many different men was the Bible written? 2. What are the first five books called? 3. What is the meaning of Pentateuch? 4. Name the books and give the meaning of each.

Third Week.—1. What proof have we that the books ascribed to Moses were written by him? 2. Of what beside the Pentateuch was Moses the author? 3. Name the poetical books of the Old Testament?

Fourth Week.—1. Which are the prophetic books? 2. Who wrote the book of Esther? 3. Of what book was David chiefly the author? 4. What proof of this in the New Testament?

Exercise for January.—Write on the love of Jesus and send it to us.

Loved Ones Gone Before.

REV. WILFORD DOWNS,

of the Baltimore Conference of the M. E. Church, and pastor of the Monroe St. Church, Baltimore, closed his earthly career Oct. 12th, 1884. Bro. Downs was reared under Presbyterian influence and very early was the subject of profound religious convictions. He was not favorably inclined toward Methodism but, despite his prejudices, through the efforts of Rev. Chas. A. Reid, was converted in the old Methodist Church in Lexington. He was at this time an apprentice to a printer, serving in the office of "The Gazette," in Lexington over three years. He cast in his lot with the Methodist Church, and its aggressive spirit and methods admirably suited his buoyant disposition and tireless activity. Being intensely desirous of obtaining a higher education, through the influence of prominent citizens he was entered as a State cadet in the Virginia Military Institute July 15, 1843, and graduated with honor July 4, 1847. When only twenty years of age he was elected Principal of the Male Academy of Fincastle, Va., in which position he continued three years.

Receiving a special uplift in personal experience at a Camp Meeting, August, 1849, he consecrated himself to God in the work of the ministry. He was licensed to preach August 19, 1850, and after having filled a vacancy on the Fincastle circuit he was admitted on trial in the Baltimore Conference held at Winchester, Va., March, 1851.

His diary shows how intense were his longings after all the fulness of Christian experience and life. When on the Frostburg circuit his desires were realized in bringing him to a definite experience of entire sanctification. It occurred at the first quarterly meeting of the second year. He says:

"God filled my soul unutterably full and I shouted aloud His praises. I never in all my life before had such views of God and religion. I was a new and changed man in almost every respect. I felt as simple as a little child. Every root of bitterness was taken away. I loved God supremely. His will was my will in all things. How happy was my soul! What sweet communion with God! Never, never will I forget the 22d of June, 1862."

Another remarkable baptism was received at Jefferson Street, Baltimore, after having preached on the text, "*Blessed are the pure in heart*," while making the closing prayer. By failing to confess this grace of full salvation, definitely, his evidence was somewhat obscured. Six years subsequently, at a meeting held in Exeter St., Baltimore, by Rev. J. S. Inskip, he says, "God again gave me the power, the faith, to say, The blood of Jesus Christ cleanseth me now." From that time his evidence was clear, and he constantly testified of the great salvation and proclaimed it from the pulpit. Bro. Downs was expository, practical, and hortatory in his preaching, and it was attended with the unction of the Holy Spirit. The saving trophies of his ministry were many. During his first year at Waugh Chapel, Washington, he had a remarkable revival resulting in the conversion of three hundred. At this point the seeds of disease were sown eventuating in his ceasing from his loved employ. In October, 1882, going to supply the pulpit for an absent brother led him to contract a cold which never left him. He was in robust health, with a strong, well developed physique, but disease steadily prevailed over his powerful frame.

In the Spring of 1884 he was assigned to Monroe St. with his son Howard to do the work. His mind was seriously exercised about the probable termination of his earthly labors, but with perfect resignation to the Divine will.

During the last months of his earthly life he gave many precious testimonies to dear friends. On Sabbath, a week before his death, he said to Mrs. Downs, "Wife, what is that? It is a building, higher and higher; don't you see it? It is my mansion; yes, that's what it is. Let me go! I hear the singing. They are singing the song of Moses and the Lamb. I will see Frankie, Charlie (his deceased children), and lots of others. I will be no stranger there."

When the last hour came all was bright. When asked, "Is Jesus precious?" he said, "*Precious, PRECIOUS!*" And when asked again, "Is Jesus still precious?" he answered "Yes!" and that was his last word. And when the inquiry was once more made, as he could not speak, he nodded his head in assent. Thus in holy triumph this beloved and honored minister of Christ passed away. He has won a bright crown.

Our Social Meeting.

NEW YEAR TESTIMONIES.

Rev. I. Simmons, P. E. of Brooklyn Dist.—Never more than this day does my soul glow with love to Jesus. Never more than this day does His blessed presence fill my soul.

Rev. Dr. James Porter, Brooklyn, N. Y.—Walking with God in expectation of eternal life.

Rev. A. C. Morehouse, New York.—I am in the experience of the 7th verse of the 1st chapter of St John; and also Phillipians, 4th chapter, verses 6 and 7. I am thus enabled to adopt the language of Paul, Phil. 4: 4. To God be all the glory!

Eda Davis Dixon, Reno, Ill.—You will find my experience in the 23d Psalm, and my through ticket in 121st Psalm.

Rev. O. Haviland, New York.—More and more convinced of personal nothingness—more and more certain that present personal union with Christ is the only source of power and pleasure.

Mrs. Gregg Chandler, Wilmington, Del.—I praise the Lord for full salvation. I am sweetly conscious of the indwelling of the Holy Spirit.

Rev. A. H. Wyatt, New Haven, Ct.—Saved in sickness, kept in peace while the world sweeps by me.

Mrs. A. B. Marshall, Newton, Mass.—I have been walking in the Lord's way more than thirty years, but only seven or eight have enjoyed full salvation.

Rev. Dr. Geo. Lansing Taylor.—We know whom we have believed, and hold fast the full assurance of hope.

Mrs. A. B. Harmon, Palmyra, N. Y.—Blessed Sun of righteousness! I so love to look on Thee that my eyes have grown blind to the things once dear to me.

Rev. A. S. Graves, Springfield, N. Y.—An increase of faith in Christ, and the efficiency of the Holy Ghost, give me great rest in God, and fulness of joy.

Rev. Richard Copp, missionary to South America.—Jesus is the supreme object of my affections, and is my present, personal Saviour.

Rev. W. G. Browning, Poughkeepsie, N. Y.—All upon the altar. Rejoicing in the fulness.

Samuel Salmon, Shelby Centre, N. Y.—I cannot express how good the Lord has been to me, over fifty years—thank His name. I shall be 85 on the 21st of January.

Rev. D. W. Couch, New York.—God is my strength and my portion forever—all through Jesus. Praise His name!

Rev. H. C. McBride, Brooklyn.—Saved to the uttermost. Jesus is mine.

N. J. Waugh, Republican City, Neb.—Last January I received the blessing of holiness. O what joy and peace filled my soul. Praise the Lord!

Mrs. Kate E. Bartle, Deposit, N. Y.—O, praise the Lord for His goodness to me. He is wondrously saving me day by day.

Mrs. S. D. Keeler, Ridgefield, Ct.—At the time of my last receipt, you wrote, "God bless you"! I considered that a prayer from your heart. I am happy to tell you it has been answered in a wonderful manner this year, and at its close I am fully trusting in Jesus.

Rev. John Thompson, Philadelphia.—At the close of the year I have just as I had at its commencement—a conscious sense of my utter unworthiness. This does not discourage me, but it does cause me to trust more fully in the merits of my worthy Advocate, who ever liveth to make intercession for me. The Holy Spirit gives me the liberty to write that I am fully and absolutely the Lord's, and that my heart is thoroughly cleansed by the blood of Christ. To the glory of God I rejoice to report a somewhat remarkable spiritual progress during the past year. The devil is not a dead enemy, and I have no idea that I am done with trials, but by the grace and abundant mercy of God my sky is without a cloud, and I expect to get safe home at last.

Mrs. O. M. Fitzgerald, Newark, N. J.—During the past two months I have experienced the keenest trials and the grandest victories of my life—all glory to Jesus, my conquering King! My motto for 1885 is, "All for Jesus!"—in all places—under all circumstances.

Jefferson French, Babylon, N. Y., (aged 82).—I am looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. I expect soon to be numbered with those mentioned in Psalm 146: 4.

The Harvest Field.

In due season we shall reap, if we faint not.—Gal. 6: 9.

"And he who sows with many a tear
Shall reap with many a song."

AT HOME.

We have reached a period when we should be receiving tidings of flaming revivals from all parts of the country. But the Churches are so engaged in preparing for Fairs and Festivals that the work of soul-saving is largely deferred until after the holidays. Sad, indeed, is this state of things. We have some good words, however, from the HARVEST FIELD.

—NEW YORK AND VICINITY.—"The Tuesday Meeting" is full of interest each week, and the witnesses to full redemption in the blood of the Lamb are multiplied on each occasion.

—Rev. Jacob Freshman, missionary among the Jews in New York, recently baptized two converts.

—Good interest prevails in Mrs. Fitzgerald's meeting in Newark, N. J. Some have recently been converted.

—Rev. Bro. Sands has a stated meeting for the promotion of holiness each week in Johnson St. M. E. Church, Brooklyn.

—Rev. A. C. Morehouse is holding revival services in Seventh St. M. E. Church, aided by some Scotch evangelists. Souls are being saved.

—Port Republic, N. J., M. E. Church, W. N. Ogborn pastor, is being graciously visited—30 converted, two young men sanctified, recently.

—Rev. Bro. Mooney, pastor of Gothic M. E. Church, Brooklyn, is having a good work. A weekly Holiness meeting has been started which is very promising.

—Rev. Bro. J. O. Winner, pastor of M. E. Church, Passaic, N. J., has been holding a ten days' Holiness Convention. Bros. Parker, Simmons, Pepper, Foote, Sands, and the editor of the *Guide*, lent their aid.

—Rev. Bro. Graves, pastor of M. E. Church, Springfield, L. I., has been, holding a Holiness Convention. Rev. Bros. Simmons, Lowrey, G. L. Taylor, the editor of the *Guide*, and others, aided. The Lord was graciously present.

GLANCES FAR AND NEAR.

—Bro. Thos. Harrison is at work in Toronto, Canada—500 conversions already reported.

—The Episcopalians are holding services in a Philadelphia theatre—large congregations.

—Bro. E. G. Woodward, evangelist, reports 15 sanctified and several converted at Onawa, Ia.

—At Springville, Ind., 50 conversions reported.

—In Franklin, Mass., conversions are reported frequently.

—Broad St. Church, Phila., Bro. J. B. Dobbins, pastor, has had an ingathering of 35.

—At Lagro, N. Indiana Conference, Bro. A. J. Llewellyn, pastor, 45 conversions.

—Bro. O. Wendel has been holding meetings at Lee's Corners, Mich., 47 converted or sanctified.

—At Burford, Canada, T. S. Harvard, pastor, during five weeks' services, over 40 conversions.

—Grace Church, Baltimore, Bro. J. H. C. Neal, pastor, is having a refreshing shower—113 saved.

—There are 400 Chinamen in New Orleans, and a Presbyterian mission is established among them.

—There is a glorious revival in Derby, Vt. Bro. J. Morse is abundant in labors—scores coming to Jesus.

—Bro. E. E. Pollard, in charge of Germantown circuit, Ky. Conference, has received 200 probationers.

—In Monroe St. M. E. Church, Bro. Howard Downs, pastor, there are signs of promise—10 converted lately.

—The labors of the "Salvation Army," in Biddeford, Me., have wrought a marked decrease in drunkenness.

—Fifth St. M. E. Church, Philadelphia, Bro. J. O. Wilson, pastor, having a powerful revival—135 profess conversion.

—Mr. Moody is on a tour, proposing to hold meetings in Milwaukee, Minneapolis, St. Paul, Cincinnati and Richmond.

—There is a revival interest in Bridgeton, Me., under the labors of Bro. Chafee, of Dr. Cullis' work. A number converted.

—In Wesley Church, Toronto, Canada, Bro. C. E. McIntyre, pastor, 30 recently received into the Church, making 50 since Conference.

—Lonacoming, Pa., is being gloriously visited. Grace Weiser has been aiding the pastor, Bro. Henry Baker. In a few weeks 250 conversions reported.

—There is a powerful work of grace in Fisk University, Nashville, Tenn., under the evangelistic labors of Bro. J. C. Field; 29 students have professed conversion.

—Dr. Munhall is holding a series of Union services at Madison, Ind., with success. On one Sabbath 200 rose for prayers, and quite a number remained to seek Christ.

—A missionary society of married Christian Chinese women is organized in San Francisco. They meet monthly and support a Bible woman in their native land.

The Field Abroad.

There are signs of much promise in our Foreign Mission fields. The march of progress is rapid—prophecy is hastening to fulfilment—Messiah the Prince is surely coming to reign. Amen—come Lord Jesus, come quickly!

MONTHLY SUMMARY :

—The London City Mission employs 460 missionaries.

—There is a "*Destitute Children's Dinner Society*" in London.

—The new Mayor of Shanghai, China, is a native Christian.

—At the Episcopal Jewish Chapel, London, 16 conversions lately reported.

—The Temperance cause in New Zealand is in a very progressive and flourishing condition.

—There are 2,336 missionary workers abroad supported by the American Churches.

—As the result of missionary labor in India in 1883, there were 308,643 conversions.

—The extensive circulation of single Gospels in China is exerting a powerful influence.

—The aggregate of members and adherents of the Presbyterian Churches of the world is 15,000,000.

—In Wellington, Eng., Rev. W. R. Brown, District Missionary, held a meeting—150 brought to Christ.

—In Fawcett St. Wesleyan Chapel, Sunderland, Eng., during a mission the names of 250 inquirers were taken.

—Rev. A. J. Walker, of the United Free Methodist Church, Eng., has held services at Hollingworth—20 converted.

—In the George St. Wesleyan Chapel, Hulme, England, at a Mission conducted by Rev. T. Riley, 140 were converted.

—Mr. T. Eyres, of the Children's Evangelistic Mission, held a week's services at Deptford, Eng., and about 150 children found Christ.

—At a special Gospel Mission of the Y. M. C. A. at Shrewsbury, Eng., conducted by Mr. H. Thorne, scores of young people came to Christ.

—Gen. Haldeman, the American Minister at Siam, has steadily refused to grant a license to any American liquor-seller in that country.

—The American Baptist Missionary Union has in foreign fields 831 stations, 1,264 native foreign workers. 586 churches, and 53,640 communicants.

—Rev. E. Vanorden, writing from Brazil, speaks of two ladies and one gentleman making a public profession of faith in Christ in the presence of an interesting congregation.

—Lord Radstock has gone to India to enter upon a campaign there for Christ.

—During special services in Clifton St. Wesleyan Chapel, Lambert, England, many decided for Christ.

—A sect called "*Biblical Jews*" has arisen in Russia, which renounces the Talmud, and is diligently studying the Old Testament.

—A committee to promote systematic evangelical work in Germany has been organized at Bonn, Professor Christlieb is prominent in the movement.

—The Emperor of China recently authorized the destruction of \$4,000,000 worth of opium, and absolutely refuses to accept a revenue from its sale.

—A young Christian Chinaman, who is earning \$25 a month in Tahiti, devotes \$20 of it to purchase tracts and leaflets to distribute among his countrymen.

—Christian women in Paris have adopted the novel method of going to the washing boats on the Seine, and singing, reading, and talking to the laundry women while at work.

—The Women's Foreign Missionary Society of the M. E. Church, U. S., at its late annual meeting, reported 332 auxiliaries, 11,359 members; receipts, \$143,199.14; increase, \$16,375.81.

—Rev. Thos. Waugh, Connexional evangelist, (Wesleyan) has had a remarkable two weeks' mission at Stockton, Tees. The chapel crowded every night—over 650 inquirers—large number saved.

—"The London Church Mission" is very active. At St. John's Upper Holloway, 250 partook of the holy communion at the close of a Mission. At St. Andrew's Thornhill Square 50 were converted.

—Dr. Hepburn, of the Presbyterian Mission, Japan, says: We have already a Synod, three Presbyteries, 29 ardent native ministers, 117 young men in colleges, 1,000 Church members and Sabbath School scholars.

Rev. Mr. Sternberg, one of the agents of the British Society for the Propagation of the Gospel among the Jews, as the result of a tour in Russia, says, there is a remarkable thirst for the Word of Life among the Jews.

—The Primitive Methodist Church Mission, opened in Clapton Park, London, in July, is proving very successful. Thousands of houses have been visited, and a society organized with various agencies for rescuing the perishing.

—Dr. Butler, in an address before the Preachers' Meeting in New York, spoke of attending a meeting in India, recently, and some of those present had walked over 80 miles. He heard them sing in their native language, "*O 'twas love, 'twas wondrous love,*" &c.

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

"Not to myself shall I ungrateful cling;
Lord, to Thy feet my wearied soul I bring!
Here is my hand—O, clasp it, Lord, in Thine,
And lo! what power, what hope, what joy are mine!
Not in myself—in Thee."

SIGNS OF THE TIMES.

“WATCHMAN, what of the night?” With what deep solicitude thousands of devout, loving hearts, in our Christendom are asking this question. They look to the vigilant, far-seeing watchmen on Zion’s walls, for an answer. And to us who are supposed to occupy a position from which we can make a somewhat accurate survey, the question is propounded.

“*Watchman, what of the night?*” A startling, significant, far-reaching question! What have we to say of the state of the general Church, the progress of Christianity, and the prospect of working out, speedily, her prophetic destiny?

To this question, as it presses upon us and upon great numbers of real Christians, now at the opening of the year especially, we would address ourselves in a brief article. Of course we cannot compass all the points involved in a question of such magnitude in such limited space.

We are not disposed to be an alarmist, or to look very much upon the dark side of things. But, we must not, we dare not close our eyes to the evidences of far-reaching *spiritual declension* which exist in the General Church. When we say the General Church, we include all Christian denominations. So palpable, so unmistakable are the evidences of declension to an eye of spiritual discernment; as to lead to serious reflection, deep sorrow of heart, and crying unto God against “the spirit unclean.” These evidences co-exist with manifestations of great Church life and activity; Church building and improvements, Sabbath

School, Missionary and other benevolent enterprises. Indeed the difficulty seems to be that **CHURCH WORK** is overshadowing **CHURCH LIFE**, that is, her inner spiritual life. And yet, we are free to say that there never were so many real, positive, holy, every-day Christians in the Church as at the present time. Life and death are thus in dire antagonism in Zion. There is a struggle over all the land for the mastery. The question is, who shall have sway—**CHRIST** or **BELIAL**?

What are the striking evidences of spiritual declension? It begins at the head—in “**THE PULPIT**.” If the head be sick the heart is faint. There is, as there has always been, a *living* pulpit, and a *dead* pulpit. This line is the more distinctly marked because we have more pulpits than ever. Life and death are here in a fearful struggle for the ascendancy. The schools, it is to be feared, are in some cases, infusing death into the pulpit, rather than life. If the intellectual be cultivated, the spiritual should be proportionally cultivated.

It is said, truthfully, “Like priest like people.” And it may be said, with equal truth, “*Like Theological Tutor, like Student.*” Our Theological Schools need to be permeated with the Holy Ghost, else, woe be unto us! Dr. Steele shows the importance of this in his sermon on “*The Holy Ghost the Conservator of modern orthodoxy.*”

Descending from the pulpit to the congregation we find other unpromising signs. The demand for the artistic in worship, in architecture, ritualism, music, floral decorations, &c. Then we see a wide-spread and unnatural craving for amusement, hence, Fairs, Festivals, Dramatic entertainments, and other worldly devices—gotten up to pay Church debts which should never have been contracted, to provide gorgeous furniture for parsonages, and to pay extravagant salaries to secure popular ministers.

What is the remedy? Our hope lies in two directions—1st. The ceaseless cry of God’s elect at the foot of **THE THRONE**. “Shall not God avenge His own elect which cry day and night unto Him? I tell you He will avenge them, speedily,” is the assurance of Jesus. 2d. The revival of the work of **PRIMITIVE HOLINESS** now progressing. These are our grounds of hope amid reigning desolation. We must during this year lift the standard of Bible Holiness higher, and push the battle to the gate.

—*I would sooner walk in the dark and hold hard to a promise of my God than trust in the light of the brightest day that ever dawned.*—Spurgeon.

UNSTUDIED PASSAGES.

"*Mind not high things.*" Rom. 12 : 16. There are many *unstudied passages* of God's Word—passages which are hidden from view—passages not exactly accordant with our taste, and hence not much in our thoughts. They are, however, of vital import, and many of them needing to be brought to the front, so as to have sway over our lives. Their presence in our thought and faith is essential to the proper moulding of our Christian character. We propose, in these pages during the present year, to bring to light some of these hidden, *Unstudied Passages*. We have placed one at the head of this article upon which to fix the attention of our readers—"Mind not high things."

This passage strikes at one of the great evils of the age. Everywhere we see the disposition to go counter to this apostolic injunction. It suits the carnal mind ; it is in exact accord with the spirit of this world. *High things*—in name, in position, in titles, in dress, in mode of living, in Church order and appointments—and, of course, to meet all this, *more money*. And Christians, in whom self and the spirit of the world are not entirely crucified, will show a disposition to mix in the crowd who are in breathless pursuit of "*high things*." It takes a radical work of grace, a work of real holiness, reaching the marrow, the very "*intents of the heart*," to lead to the abandonment of "*high things*." The "Spirit of burning" passing upon the soul will consume this lust of the flesh. Nothing else will do it.

What sacrifices men are ready to make to be able to sit on an eminence, to attract attention, to elicit applause ! O, it is so sweet to human vanity to be high—*high enough for everybody to see us, and to praise us*. What sacrifices, we say, men are ready to make—of health, of conscience, of personal honor. Dr. Talmage said sometime ago, in preaching in Brooklyn, "There are more men in New York and Brooklyn being sent to perdition by their *wives' wardrobes* than by any other cause." There is nothing left for them but to *steal* in order to measure up to the demand." If that be so, it is a piteable state of affairs. But are not the men

as much in the condemnation as their wives ? Do they not clamor for display ?

Alas, for us ! How many Christian professors are struggling to imitate their neighbors—worldly, but no matter—who are reveling in "*high things*." They want, and think they must have, better dress, a better house, a better store, a better pew in Church—to maintain their social position. Heart purity is the extinguisher of this "lust of the eye," and "pride of life." Get it—not simply in name, but in fact, and you will be "content with such things as ye have." Ceasing your exhausting efforts to climb to dazzling eminences—you will obey the injunction, "*Mind not high things*."

—*A conscience void of offense before God and man is an inheritance for eternity.*—Daniel Webster.

THE CENTENNIAL CONFERENCE.

The celebration of the Centenary of the Methodist Episcopal Church was held in Baltimore the past month, occupying the allotted number of days. Bishop Foster, at the opening read a sermon *two hours long*, which is described as a great effort, intellectually and rhetorically. On the following days, able papers were read by distinguished representatives of the several bodies of Methodists, on this continent, which will doubtless make an interesting book. A grand reception was given the delegates by the ladies of Baltimore, in the Academy of Music. A procession of 30,000 Sabbath School children occurred on the Sabbath. It is a question whether it would not have been better to have had it on some other day of the week. The above, briefly stated, constitute the executed programme of the great Centennial Conference of 1884. We are sorry that we are not able to chronicle the realization of a marvelous CENTENNIAL PENTECOST. O, if the Churches, throughout the length and breadth of the land, could have been holding special services, simultaneously, with the gathering of the Conference in Baltimore—all pleading mightily for the New Testament endowment—what results might have been reached ; what a grand launching forth into the second century of our history ! God of our fathers, arouse us, and let us see that a Centennial means more, infinitely more, than reading able essays.

*"No smile is like the smile of death
When all good musings past,
Else wafted with the parting breath,
The sweetest thought the last."*

CELESTIAL LIGHT.

Joseph Cook says, "Turn a telescope on a star, and at the instant when the instrument has reached the right position the light flashes through the tube and produces an image of a star in the dark chambers of the telescope. So when the human will yields to God there flashes through the human spirit the light from the orb of heaven, and there is found with us the star of a sense of forgiveness, a star which the Bible itself calls the Day star, and unto which, as it avers, we do well to give heed."

More than that—the light is purifying and transforming, and constitutes the recipient thereof a moral luminary.

"Bright with borrowed rays Divine,"

to shine with wonted lustre in the earthly firmament, casting rays of saving influence upon this benighted world. And having fulfilled its mission here, it will be transferred to the celestial firmament, to shine in cloudless splendor forever.

—Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—Baxter.

PRESS FORWARD!

A certain general who, when one of his officers rode up and cried, "Sir, we have taken a standard!" said, "Take another." Another officer saluted him, exclaiming, "Sir, we have taken two guns!" "Take two more," was the only reply.

Christian soldier, you will be called to many a field of conflict, probably, this year. Your great Captain expects you to do valiantly—to be a conqueror, and "more than a conqueror." If you take a standard from the enemy you will surely hear His clear, strong, authoritative voice saying, "Take another!" Or, if you take two guns, the order will be, "Take two more!" Be not content with your conquests, however decided—press forward!

—"There is no rainbow without a cloud and a storm."

WINTER BLESSINGS.

In a pious contemplation of God in nature, the Psalmist says, "Thou hast made summer and winter." The same Divine hand that covers the earth with summer glories, arrays it in the snowy robes of winter. To a pure mind each season in its turn is freighted with blessing. Winter, is to a worldling ever "drear and dark and desolate," but one holding fellowship with the Infinite sees His mighty hand in snow and ice and piercing winds. He recognizes the unseen but mighty forces at work preparing for brighter days and fairer prospects. Bayard Taylor well says—

Ah, yes! for a thousand Aprils
The frozen germs shall grow,
And the dews of a thousand summers
Wait in the womb of the snow.

The Christian pilgrim, whose heart is in perfect accord with Heaven, pursues his course amid the snow, harp in hand, discoursing sweet music. His song, rising from a heart "unfettered and free," is wafted to The Throne on the keen Northern blasts. Songs in the Winter are the portion of the saints.

—"How sweet the words of truth breathed from the lips of love."

BISHOP TAYLOR'S EMBARCATION.

On Saturday, December 13th, Bishop Taylor sailed from New York in the steamer "City of Berlin," for Liverpool, *en route* for Africa. Quite a number of friends were there to see him off—among them his beloved wife, to whom the parting was especially painful. Just before the steamer was about loosening from her moorings, as he stood leaning on the rail, he wrote in our Note Book as follows, the last lines from his hand, for the present:

Dear Brother Hughes:

Good by—God bless you. We shall meet again, probably on earth—certainly in heaven. Amen.
Dec. 13, 1884. W.W. TAYLOR.

As the steamer pushed out into the stream, he stood on the deck, waving his hand, his face "shining with sunny brightness." Thousands of praying ones, who know the way to the throne, will hold him up daily before the Father, and He will hear their prayer, "God bless Wm. Taylor!"

—*The strongest attraction to Christianity is a well-made Christian character.*—T. L. Cuyler.

OUR INQUIRY ROOM.

Those who go into the "Inquiry Room" need to go with Bible in hand. We propose this year to direct the attention of inquirers to certain portions of "The Word," in the hope of affording light to those needing it.

GENERAL INQUIRY.

1. SUBJECT.—*Jesus setting a little child in the midst.*

Take your Bible and read, "And Jesus called a little child unto Him, and set him in the midst of them," &c.—Matt. 18 : 2-6. In looking at this incident in the life of Christ, the inquiry naturally presents itself :

What did Jesus design to teach by this act ?

The act was prompted by a dispute among the disciples on the question, "Who is the greatest in the kingdom of heaven?" Now what are the lessons here taught? 1st. That the possession of the child-character is essential to a connection with the kingdom of heaven, embracing such qualities as these : Trustfulness, love, obedience, harmlessness, without malice, without care, desiring the sincere milk of the Word. 2d. That humility constitutes real greatness in the kingdom of heaven—character, not position. 3d. That Jesus has peculiar regard for the little ones, the humble ones, in His kingdom. The reception of such a one in His name is equivalent to a reception of Jesus himself; and that offense given to one of these involves great guilt. Better for him that a millstone were hanged about his neck, &c. 6th verse.

INQUIRIES OF CORRESPONDENTS.

1. A brother in the West writes : "Is not the hope of Christ's second coming the purifying hope of the Church; and should it not be declared from the pulpit and by the press more frequently?"

Ans. The apostle John writes, "And every man that hath this hope in him purifieth himself, even as He (Christ) is pure." This course has a reasonable, philosophic basis. How can we hope to meet our descending Lord in peace, unless we have

availed ourselves of the purifying processes of grace. We must be washed, thoroughly clean, in the precious blood of the Lamb, and be assimilated to His glorious image, if we would be ready for His appearing. The doctrine of the *Second Advent* is a great Bible truth, full of inspiration, and should be dwelt upon oftener, both in the pulpit and by the religious press. We delight to teach it in these columns.

2. A sister in Iowa : (a) After a person is sanctified, are there still longings in the heart? (b) Can a person be sanctified and not know the time; or, do you think it a growth in grace?

Ans. (a) Christ is a satisfying portion to the truly sanctified. He fills the soul and gives it perfect rest and enjoyment. But still there are longings for fuller revelations of His glory, and fuller conformity to His blessed image. After purity there is indefinite growth and expansion. The soul may be enlarged and know and enjoy more and more of God. Thus Paul says, "I count not myself to have apprehended," or "reached all the heights and depths of perfection," but I follow after if I may apprehend that for which I am apprehended of God in Christ Jesus."

(b) A person may be sanctified without being able to tell the precise time when the work was wrought, but the witness of the fact will be given by the Holy Ghost, *indubitably*. It is a definite work of grace, as definite as justification, and not indefinite growth.

3. A sister, West Virginia : Do you think it right to pay consecrated money to a pastor, who chews and smokes tobacco?

Ans. Money consecrated to the Lord, by some act of solemn dedication, is very sacred. The one consecrating it must be careful of its use. To say the least, the use of tobacco is a doubtful indulgence for a Christian, and certainly for a minister. To some, having great light, it is a sin. It would be well if no one used it. We would not advise the withholding of support from a pastor on that account, but earnest prayer should be made that God may let him see his error, and lead him to abandon it. We have sometimes to separate the office from the man, to respect the high and holy calling of the ministry, when, through the frailties of the minister our respect for him personally is diminished. This we do for Christ's sake, and He will graciously accept it as unto Himself.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the *Guide* should be connected with this Union.

PROMISE FOR JANUARY.—*Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.*—Jer. 33: 3.

"With confidence we seek Thy face,
And know our prayer is heard."

THE BIBLE CALENDAR.

The following Calendar is taken from the "THEFOLD CORD," a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Thee Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Joshua 24; 15. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psa. 89; 15. 2 Chron. 1; 10.
3. Isa. 26; 4. Psa. 125; 1. Psa. 141; 8.
4. 2 Peter 3; 14. Psa. 125; 5. Luke 2; 29-30.
5. Hos. 14; 1. Psa. 103; 8-9. Psa. 23; 1.
6. 2 Kings 17; 13. Zech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psa. 42; 1-2.
8. Psa. 34; 14. Psa. 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 19. Psa. 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psa. 50; 15. Psa. 46; 1. Psa. 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psa. 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Colos. 3; 5. Rom. 8; 13. Psa. 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psa. 27; 14. Isa. 40; 31. Psa. 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psa. 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psa. 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Psa. 119; 117.
21. Col. 4; 2. Psa. 145; 19. Luke 11; 13.
22. Gen. 17; 1. Isa. 58; 11. Psa. 143; 10.
23. Eccles. 7; 13. Psa. 121; 4-5. Psa. 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psa. 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psa. 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psa. 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 King 8; 57-58.
29. 1 Peter 4; 15. 2 Thess. 3; 8. Matt. 6; 13.
30. 1 Thess. 6; 17. Isa. 58; 9. Psa. 58; 2.
31. Gal. 6; 9. Gal. 6; 9. Psa. 90; 16.

PRAYER CALENDAR.

GENERAL REQUEST.—*That the ministry of the whole Church of Christ may be led to plead for the Pentecostal anointing of the Holy Ghost.*

REQUESTS BY LETTER.—*New York*—A sister who is a sufferer, for Divine relief. For the conversion of a young Roman Catholic. For an unconverted son who has a hasty spirit. For the restoration of a daughter's hearing.

For a sister in Florida earnestly desiring to know God's will. B—, for a young teacher. *Iowa*—B—, for a husband, wife, and son, to be fully saved. L—, for a revival in the M. E. Church; also for the salvation of a husband and three sons. L—S—, for a brother to be filled with the Spirit. *Wisconsin*, R—: For a wife to be fully saved. *Missouri*, J—: For the restoration of an invalid sister, and the salvation of a wicked husband. *Illinois*, C—: For a daughter and friend to be filled with the Spirit. C—: For an unsaved husband and children. *Indiana*, F—W—: For a revival. *New Jersey*, N—: For a revival and Sunday School class, specially. *Canada*, L—E—: For the salvation of a husband who has recently had a heavy pecuniary loss. For a Colporteur engaged in scattering holy literature. *Ohio*, M—U—: For a sister in deep distress, to be sanctified. *Vermont*, S—: For a revival; for a minister's wife who once enjoyed sanctification; and for unsaved children.

NOTE.—Persons sending requests designed for this column will please write on them, *For the Prayer Union.*

BIBLE READING.—Let the members of "The Union" read in concert the *fifth chapter of Matthew* on each Sabbath morning this month.

TOPICS FOR STUDY.—*First week.*—What does the Bible teach about PRAISE. *Second week.*—What does the Bible teach about Christ dwelling in the believing heart. *Third week.*—What does the Bible teach concerning faith in connection with prayer. *Fourth week.*—What are the Scripture proofs of the Divine personality of the Holy Ghost.

THE CLOSET HYMN.

Before re-opening the closet door, which has been shut while praying to "your Father who seeth in secret, sing, if possible; if not, read this hymn:

Our Father, God, who art in heaven,
All hallowed be Thy name;
Thy kingdom come, thy will be done
In heaven and earth the same.
Give us this day our daily bread;
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.
Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power
And glory, ever be.

WORK FOR JESUS.

Communion with God in the Closet is not so much for personal enjoyment as to qualify for service; and yet it is the most blissful intercourse for a mortal on earth. The face of Moses, coming down from the mount of communion shone with celestial brightness. And, he was mightily endowed with power, prepared for important work, as the accredited leader of Israel.

WORKING PLANS FOR JANUARY.—1. Arrange for a few lovers of Jesus to meet weekly at your house for prayer and conversation on personal salvation. Mal. 3: 16.

2. A daily exercise, whether journeying or at business.

3. If there is a vacant Class in your Sabbath School offer your service.

4. If there is a tale-bearer in your Church give a kindly rebuke.

5. If any speak evil of the minister go and read to them, 1 Cor. 4: 1; and 1 Thess. 5: 13.

6. By economy, save some money this month to use for Christ in circulating holy books or tracts.

—“*The Angels are swift-winged in God's service because they love Him.*”

EDITORIAL JOTTINGS.

—WELL-FILLED lists of new subscribers sent by our Agents are encouraging us. Keep at work. The extraordinary holiday premium of a copy of the “Beloved Physician,” for two new subscribers is continued for another month.

ARROW POINTS.—Holiness in an eloquent speech in a meeting is good ; in a heart-gushing testimony it is better.

—Thin-skinned Christianity is a great cheat.

—Some kinds of sanctification need sanctifying.

—A humorist performing in a Church is a sorry spectacle.

—God resisteth the proud ; provoke not such resistance.

—Holiness in poetry is beautiful ; holiness in life is better.

—Dime Novels are abundant. Dime Gems from the Christian press should be more abundant.

—The *Stephanic* style of Christians need to be multiplied. Those who can stand a shower of stones.

GLANCES HERE AND THERE :

—The Christian Holiness Almanac for 1885 is greatly admired. It is being scattered far and wide. Make haste, if you would secure it.

—Tibbals & Sons of this city are publishing, “The Illustrator of the International Sunday School Lessons.” A. C. Morrow, editor. A good help. 60 cents a year.

—The calls for our attractive book, “The Beloved Physician,” during the last month or two, have been so abundant that our stock is exhausted. We will have a new and improved edition ready in a few days. *Order at once.*

—“*RIFTED CLOUDS*,” the Life-Story of Bella Cooke, is going rapidly. Price, in plain cloth, \$1.25, not \$1.00 as previously stated. In handsome gilt binding, \$1.75 and \$2.00. Proceeds entirely for her benefit. We reap no profit whatever.

—Rev. Dr. Sheridan Baker writes :

I read “*The Beloved Physician*,” and deem it a high tribute to the memory of one of the most saintly and useful men of the nineteenth century. Its circulation among Christians, and its introduction into Sunday School Libraries would surely awaken aspirations in the hearts of both old and young for a holy, happy, and useful life. I believe you may expect the Great Head of the Church to favor any proper efforts to introduce it into these libraries, and to give it the widest possible circulation among all Christian people.

—The missionaries to Africa under Bishop Taylor will sail from New York on the 22d inst. Prior to leaving they will hold a Holiness Convention in Carroll Park M. E. Church, Carroll St., near Hoyt St., Brooklyn, H. C. McBride, pastor, commencing January 15th, and continuing until the 22d.

—Bro. G. D. Watson is endeavoring to obtain \$550 to erect a little Chapel for Sunday School

and prayer meeting purposes, on a lot which has been donated in the new town of Windsor, Fla., and solicits donations of \$1.00. Who will help ?

—Shall we cut down appropriations for 1885 from the THE PHOEBE PALMER FUND? We must, inevitably, unless liberal contributions are made, speedily.

“THE HOLINESS ASSEMBLY.”

Some of our dear brethren, workers on the line of holiness, are desirous of having a General Assembly of the friends of the cause. Bro. J. P. Brooks, of Illinois, has been most active in the matter. He has named a preparatory committee, consisting of Brothers G. D. Watson, T. K. Doty, S. B. Shaw, W. B. M. Colt, L. B. Kent, B. B. A. Washburn, ourself and the brethren designated have suggested the addition of Bro. Brooks' name. Bro. Kent declines, for reasons of which we are not apprized. A general convocation, similar to that held at Round Lake, might be productive of good, and to it we shall lend our hearty support, provided the call for it is quite unanimous. The committee should fairly represent all parts of the country—North, South, East, and West. We should hope that it would not be held before Spring, the Winter being unfavorable for securing a proper attendance.

IN THE LIBRARY.

CENTENNIAL HISTORY OF METHODISM. By Rev. John Atkinson, D. D. This is a volume of over 500 pages just issued. It includes the ecclesiastical organization of the Methodist Episcopal Church in 1784, and its subsequent development under the Superintendency of Francis Asbury, its first Bishop. It has also sketches of the preachers known to have been members of the Christmas Conference. It is from the press of the Methodist Book Concern, New York, printed on fine paper, has a number of illustrations, and is neatly bound. It should be circulated. Price \$2.00.

HYMN STUDIES. An illustrated and Annotated edition of the Hymnal of the Methodist Episcopal Church. By Rev. Chas. S. Nutter. It contains biographical sketches of authors, the origin and history of the hymns, the original title and text, and various other facts and incidents which render it a valuable and interesting work. Published by Phillips & Hunt, New York, price \$1.00.

SONGS OF TRIUMPH, and BEULAH SONGS. The words without the music, in neat form, paper covers. Just issued by the National Publishing Association, Philadelphia. Just what is needed for Social and Camp Meetings, and Conventions on the line of holiness. Price, 10 cents. \$1.00 per dozen.

BIBLE STUDENT'S CYCLOPEDIA. By A. C. Morrow. A book for clergymen, Sabbath School Teachers, and all lovers of the Bible. It contains a fund of valuable instruction. Worthy of circulation. Published by Tibbals & Son, New York, price \$1.50.

HESTER ANN ROGERS. Life and Journals combined. By Rev. E. Davies. An edition in paper covers just issued, price 25 cents. Just the thing for general circulation.

THE GUIDE HYMNAL.

Secret Prayer.

"Thy Father, who seeth in secret, shall reward thee openly."—Matt. vi. 6.

FANNY J. CROSBY.

JNO. R. SWENEY.

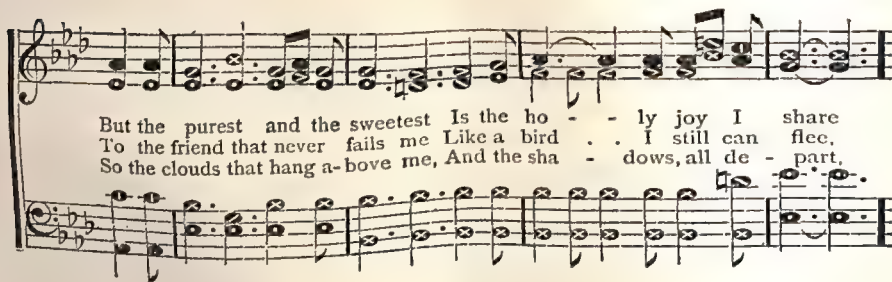


1. Lord, my strength and my Redeemer, Ev-er mindful would I be
 2. When my soul is ov-er-burdened, And my faith is sore-ly tried,
 3. As the mist be-fore the morning In-to brightness fades a-way,

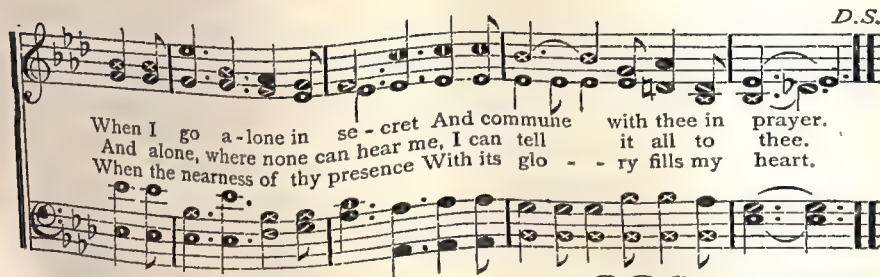
CHO.—Precious moments, precious moments, When the world, with all its care,



Fine.
 Of the ma-ny, ma-ny blessings By thy hand bestowed on me;
 When the watchful, wa-ry tempter Scatters thorns on ev'-ry side,
 As the dew-drops melt and van-ish At the sunlight's golden ray,
 Is for-gotten in the rapture That is mine in se-cret prayer!



But the purest and the sweetest Is the ho-ly joy I share
 To the friend that never fails me Like a bird . . . I still can flee,
 So the clouds that hang a-bove me, And the sha-dows, all de-part.



D.S.
 When I go a-lone in se-cret And commune with thee in prayer.
 And alone, where none can hear me, I can tell it all to thee.
 When the nearness of thy presence With its glo-ry fills my heart.

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❖ FEBRUARY, 1885. ❖

OUR FATHER'S WORD.

"Many shall be purified, and made white, and tried."—Daniel 12: 10.

Smite on ! It doth not hurt me now ;
The spear hath lost its edge of pain ;
And piercing thorns, that bound my brow
No longer leave their bleeding stain.

What once was woe is chang'd to bliss ;
What once was loss is now my gain ;
My sorrow is my happiness ;
My life doth live by being slain.

—T. C. Upham.

A SUBLIME PROPHECY.

BY REV. GEO. HUGHES.

OUR FATHER'S WORD this month is a prophecy—a sublime prophecy—"Many shall be purified, made white and tried." It breaks upon a corrupt and suffering world like a flood of light from heaven.

Sin has defiled the whole race. Earth to her profoundest centre groans. But, God in Christ has introduced the redemptive plan—the fountain is opened in the house of David for sin and uncleanness. The purifying processes are at work. The trophies of redemption are already multitudinous. Heaven is

full of them, and earth rejoices in the presence of those who are indubitably "purified and made white." White robes are seen sweeping along the avenues of earth as well as of those of the "City of the Great King." "*Many*" is the prolific word of this Divine prophecy, verified already, and destined to grander verification.

Then, mark the accompanying privilege of the purified, "tried"—"*Tried!*" Is that a privilege? Certainly. It is one of the delectabilities of the kingdom of heaven. It burnishes Christian graces—puts the seal upon Christian character—robes the redeemed for immortality. Rejoice, O ye tried saints of the Lord—and be exceeding glad!

SERMON.

THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY.

BY DANIEL STEELE, D. D.

1 COR. 12 : 3.—“Wherefore I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed ; and that no man can say Jesus is the Lord, but by the Holy Ghost.”

THE term “Orthodoxy,” signifies right beliefs in respect to fundamental Christian doctrines. These are, the supreme divinity of Jesus Christ, the Divine personality and the work of the Holy Spirit, the three-fold personality of the one Divine substance, the substitutional atonement, justification by faith, regeneration and sanctification by the Holy Spirit, both rendered necessary by original sin, a tendency toward sin born in fallen man, the future general judgment of the race, assigning some to eternal rewards and others to endless punishments, according to the permanent character voluntarily chosen in this life, the only probation. This, as I understand it, is the substance of orthodoxy.

In all ages of the Church, it has been an important question how to preserve evangelical truth in the belief of those who profess faith in Christ. Recent events in the history of theological seminaries have intensified the interest in this question. A favorite method is to require the theological teachers to subscribe at stated intervals to a well-defined formula of doctrines. But the Holy Spirit has not emphasized any portion of the Bible as a shorter catechism, embodying the substance of revealed truth. If men draw up these creed statements, in the heat of theological controversy, we are not sure that they have excluded all error, and included all saving truth. Church history shows that men who have totally fallen

away from a prescribed standard of doctrine may, under a temptation to retain their place, continue to re-affirm their adherence thereto, by putting their own definitions into the terms. As the forms of liberty survive the spirit, so the orthodox creed may long outlive the spirit of orthodoxy. Required subscription to minute, iron-clad statements of doctrine, has been the cause of much contention, and a wedge for dividing the body of Christ. Language may be so twisted and words so defined, that uniformity of belief cannot always be ensured in this way. Hence the most poisonous liberalism may be taught under the forms of evangelical truth. It is my purpose in this discourse to show a better way, the New Testament way, of conserving orthodoxy ; a way that always succeeds wherever it is faithfully followed.

The fulness of the Holy Spirit in pastor and people will always ensure a correct theology. St. John, in his first Epistle, 2 : 20-27, regards the anointing or full baptism of the Spirit as the great safeguard against being drawn away by the falsity of anti-Christ. Says Dr. Whedon : “The word Christ signified anointed, as chrism signifies oil, or the anointment. Here the unction, or chrism, is used in contrast to the anti-christs, who became such because they had no such sanctifying chrism. As long as we possess the holy chrism, we will adhere to the holy Christ.” St. Paul also implies the same truth, when he positively asserts (1 Cor. 22 : 3) that “no man speaking in the Spirit of God saith, Jesus is anathema ; and no man can say, Jesus is Lord, but in the Holy Spirit.” We are to understand that in translating the Old Testament into Greek, Latin, and English, the word “Jehovah” was very unfortunately rendered “Lord.” This was because the Hebrews had, for more than a thousand years, ceased to pronounce the word, and had substituted Lord for it in all their public reading of the Scriptures. Hence, the title “LORD,” in Jewish conception,

meant "Jehovah." Thus, the angels (Luke 21 : 11) announce to the shepherds, "For unto us is born this day in the city of David, a Saviour, which is Messiah, Jehovah." This is the real import of the celestial message when fully expressed in the Hebrew form of thought. "No man is able to say that Jesus is Jehovah, but in the Holy Spirit." This means that no man, however highly cultured, can have an inward realization of the supreme Godhead of Jesus, but through the illumination of the Holy Spirit, giving an experimental realization of that truth. Thus, it pleased God to reveal His Son in Paul. Unregenerate men may be trained from infancy in the catechism to assert with the lips the supreme Deity of Jesus, but it is like the talk of the educated parrot till the Spirit of truth, or the Spirit of reality, makes the dogma, which has been drilled into the intellect, real to the heart. This truth, though not conflicting with reason, is so far above reason, that no person on the plane of nature, unaided by the *Paraclete*, can ever have a satisfactory realization of it. The natural man cannot receive the things of the Spirit, and he discredits Jesus when He says, "I and My Father are one." Therefore, this doctrine of the Godhead of Christ, which is fundamental to the evangelical system, is preserved and rendered vital in the Christian consciousness only by the Holy Spirit. This basal element of Christianity may well stand for the sum total of evangelical truth.

This brings us to our theme: the Holy Spirit in the believer preserves, vitalizes, and makes real to the consciousness all the essential truths of the Gospel. The spirit of inspiration has recorded these truths in the Bible, but if He had not made them real and living in the Christian experience, they, and the Bible too, would have perished long ago. History is full of instances of essential truth dropping first out of experience, then out of the creed. Thus justification by faith

in Jesus Christ, disappeared from the Roman Catholic Church and left the world in darkness for a thousand years. Fewer and fewer experienced the conscious pardon of sin as witnessed by the Holy Spirit, till finally there were not witnesses enough left to keep the precious truth from going into oblivion. Luther first experienced and then boldly restored the lost doctrine. Thus the doctrine of entire sanctification was lost during many Christian ages, and was restored to the modern Church by the great spiritual awakening called Methodism, the largest effects of which are not found in the census tables of the various Methodisms, but in the spiritual impulse given to our entire Protestant Christianity.

Church history demonstrates that so long as the Church is filled with the Holy Spirit, her grasp of all cardinal Christian truth is firm and unwavering. Mr. Spurgeon recently made this remark: "Doubts about the fundamentals of the Gospel exist in certain Churches, I am told, to a large extent. My dear friends, where there is a warm-hearted Church you do not hear of them. They do not come near, it is too warm. I never saw a fly light on a red-hot plate." A heresy in respect to saving truth never yet lighted on a red-hot body of believers. But again and again it has alighted on denominations which have cooled off in zeal, and have fallen into spiritual decay.

The Holy Spirit not only put on record the facts of Christ's life, but He conserves all the facts in Christ's history, since His death. Rationalism admits His death, but denies His resurrection. A risen Jesus is scoffed at on the platform of every convention of free-thinkers. To them He is as dead as Julius Cæsar, and rules the world only from His tomb. The historic proofs all go for nothing so long as they, by their unbelief, exclude the Spirit from their hearts, whose office it is to make real to the heart what is shadowy and visionary to the intellect. Dwelling as they do on the low plane of natural-

ism, with its uniform laws, they are incapable of receiving the truth that the crucified Jesus is alive. Pentecost proves that Jesus has ascended and mounted the Father's throne, a glorified man. All modern believers who have had a personal Pentecost are convinced by this overwhelming proof. The Spirit takes the living and glorified Jesus and shows Him unto them. This proof has all the cogency of an intuition. To those destitute of the Spirit, it is all moonshine—the vaporings of a distempered imagination. Let the skeptic candidly weigh the historical proofs of the resurrection of Jesus, and he will be astonished to find them a Jacob's ladder, with which to climb up to a spiritual experience in which it will be impossible to believe that Jesus is still in the tomb. The resurrection of the dead soul to newness of life by the Holy Spirit, is a mighty confirmation of Jesus' resurrection from the tomb. Ask any young convert, living with the Spirit's testimony in his heart, whether Jesus is dead or alive, and he will joyfully answer: "I know that He is alive, for He saves my soul!" The ascension of Jesus through the heavens to the highest place the universe affords, is a fact not of reason, but of the Gospel record, made real to believers by the Holy Spirit. The apostles who saw Him ascend may have had perplexities and intellectual difficulties about what had become of their Master above the clouds, whether His body had been etherealized and dissipated through space, or whether the whole scene was an optical illusion, or as the Germans say, a kind of scenic withdrawal into invisibility. Such skeptical suggestions might have haunted their minds during that ten-days' prayer-meeting after the ascension, severely testing their faith. But when the Spirit came down with His gift of fiery tongues and of inward purification, purging the disciples' eyes from every film, and filling their hearts with joy, the lost Jesus was suddenly found. He did not stand forth

in bodily form in their company, saying, "Peace," but stood forth a glorious, undoubted, and bright reality. He had promised that when He had reached the throne He would send the Comforter, and now the down-coming of the Paraclete demonstrates that Jesus is glorified. How true the hymn of Dr. W. F. Warren:—

"I worship Thee, O Holy Ghost,
I love to worship Thee;
My risen Lord for aye were lost,
But for Thy company."

Forever would Jesus be lost to the believer but for the presence of the Comforter. No wonder that the hymn closes with this joyful strain:—

"I worship Thee, O Holy Ghost,
I love to worship Thee;
With Thee each day is Pentecost,
Each night nativity."

Who would be knowing anything about Jesus Christ to-day, after 1,800 years of absence from the earth, if it had not been for the Holy Spirit, His successor on earth? His very name would have been forgotten by mankind. The absent and the dead soon passed out of mind. There was a time when Alexander the Great was on the world's tongue. He died and men ceased to speak of him. So it was with Julius and Augustus Caesar, Napoleon in Europe, and with Washington, Lincoln, and Garfield. Why are men talking of Bismarck and Gladstone, of President Arthur, Blaine, and Cleveland? Because they are alive and conspicuous figures in modern politics. Why do men and women, friend and foe, keep talking, writing and printing the name of Jesus Christ? Why does every infidel convention, every assembly of liberals, discuss Jesus of Nazareth with so intense interest? Why not let him sleep undisturbed in His tomb in Jerusalem? Why is His religion a live question in circles of highest intellectual culture in the nineteenth century? Because Jesus himself is alive in the nineteenth century, and reports himself to the world's consciousness, to the sinner's fears, and to the believer's hopes, through

the Holy Ghost sent down from Heaven. Just in proportion as the world has listened to the voice of this heavenly Messenger, has the world received her Saviour and Lord, and just in proportion as the Church has been filled with the Holy Spirit has she firmly held the truths of orthodoxy. But whenever the Spirit has ceased to sway her, and she has fallen into a decay of her spiritual life, she has relaxed her grasp upon the fundamentals of the Gospel. Study the history of Romanism and see if her departure from the saving truths of Christianity to the doctrines of men was not through a long period of spiritual decline and worldliness. As we are now in the fourth centennial of Luther's birth, and our minds are specially turned toward Germany, we trace with sadness the blighting rationalism in that land of the Reformation to its source, and we find it to be a Church spiritually dead; a Lutheranism losing the spirit of Luther, which was the Spirit of his Master, and trusting in the sacraments for salvation. The Anglican Church has traveled the same road from spirituality through formalism to ritualism, on one hand, and to liberalism on the other. But we need not cross the Atlantic to find exemplifications of the truth of our theme. Study the history of theological thought in New England since the landing of the Pilgrims. They were brim full of the Holy Ghost, holding evangelical truth so firmly, that exile in a savage wilderness was cheerfully chosen in preference to a surrender of one saving truth of the New Testament. But unwisely limiting the right to vote in town-meeting to church members, for political power unconverted men crowded into the Church. These soon got into the pulpit, for the pulpit was in high honor and afforded a good salary for life, levied by a lawful tax upon the property of the town.

(To be Continued.)

—The best thing to give your enemy is forgiveness.


BIBLE BRIEFS—TWENTY-THIRD PSALM.

5. A DELIGHTFUL ASSURANCE.—“He restoreth my soul.” Verse 3. The soul is stricken by sin, in all its faculties—it is terribly diseased. Christ is the Healer of the soul. A word from Him, and the dire disease of sin is removed—radically, perfectly—just as surely as the leprosy departed at His word in the days of His incarnation. And being healed, if in an unguarded hour we become contaminated again by sin, the good Shepherd will seek our restoration, and bring us to His fold again.

PRACTICAL INFERENCE.—There is no excuse for being sinfully defiled, or in strange paths. The Restorer of the soul, the Good Shepherd is near to effect our recovery.

MODERN PREACHING AND PREACHERS.

BY REV. W. REDDY, D. D.

REACHING is a *Divine* illustration. It is God's method and instrumentality for saving the world. “It has pleased God by the foolishness of preaching to save them that believe.” St. Paul said, “Preach the Word;” “Cry aloud,” as a herald; “The voice says cry!”

“But *what* shall I cry?” “Preach the Word.” The Word, “which is able to make wise unto salvation,” “The son of man soweth the seed,” and “the seed is the Word of God,” and the human heart is the soil where the seed is to be sown.

Of all things, which are necessary for mortals to know, the Word of God is of the first importance. “The entrance of Thy Word giveth light,” saith the Psalmist. “The words that I speak,” said our Lord, “they are spirit and they are life.” There is a *Divine almightiness* in the Word of God, appropriately preached and rightly apprehended and believed.

There is a great amount of *preaching*, and none too much, if of the right kind, and preached in the right manner. But while there is much of good in the preaching of modern pulpits, is there not a great

scarcity in these days of *the Word of God*, in the productions of the pulpit discussions of "live questions," of scientific subjects, and of popular topics? Of courses of lectures—sensational and otherwise—of eccentric, brilliant essays; of semi-political themes—these abound; and the people listen, and are *entertained*—but they are not *saved*: they are scarcely aroused, much less *convicted* of sin—or sanctified through the truth."

It is certain that the people need to hear, and to have a better understanding of the *Word of God*, and they need to have that Word explained, simplified, and applied to the conscience and to the understanding. The student goes to college: He is put upon the study of the text-books. He listens to lectures on the subjects treated of in the text-book. He is examined on the lessons and the lectures. He is drilled, and his knowledge is tested. He asks questions, and is encouraged to do so, and his inquiries are answered. He thus becomes instructed—qualified to teach others. This is what is contemplated as the end of preaching—personal graduation in the experience and the knowledge of the kingdom of God; and then to be "able to teach others also." "When, for the time, ye ought to be teachers, ye have need that one teach you again, which be the (elementary) principles of the doctrine of Christ, &c." "The doctrine of Christ!" "The oracles of God!" "The truth *as it is in Jesus*!" This is the demand of the times.

There must be an *appropriateness* in the preaching if it is to "edify the body of Christ." Milk for babes, strong meat for those of riper years; the *Law* for the lawless, John the Baptist for Pharisees; comfort for mourners, the joy of the Lord for the desolate; light for the straying, hope for the despairing. There may be an Apollos who has been "instructed in the way of the Lord," but who knows "only the baptism of John," and who needs to be taught "the way of the Lord

more perfectly." The Old Testament gospel is elementary, obscure, preparatory, prospective, prophetic, and not to be taken as the standard for post-Pentecost-believers. Now, to have the preaching of the times adapted to the various classes, and to the various grades of experience, and suited to the dispensation under which, in point of experience, persons live;—whether *Gentileism*, *Judaism*, *John*, *Jesus*, or of the Holy Ghost, this is no unimportant gift or endowment. We may well exclaim, "Who is sufficient for *these things*?"

But the preachers! What of them in their relation to this Christly work?

1st. Distinguish between *preachers* and *readers*.

The commission is, "Go preach;" not, go *read* the manuscript.

Some excellent ministers habitually read their prepared sermons. Occasionally this may be very well, especially when doctrinal, or literary *exactness* is demanded; but the end sought should be the awakening or the conviction of unsaved men, or "the edifying of the body of Christ." "This one thing I do." In reading a sermon, under the head of preaching, there is a better opportunity to avail one's self of other men's thoughts and language, and thus to beautify and *adorn the sermon*; but there is perhaps greater danger of appearing in other men's garments for our own credit; and then it is apparent to unprejudiced minds that *effectiveness* is sacrificed, to a considerable extent, to smoothness, beauty, and homiletic arrangement. And for want of *naturalness* in the voice and gestures, and because of the lack of the inspiration which the mutual interchange of the looks of the eyes of speaker and hearer, gives the sermon fails of effecting, as it otherwise might. There is much in the thought that the minister is *looking at*, and *talking to the people*. They listen better, and their close attention recognized, inspires the preacher and the hearer.

All this is observable in the preacher, who is accustomed to read, when he swings clear of his manuscript, and talks to his hearers with the directness that a lawyer talks to a jury. Why should an independent, clear, intelligent preacher use crutches, when he can learn to walk better without them?

2d. Distinguish between the mere intellectual, fluent, literary preacher, and the *anointed* one.

"God anointed Jesus of Nazareth with the Holy Ghost, who went about doing good." Ministers must have the same anointing.

3d. Distinguish between the mere *perfunctory* preacher who does his task, delivers his sermon, and contents himself with that, and then presses his demands for his "*pay*;" and, "the man of God," who "warns men night and day with tears, teaching every man in all wisdom, that he may present every man *perfect in Christ Jesus*;" "Teaching publicly and from house to house," "if by *any means* he may save some." *Exhortation* has largely disappeared from the modern pulpit, and the people are not *stirred* as in other days. It is said of John Baptist, "In his *exhortation* he preached unto the people." O, how the "Old Masters," in pulpit power, used to *press home* their messages with earnest exhortation, till men would cry out under the burning appeals!

Logic and lectures, philosophy and fun, essays and stories, will never answer as a substitute for solid, searching, *gospel*-preaching, urged home on heart and conscience of the hearer, "with the Holy Ghost sent down from heaven."

Gospel *preachers* are Christ's heralds, ambassadors, representatives. Preaching is not one of the "fine arts." It is rather one of the *solid branches*. It is the science of salvation *applied*. The books on Homiletics and Hermeneutics fall short in the prescriptions, of the Apostolic ideals.

GOD'S KEEPING POWER.

BY REV. E. T. CUBNICK.

1 Peter 1: 5.

I am kept by power Divine;
For I'm Christ's, and He is mine.

He who notes the sparrow's fall,
Safely holds me when I call:

Brings the good from out the ill;
Sooths my anguish—"Peace, be still."

He, who spans the heaven's sweep,
Will my soul in safely keep.

Jesus holdeth all things up:
Will He let my spirit drop?

All my earthly goods may perish,
Still the cross of Christ I cherish.

God in wisdom may bereave me,
All my human idols leave me:

Still I say, "The Lord did give;
And of right He may receive."

Bleeding hearts may well exclaim,
"Blessed be His holy name!"

When my heart and strength do fail,
His love and strength for me prevail.

I shall stand before God's throne,
To be judged for what I've done.

See the stars like green figs fall,
Suns and moons eclipse, and all

Nature, as with lightning pace,
Flees she from Jehovah's face.

I shall hear the wicked cry
To the mountains, vast and high.

"Fall, ye rocks and mountains too;
Hide us from Jehovah's view:"

"For the day of wrath is come,
And we dread impending doom."

Then in accents loud I'll cry
Through the answering sounding sky:

"I am kept by power Divine,
For I'm Christ's, and He is mine."

BIBLE BRIEFS—TWENTY-THIRD PSALM.

6. DEATH A CONQUERED ENEMY.—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me." Verse 4. Note: it is but the shadow of death that is realized by the saint—in the valley, there is humiliation, but also fertility and joy and hope. The walk through the valley, (not across the river) is quickly made. There is no fear to the Christian. The presence of the Good Shepherd is assuring, yea, enrapturing. His rod and staff give friendly and abundant aid—they are comforting.

PRACTICAL INFERENCE.—The saint of God is a conqueror, and more than a conqueror, in death as in life. Let him sing the victor's song.

CONDITIONS OF GROWTH.

BY REV. H. W. BOLTON, D. D.

IT is clearly taught in the Scriptures that growth in grace is essential to the perfection of God's people. Peter commences and closes his marvelous letters to the saints in possession of precious faith with the importance of "growth in grace;" and it must appear to every student of God's Book that all His people are to be matured in righteousness and true holiness by the law of growth—hence the importance of this subject.

1. The first condition of growth is: "*To be—exist—then grow.*" The first condition necessary to growth in grace is, *To be in grace.* This word *grace* is used in the Book 128 times; 115 times it is used in the sense of favor—"the favor of God;" 13 times in the sense of blessings, growing out of God's favor. Christians, then, must sustain such relation to Christ—"the living Vine"—as shall secure the favor of God, "the Husbandman," in order to grow in grace. A good genuine conversion to the truth (as it is in God, and revealed by his Son) is all important: such as meets the necessity set forth by the Master in His words

to Nicodemus, "Ye must be born again."

Reformation will not do—there must be a radical change of the heart—a birth as real as when born of the flesh—before a man can leave the dominion of the flesh, and live under the dominion of the Spirit. For they that are after the flesh do mind the things of the flesh, and they that mind the things of the flesh shall die; but he who is born of the Spirit shall not see death, for he is born of God, and hath the favor of God—which is life. Now he begins to grow just as the plant is taken from the cold frosts of the Great Bear Lake to the tropical zone will strike its roots into the new soil, and takes on the appearance of life, and begins to grow; so men dead in trespasses, and sin subject only to the law of death, are born to a new life, and brought into the pure atmosphere of God's love to be changed from glory to glory by the Spirit of God which is shed abroad in them by the Holy Ghost.

Thank God, my reader, there is a short road into this life! We are not to solve the problem of life from the dead: Christ has solved it for us, and we, by faith have simply to credit His work, and appropriate its benefits to live.

2d. The second condition is that of *health*. The horticulturist exercises great care in keeping the plant clean, removing all excrescences from the form, and all the sour sap from the stock, in view of health.

I have read of a celebrated divine who called on one of his parishioners to comfort him in his late affliction, and found him in the garden clipping the leaves from the vines. "Ah, my brother, why are you so cruel with your knife?" "Because the late rains have increased the leaves, and they hide the vine from the sun, and leave it in an unhealthy condition, and cannot grow, and the fruit is suffering." Whom the Lord loveth he chasteneth, and every branch in me that beareth fruit he cleanseth it that it may bring forth more fruit."

As parents we recognize the importance of health in all the members of the body as essential to growth, and often suffer the removal of a limb in order that we may preserve the health of the child. So should we remember that there can be no real growth in the Church while the individual members are contending with an unhealthy state of mind growing out of inbred sin, cherishing selfishness, and compelling the clergy and the spiritually-minded to exhaust their energies in hospital work. This unsanctified state of the Christian Church must lead to a courtship with sin, and a longing for the sinful indulgences of the world, such as forbids growth in the favor of God.

Nothing pains a father (who has done all in his power to make his home a place of delight) more than to find his children longing for the courts of sin and the meats and wines of devils. Herein is the power of temptation! You may have read the story of the village tramp, poorly clad, homeless, hungry, unwashed and cold, invited to spend the night with the resident bishop who, out of the kindness of his heart, offered him all that his mansion afforded; fed and washed he found himself in the midst of silver plates, golden bowls, gilded sheets, and downy pillows. He did not sleep but spent the moments with the tempter until he purposed in his heart to murder his host, and steal all the home offered. Saved from the horrid deed by the moonlight that fell on the face of his friend, he recites the story as one demanding sympathy because of the awful temptation.

But I have no sympathy for the man who deliberately enters into courtship with evil at the suggestion of his enemy, for he knows the real power of temptation is in the courtship, and should "watch and pray lest he enter into temptation."

Our Father has undertaken to supply all our wants, and remove all our love of sin, and for the sinful. He says to His child, "If you will walk in the light you

shall have communion with Me, and the blood of Jesus Christ My Son shall cleanse you from all *sin*." The man who offers as a reason for not making a greater advancement in the Christian life, his warfare with himself, his peculiar environments, his inherited sinful tendencies, his peculiar constitution, should be set down as in love with sin, and in courtship with evil. God hath called his children to purity of heart and holiness of life, and He is just, and therefore calls to no impossibilities.

My brother, if you have ulcers and cancers within, that appear in temper, pride, jealousy, envy, and hatred, there is cleansing for you, and you can never advance in spirituality until the blood cleanses. It matters not what society you mingle with, you cannot assimilate the bread of life with that unhealthy nature—it must be cleansed.

The violet and the nightshade grow side by side in the same soil, sunshine and showers. But one produces beauty and richness of fragrance, while the other gives forth the most deadly poison, because of the nature of the plants. This then is the second, all important condition necessary to growth in grace—*cleansing*. I can little more than state other important conditions, such as, "proper food," "living in the light of truth," and "exercising the Christian *graces*." These all have their importance in order to the highest type of Christian perfection. These conditions observed, and the candidate will grow without thinking *about it*—grow as the lily of the valley, and the rose of Sharon. Then let the Church cease her exhortation "*to grow*," and see to it that the conditions of growth are met. The world suffers for the want of growth in the Church, for when Christians cease to grow they cease to bear fruit. As in nature so in grace, fruit appears on the late growth.

HUMAN love, when deep and true, is never ashamed of the lowliness of its object.

BIBLE BRIEFS—TWENTY-THIRD PSALM.


7. A BOUNTIFUL TABLE.—“Thou preparest a table before me in the presence of my enemies.” Verse 5. The needs of God’s people are adequately met in the provisions of Divine grace. 1st. There is an abundance of the bread of life for the soul. 2d. The supply of temporal wants is guaranteed: All these things shall be added unto you. And this table is spread in the presence of our enemies. They scorn us, and proclaim our poverty. But the strength of the saintly position is amply demonstrated.

PRACTICAL INFERENCE.—The Christian should be devoid of anxiety. His great Provider, the Good Shepherd, is ever near.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

The Sweet Word of Invitation.

“ NE word in the Book of books is sweeter to me than all others,” said an aged widow, poor and nearly blind, who had listened with deep and loving attention to the Word of God, read to her by a Christian. “Tell me, can you guess what it is? It is a song for my darkness, and it is brought by a bird from the Better Land.”

Her visitor paused, and after a few minutes’ consideration, replied, “Yes, I think I know: it is ‘Jesus’—that name above all other names, and the loadstone to those who long to love Him more, and serve Him better.”

“It is a blessed word,” said the widow, “but the name would not be enough for me, unless Jesus were my Saviour. It would not help me to know that He had died for sinners, unless I was sure He had died for me. No, it is not that.”

“Then you must mean ‘Heaven,’” suggested her friend, “because Jesus is there.”

“But if I were not sure of going there it would be no comfort to me to know

that Jesus was in Heaven, and I was bound for Hell! No; it is just one word from the lips of the Lord Himself. I call it my little song-bird. Hark! it is this, ‘COME!’ When I lay in my sins, and thought I was too vile for God to look on such a one, that message came from the Lord to me. I wished Jesus had called me—chosen me; I longed to have been born before He died, that I might have gone and laid hold of Him, and asked Him to save me. I thought I would have held Him fast until He chose me.

“One night I sat crying over my bit of fire, and all at once there seemed trembling in my ear and heart those welcome words, ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.’ ‘COME.’

“‘O!’ thought I, ‘can it be for me?’ ‘No,’ said the devil; ‘it does not say, Come, Bessy Gray.’ ‘That’s true,’ thought I; ‘but then it nowhere says, ‘Don’t come, Bessy Gray.’ I began to hope. I wished the Lord were by to silence Satan. And it was as good as if He had been, for I began to feel the message was for me. Then I remembered a man who preached by the wayside, not far from this, and he repeated over and over again, ‘The Lord says, Whosoever will, let him come!’ So I saw that the invitation was to everybody that likes to come. Jesus never turns away from the vilest sinner, for He did not turn away from me.”

“It was indeed a song in the night,” said her visitor; “and you know now it was the same Dove that moved upon the face of the waters and descended upon the Son of Man, who brought it. You will not forget His song, will you?”

“No,” replied the widow, while her face beamed with joy, “I am not likely to do that; for He sings the same song for all my wants and doubts and sorrows, and I find it enough to send me on my way rejoicing. I am sorely tempted sometimes to think I have no part or lot

in the matter, that a heart so full of wicked thoughts and unbelieving fears can never have been cleansed in the precious blood of Christ. But my little song-bird is there, '*Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow;*' and again I hear the voice of love, but I never weary of it, '*Come unto Me!*' so I go and make my complaint to Jesus; and that is what He calls me for.

"Some days the bread runs low, ay, and the coals too, and I wonder if the money is all safe for the next week's rent. I ought to be sure of that, for it is in the Lord's hand. Perhaps I go about perplexed and sorrowful for a bit (you see I can do nothing for myself now); I say, 'What shall I do?' I wait and wonder; but soon I hear the same message, '*Come unto me!*' I go straight to the King of Heaven and tell Him I need fuel and food; and He sends me enough of both, and to spare; ay, more than I asked for. Blessed be His name!"

"I love the word," said her friend; but I do not think I ever felt its power over daily trials so much as to-day; you have preached me a little sermon on one word. How often you will remember it has cheered you, Bessy, when you hear it from the lips of your loving Lord, who has guided you through the wild wilderness safe into the promised land. '*Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*'"

"Yes," said the happy woman, as rapture seemed to light up her almost sightless eyes, "and I look to sing it to Him too. Yes, a sinner saved by grace may say to the Lord of Glory, '*Come, Lord Jesus!*' My eyes, that now discern only night from morning, shall look upon His face; for He will '*come with clouds, and every eye shall see Him,*' and I shall behold Him, and be with Him for evermore. But after all," she added, after a long pause, "you must own it was that one little word that did it all."

"Yes," said her friend, "the Heavenly Dove took of the things of Jesus (John 16:14), and showed them unto you. O that we were always ready to listen, and never grieved this loving Messenger!"

Dear reader, do you know this song-bird of the Better Land, which made the widow's heart to sing for joy? Are you born again? for only by the renewing of the heart is the ear opened to the voice of the Holy Spirit. Are you, as she once was, weary and heavy-laden? I do not mean with the world's toil and the world's pleasure, but with the consciousness of sins too heavy to be borne, when the soul is awakening to a sense of danger. O then, hear the free invitation, '*Come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.*'"

MORNING HYMN OF ST. HILARY.

TRANSLATED BY REV. A. R. BRADBURY.

How rapid wings the night away!
While quiet sleep remains,
It soothes the heart,
Fits it to part
With all polluting stains.

Aurora streaks the morn with light,
And gilds the heavens o'er head,
Each twinkling star
Glow from afar,
Its rays o'er earth are shed.

How swift the earliest arrow shoots:
And flashes morn all bright,
Betimes day comes
To gladden homes,
And grant us holy light.

O! glorious Day-star from on high!
Stream light into the soul;
Impart soul-heat,
Such joys repeat,
The sin-sick now make whole.

The dead to life do Thou now raise,
And thrill their hearts with peace,
With sweetest song,
Their bliss prolong,
And may it never cease.


BIBLE BRIEFS—TWENTY-THIRD PSALM.

8. AN OVERFLOWING CUP.—“Thou anointest my head with oil, my cup runneth over.” Verse 5-1. The anointing is significant of Divine favor, and of designation to high office. The overflowing cup denotes the fulness of Christian life and joy—the plenitude of Gospel grace. This grace imparted to the soul according to New Testament measure, is like a cup not only full to the brim, but overflowing—sending forth streams of enlightenment, consolation, and blessing to a stricken world.

PRACTICAL INFERENCE.—No Christian need to be in an impoverished condition. Every one should take hold of the promise: “I am come that they might have life and that they might have it more abundantly.”

THE PENTECOSTAL GIFT.

BY DOUGAN CLARK, M. D.

 HE apostles were commanded not to depart from Jerusalem, but to wait for the outpouring of the Holy Spirit. The eleven, together with the converts, male and female, in all one hundred and twenty, assembled in an upper room, and “continued, with one accord, in prayer and supplication.” For ten days in succession they held these daily prayer and consecration meetings. They were, in fact, holiness meetings; for they were waiting for the baptism with the Holy Ghost and fire, which “purifies the heart by faith,” and so makes it holy—always, however, grounded upon and connected with the precious blood of Christ, for the fire purifieth and the blood cleanseth. Dr. Watson truly says, that “every sanctified believer has both the *blood-mark* and the *fire-mark*.”

If the vision tarried for ten days, nevertheless the disciples waited for it. “And when the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and

they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.”

We need not wonder that the effect was marvelous. The multitude of Jews, “out of every nation under heaven,” assembled together at the strange tidings, and hearing unlearned men—and we may add women as well—speaking the wonderful works of God in their own various vernacular tongues, could only look into each others’ faces and exclaim, “What meaneth this?” But others could still mock and say, “These men are full of new wine.”

In answer to this unworthy insinuation, Peter arose and asserted almost indignantly, “These are not drunken as ye suppose.” It was only nine o’clock in the morning. Jews did not become intoxicated so early, however it may be with modern Europeans and Americans. It was almost an insult to suppose that even those who were addicted to their cups, would become inebriated so early in the day, and most of all it was an insult to the blessed Holy Ghost who had indeed made them “drunken, but not with wine.” It was the glorious intoxication of the Spirit.

Then Peter proceeded to quote the prophecy of Joel, about the pouring out of the Spirit on men and women, young and old, servants and handmaidens, and having preached unto them Jesus and the resurrection, he assured them that what they heard and saw was the baptism with the Holy Ghost, the promise of the Father, shed forth by the Son, and exhorted them, with wonderful success, to accept the offers of salvation through a crucified and risen Lord. “And the same day there were added unto them about three thousand souls.” Glory be to Jesus! Again, when at a subsequent period, in obedience to a heavenly vision, Peter went and preached the gospel to Cornelius and his household, the Holy Ghost fell on them also, and they spake with tongues and magnified God. Thus

God made choice among the apostles that, through Peter's instrumentality, the door of faith was opened to Gentiles as well as Jews. Dean Alford suggests that in a certain subordinate sense, but not at all in the *Popish* sense, the Church universal composed of Jew and Gentile was thus founded upon Peter as one of the foundation stones—himself founded upon Jesus Christ “the chief corner-stone,” and having added to himself, on the day of Pentecost, three thousand living stones beside.

The present writer, in his work on, “The offices of the Holy Spirit,” has favored this view, but after examining with more care than before the original of Matt. 16: 18, he now thinks the following a preferable interpretation of that passage: “I say unto thee that thou art *Petros*,” (a stone), “and upon this *petra*,” (Rock) meaning Himself, “I will build My Church.” In other words the Church is like a *stone building upon a rock foundation*. Peter was one of the foundation stones; but the foundation itself was the *Eternal Rock*—the “Rock of Ages.” In Matt. 21: 44, where Christ is called “*this stone*,” the original, has neither *petros* (a stone) nor *petra* (a rock) but *lithos*, which, in Attic Greek, means a *block of stone*, and perhaps approaches the same idea as Rock. In conclusion, may the readers and the writer experience in very truth the prayer expressed in Toplady's glorious hymn:

“Rock of Ages, cleft for me,
Let me hide myself in Thee.”

Or, as in the beautiful Latin version:

“*Sacclorum Rupes, propter me,
Fissa, lateam in Te.*”

And in addition, may all the readers of the *Guide*, with the present writer, know in their own experience, the true Pentecostal gift, the outpouring of the Holy Spirit upon their own spirits—the baptism of Christ, which is with the Holy Ghost and fire. So be it, in Jesus' name, Amen.

FULLY SAVED.

BY REV. JOHN SCARLETT.

ARE there not some believers fully saved? Is it wise in Christians to doubt this? Does the Holy Spirit in the soul inspire such doubting? What is it to be fully saved? It cannot be merely to be forgiven, to receive pardon; for pardon or forgiveness relates to sins committed, or transgressions in the past. Surely, we cannot conceive how God could forgive us for having been born of Adam's seed, or sin, or being sinners. Does not being fully saved include more than having the guilt of transgression blotted out? Does it not embrace the thorough “cleansing from all unrighteousness?” The number of Christians that believe this truth is increasing. Do any ever experience full salvation without believing? None.

Does Satan help unsaved human nature, to give credence to the testimony of full salvation? Never! Do any ever have a clear knowledge of the doctrine of entire sanctification before enjoying the blessing? This is doubtful. Does not the Holy Ghost give pardoned believers to realize, in some degree, their need of purity of heart? Is it not in some sense, through temptation, or the love of sin, or prejudice, that they stop short of full salvation?

Is not the need of completeness in Christ felt before it is reached? If such felt-need meets not the gracious supply is there avoidance of guilt? Are not all objections to true holiness on the side of sinful unbelief? Is there any unbelief that is honest and not sinful? While there is no position on earth free from temptation, mistakes, and infirmities, cannot the saved Christian be free from a tendency to sin and unbelief? Can we not put off “the old man with his deeds?” Must we not “reckon ourselves dead indeed unto sin?” Are we required to make a false reckoning? God forbid! “But,” said a learned and godly minister, “Bro. S., we all must have a tendency to unbelief while in the body.” Does “the new man,” that we, by faith, “put on,” have such tendency, or the “old man?” Does not “Christ formed in us the hope of glory,” check, constantly, unbelieving tendencies? He “saves his people from their sins.” He keeps saving them, every minute. What on earth, with such a Saviour, can successfully keep us from being fully saved?

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Berean Holiness Lessons.

BY REV. J. L. SOOY.

FIRST WEEK.—LESSON I.

TOPIC—PRIESTHOOD OF BELIEVERS.

CENTRAL THOUGHT.—"*An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"—1 Pet. 2: 5.

STATEMENT.—We suggest that Lev. 8 and 9 be read here, in which are narrated the consecration of Aaron and his two sons to the priesthood, and the inauguration of the national worship. Now turn to Heb. 8: 1-2, and 7: 23-25. Aaron as High Priest was the especial type of Christ; and his sons were meant to be types of believers in their position as "priests unto God." All true believers, as priests, are called, as were the sons of Aaron, to a blessed separation from all the cares and burdens of the world, and to a life of consecration to the service of our Lord.

I. THE PRIVILEGE OF ALL CHRISTIANS.—When Israel arrived at Mt. Sinai the Lord's first words to Moses from the mountain were: (See Ex. 19: 4-6.) The conditions of this promise were never fulfilled. The children of Israel proved a disobedient and covenant-breaking people from the first, and hence God never made them a kingdom of priests. About 750 years after the scene at Sinai, Isaiah predicted: (See Isa. 61: 1-6.) The Jewish nation was destroyed without realizing this picture of splendor. All distinction is taken from the Jews because of their rebellion, and the prophecy is left to apply to the spiritual Zion, composed of the Gentiles and Jews, who became the chosen people of God. In speaking of and to this holy people, Isaiah uses these words: "Ye shall be named the priests of the Lord." The promise made to the Jews and forfeited by them is now made to all who come to the standard of Messiah.

They are to be the priests of the Lord. (See 1 Pet. 2: 5, 9. And in accordance with this truth we hear the apostle John declaring, Rev. 1: 5-6. We hear also the living creatures and elders saying, Rev. 5: 9: 10. And still again we are told, Rev. 20: 6. Now all this applies to Christians. All believers of the New Testament are anointed priests by the Holy Ghost.

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL THOUGHT.—"*An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"—1 Pet. 2: 5.

II. TYPICAL TEACHINGS.—The Jewish priesthood was only typical of this higher, holier office which all believers possess by the Divine gift. As the Jewish priesthood stood to all Israel before the outward temple, so the body of believers stand to all unbelievers before the Lord God, while Jesus Christ is their head and High Priest; and while Israel was a nation wherein were some priests, God's spiritual kingdom is the only kingdom composed *entirely* of priests. Christians resemble in their spiritual state the Levitical priesthood:

1. *In their consecration.* (1). They were washed. Lev. 8: 6. This was according to the directions in Ex. 39: 4. This washing with water is a symbol of internal cleansing or sanctification. Now turn to Heb. 9: 6-10. Then read 9: 11-14; Rev. 1: 5. (2). The washing was accompanied by sacrifice. Lev. 8: 14-29. So Christ's blood was shed in sacrifice. And the transference of guilt to our Substitute, typified by that Levitical act, must precede our dedication of ourselves to God. (3). They were anointed. Lev. 8: 30. Christians are anointed with the gifts of the Spirit. 2 Cor. 1: 21-22; 1 John 2: 20, 27. (4). They were clothed in pure garments. Psa. 132: 9. The holy vestments of the ancient priests were remarkable for their splendor; so all Christians now are to be as remarkable for their inward holiness. They are to be clothed with salvation as with a garment. Psa. 132: 16.

2. *In their relationship.* By referring back to the typical teaching it will be found that Aaron's sons were priests by virtue of their relationship to him; so we by our relationship to Christ—we possess His life, (John 1: 4, 12-14) as they possessed the life of Aaron.

They were not to enter upon their priestly work till the *eighth* or resurrection day, Lev. 8: 33-35; 9: 1; so we after being risen from the dead. Eph. 2: 5-6; Col. 3: 1.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL THOUGHT.—“*An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*—1 Pet. 2: 5.

3. *In their services.* (1). They had charge of the sanctuary. Christians have charge of their hearts. 1 Cor. 3: 16-17; 6: 19; 2 Cor. 6: 16; Heb. 3: 6.

(2). They were to offer sacrifices. The priest, who alone could offer the sacrifice, represented the believer, who alone can by faith bring the smitten Saviour before God as his substitute and surety. 1 Pet. 2: 5. Christians do not presume to offer *atonement* sacrifices; but they are consecrated to offer *spiritual* sacrifices, in opposition to the animal sacrifices of the Old Testament. This spiritual sacrifice necessitates voluntary surrender to the service of God; and consists in: (a) Presenting their bodies. Rom. 12: 1. And that not only once at the time of conversion, but daily, Luke 9: 23. (b). Offering the lip-service of praise. Heb. 13: 15. The Jews allowed that, in the time of the Messiah, all sacrifices, except the sacrifice of praise, should cease. To this maxim the apostle appears to allude. Compare Hos. 14: 2. This refers to the *sacrifices, heifers, calves, &c.*, which they had *vowed* to God; so that the *calves of their lips* were the sacrifices which they had promised. These sacrifices all Christians, as priests, are to offer. (c). Doing good and giving. Heb. 13: 16; Phil. 4: 14-18. The sacrifices of praise with our lips are not enough; there must be also *doing good* and communicating (*i. e.* imparting a share of our means, Gal. 6: 6) to the needy.

(3). They were to bless the people. Lev. 9: 22-23; Num. 6: 22-27. So Christians. Matt. 5: 44; Rom. 12; 14; 1 Cor. 4: 12. All Christians should seek to be a blessing to all whom they meet. Not only did God bless Abraham (Gen. 12: 2), but He said of him, “And thou shalt be a blessing.” Now a man is a blessing to his fellows in the measure in which he leads them to “speak well” of God (see marginal reading of 100th Psalm where “bless His name” is translated, “Speak good of His name.”)

FOURTH WEEK—LESSON IV.

(Continued.)

CENTRAL THOUGHT.—“*An holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*—1 Pet. 2: 5.

(4). The burning of incense was connected with the sacrifices of the Old Testament. So Christians are to offer the incense of prayer. Rev. 8: 3, 4; Mat. 1: 11. All believers enjoy the privileges of intercession. Examples: (a) In Christ's time. John 4: 46-56; Matt. 17: 14-21; Mark 2: 4-12. (b) Among Apostles. Acts 12: 3-7; Rom. 1: 9; 1 Thess. 3: 10; Jas. 5: 14-16. Unless the heart is terribly hardened, it must want to pray for those it loves. See the twofold rewards of such intercession: *First*, blessing for others. 1 John 5: 14-16. *Second*, blessing for ourselves. Job 42: 10. Something like this takes place when, amid oppression and darkness, we pray for our friends. Psal. 126: 1-3; Jer. 29: 7; Prov. 11: 25.

III. THE PRIESTS HAD EVERYTHING PROVIDED FOR THEM.—Num. 18: 9, 14. When they were set apart to the priest's office, they did not need to have a thought or a care about their maintenance in it all the rest of their lives. Ezek. 44: 28-30; 2 Cor. 6: 10. The provision for them was “all the *best* of the oil, and all the *best* of the wine,” &c. Num. 18: 12, 29, 31. And the Lord says, Jer. 31: 14; Psal. 36: 8. So with Christians, 2 Pet. 1: 3.

IV. THE PRIESTHOOD NEVER TO BE LAID ASIDE.—In the counting house as in the house of God, at home, and abroad, in the kitchen and parlor, the royal priest unto God is not to be mistaken for an ordinary man. God's honor, his own sense of propriety, the needs of his fellow-men, all alike demand that his priestly garments be perfectly worn. And now, beloved, measured by this standard, where do we find ourselves? Look at that mass of worldliness we have allowed to remain and germinate in our hearts. See its poisonous fruit—earthly ambition, love of display, jealous rivalries, eagerness for wealth, connivance at gilded sin. Let us honestly bring out all this foulness, and spread it before God, and each say penitently yet hopefully: “Is all this mine, and am I the priest of the Lord? Have I been so lost to my office and sublime dignity? By God's help I am done with this shameful inconsistency. From this hour I return to my post and offer up ‘spiritual sacrifices.’”

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one ;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE old familiar hymn, "*There is a fountain filled with blood,*" was sung. Many requests were read, and then prayer was offered by Rev. Mr. Lathbury.

Sister Palmer read Rev. 21: 6-8, and verse 22 and 10 to the close of the chapter, and made the following remarks: "We have been asking great things just now, and it seems as if God has given me license to ask for a special meeting to-day. We will expect the blessed Spirit to accompany the Word because He always comes when invited. Perhaps some are under the impression that these verses (from chapter 21) do not refer to the Church militant, but I have long set them down as describing present experience. I will read a few references which show this. "But ye are come unto Mt. Zion," &c. This we acknowledge is for this life. Another reference is, "Thy Maker is thy husband," &c. Let us ask that we may be wise and not add unto or take away from God's Word. My desire has been that we may come and take of the water of life as never before; to be no more unbelieving but always trusting the Lord. An old minister, coming out of church the other day, having heard a blessed sermon on, "But the hairs of your head are all numbered," said, "I will never doubt again." I said, "I thought you stopped that many years ago." He replied, "But from this time I never will." God's

blessings are "without money and without price." We must, of course, be willing to have them. "Come out from among them and be ye separate," we are commanded. Let us purpose that no subtle power shall prevent us from obedience, and this last meeting of this year shall be memorable; and every doubting heart shall leave its doubts. "All things are yours," and our part is to let every hindrance be removed, and as a vessel when opened becomes filled with air, so shall we be filled with God.

Singing, "*There's a wideness in God's mercy.*"

Rev. Geo. Hughes.—Sister Palmer expressed a desire, at the opening of the meeting, that we might realize in an unusual degree, the pouring out of the Holy Spirit at this time, and my heart responded to that. I say, "Amen." I am quite sure there is nothing that can possibly be more pleasing to our Heavenly Father and to the Lord Jesus Christ, His well-beloved Son, than that the Spirit coming from the Father and the Son shall be poured out upon this meeting. O that He may come to every heart in this assembly, that we may all say—

"Lo, God is here, let us adore,
And own how dreadful is this place;
Let all within us feel His power,
And silent bow before His face."

I have not risen, however, to exhort. Many here have doxologies in their hearts, and if a few take up all the time they will not get a chance to speak. I give my doxology of praise to God, who has been so gracious to me and my family during the present year. I feel like saying—

"How do thy mercies close me round
Forever be thy name adored,
I blush in all things to abound
The servant is above his Lord."

He has bestowed upon me great and wonderful things whereof I am glad. The New Jerusalem has come down into my soul. I am glad you brought that idea out, sister. Many put these gifts off till eternity, but they belong to this world. I wonder we do not go almost frantic with joy on account of the New Jerusalem coming down into men's souls. It is in my soul this afternoon, blessed be the Lord!

Singing, "*Praise God from whom all blessings flow.*"

PRAISE FOR GOD'S KEEPING POWER.

A Sister.—I am very thankful Bro. Hughes said we are not expected to make very long exhortations. I praise God for His keeping power during the past year. I have been kept unto full salvation. The devil has annoyed me much during the past year, but God has delivered me. "But my kindness shall not depart from thee, saith the Lord that hath mercy on thee." I have life eternal to-day."

A TRIBUTE OF PRAISE.

Sister Clarke.—I have a tribute of praise to offer to Jesus for His wonderful power and mercy. At the beginning of the year God gave me two texts, one of them I will repeat. "The eternal God is thy refuge, and He shall thrust out the enemy from before thee," &c. On a card announcing our watch-night service was printed, "A season for good resolutions." I thought I had done with them. The precious blood cleanses me from all sin.

Singing, "*Where peace, like a river, attendeth my way.*"

GOOD WORK OF GRACE.

Sister Rose.—When sister Palmer read that beautiful Scripture I thought of the testimony given by a minister with whom I last held meetings. He was a blessed man of God but did not enjoy full salvation. In a conversation I said, "The work will go on here if you fully give yourself to God." He was a very talented man. He replied, "It is an intellectual difficulty. Two and two make four with you, but two and two make five with me." He came into the afternoon meeting afterwards with his face all aglow and said, "O how God has saved me since I left the parsonage. The Holy Ghost has come in and cleansed me from all sin. I feel as if I had passed through a long, dreary Winter, and had come into a beautiful Spring, and was walking on the bank of a river while the birds are singing and beautiful flowers are blooming all about my path!" Then the work did go on, one hundred souls were saved, besides those who gave themselves fully to God. As to my own soul, it is at perfect rest, joy unspeakable and full of glory every moment I breathe. It seems as if God

had never done as much for any other as for me. The work has gone on in every community where I have labored since last August except one. I am glad I live to-day, that Jesus owns me and that my soul is filled with God.

LIGHT SHINING.

Rev. Mr. Lathbury.—If I used any symbol of my spiritual condition it would be that gas light. This figure came to me last night as I was trying to lead a minister into perfect love. I said to my wife, referring to a brilliant lamp, "That illustrates the condition of my soul, and God was pleased to bless the word I spoke to this young minister. This morning he said to me, with his face illuminated, "I have taken a great step in advance. That young man had been toiling and praying and agonizing, but had not come to the point where he could let go and believe."

MATHEMATICS OF HEAVEN.

Rev. N. Hubbell.—I have just thought that the mathematics of heaven differ from those of earth. Tell a child that one apple and one apple make two and the child has learned a great lesson, but God teaches us that God and we make one." "I live, yet not I, but Christ liveth in me." Old Athanasius, when told that the world was against him, replied, "Well, then, old Athanasius and God are against the world."

A brother.—I have sought full salvation and have prayed and cried about it. I read Bishop Foster's book, and had some new ideas about sanctification, but did not come to the full understanding of how to attain to it. But last night while talking to brother Lathbury I was led into its enjoyment, and now I am saved from all sin.

Singing, "*Glory to His name.*"

THE BLOOD APPLIED.

A sister.—"Now to my heart is the blood applied." Goodness and mercy have followed me all the days of my life. I gave my heart to God when a little child, and O how He has led me along! I can look back with great pleasure, and forward to an abundant entrance into God's kingdom."

FIRST PRIVILEGE.

Sister M. C. Clark (Phila.)—I praise God for this privilege, the first time I have been in this city, and, of course, the first time I have had the privilege of being in this meeting, and I praise God for the privilege. It reminds me of the time coming when God shall call His children home from the east and the west, and the north and the south, and they shall go no more out forever. I praise God that through the past year goodness and mercy have followed me. I can sing as Bro. Hughes, "How do thy mercies close me round;" and another verse—

"Jesus protects, my fears begone;
What can the Rock of Ages move?"

I opened my Testament the other day and God taught me a precious truth from this verse: "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of Lords and King of Kings." Jesus will overcome all for us and will bring me off more than conqueror. I am anxious that God shall use me as He will for His glory."

PRAISE FOR SALVATION.

A brother.—This has been a wonderful year for victory in my soul, and temporally also. It is difficult to find language to express exactly my experience, but it has been glorious. It does me most good to speak to the point that I am saved of God, and my soul feels warm in this blessed work, and I have Christ in my soul, heart and mind. I am saved and have a hallelujah in my heart.

A brother.—I am thankful that I have a heaven to go to heaven in, that Christ saves me now fully, His blood cleanses me, saves me completely, and my soul is in harmony because He has eradicated everything wrong and made me right."

A RETROSPECT.

A brother.—It is four years since I have been here and various changes have taken place in that time. I am seeking the kingdom of God and trusting Him for the fulfillment of His promises. Jesus is all my desire. I ask that God will accomplish in me all the good pleasure of His will in my personal experience and in the extension of Christ's kingdom. The religion of Christ satisfies the

soul. A brother said to me, "I have no one else but Christ to go to," I said, "Well, what would you do if you had?" I am very far from being satisfied as I look at most Churches and as I see so many of those liquor places. It is better to dwell upon the good and the true, though these bad places are in existence. Some one has said that Christ's Church is on her face; that she is esteemed as the Lord was as "a root out of a dry ground." We need to realize the state of things as they are that we may be earnest in prayer and do what we can."

A sister.—The past has been a grand and glorious year. The blood cleanses me from all sin—I love God with all my heart. What a blessed privilege this is! Bless God for it. I am with you in this work.

LONGING FOR SOULS.

Rev. A. C. Morehouse.—One trouble with me is, there are so many here who want to speak, and I want to let them. When I was sick and dying I put those passages on the other side and they did me good, even to have them there, but I find they are here. While we do have much outside we do not like, for Christ said, "In the world ye shall have tribulation, He also says, "In me ye shall have peace." I cannot tell what Jesus does for me, for language is a failure, yet it does me good to try. The people of God who have entered into this rest know what I mean. I find that while getting older I become more hungry and feel more like staying here and trying to save sinners than going to heaven. I would rather stay a thousand years and win souls for Christ.

Singing, "O blessed fellowship Divine."

ALL THE LORD'S.

Rev. Bro. Myers.—By faith I reckon that to be so, but I am not always as joyous as I would wish. God has been better to me than I expected or deserved. I came over here from Philadelphia for a few hours. Bro. Hughes reminded me of this gathering. It pays to be all the Lord's, though we are slow to come to the fact that the Lord knows best what is for our good. God's method is not simply to take a man to heaven but to develop character. In some places it would be important to dwell on that but not here. I thought of the

embarrassment of Sister Smith while laboring with a minister who was not willing to put his neck in the yoke. God did bless sister Smith. He would say, "Brethren, the way to do is to get the best out of the thing;" and I could not help thinking the best you can do is to get saved. I want to get the best out of this meeting, and the way to get the best is to submit to God. May God fill us all with the Holy Ghost till the world is brought to the feet of the Master.

NUMBERING OUR DAYS.

Dr. Lowrey.—My prayer to-day, in connection with this expiring year, is, "So teach me to number my days," &c. Great men are not always wise, and old men are not always good. It is one thing to number our days;—the school books tell us how to do that, but it is altogether another and better thing to so number our days as to apply our hearts unto wisdom. In our day many men are applying their heads unto wisdom, and it is possible to have a head full of wisdom and a heart full of sin. I desire to apply my heart unto wisdom better than I have done it for the last fifty years. I believe there is such a thing as expansion and growth in holiness. We do not get it all when we are cleansed. Holiness is like two divergent lines; they go out and take in a wider scope as the lines are extended, and just so with this experience, the longer we live as we ought to. And I am not quite prepared to say that when a man's heart is made pure it cannot be made any more pure. I know we can love God a good deal more intelligently, and then we love Him more intensely. If I were to compare my experience to-day with what it was the morning God sanctified my soul I would say that I got the *Primmer of Holiness* that morning and have read several chapters since that time. My prayer is, as '84 closes and '85 comes in, "Lord, teach me that I may apply my heart unto wisdom; make me wiser and wiser unto salvation. The tabernacle of God is with men and we are that tabernacle.

Sister Palmer.—I want to give my experience now. I did not do so at the first. I used to sing more than fifty years ago, "Heaven already is begun." This I have said a hundred times in my life, perhaps with my lips more in early life than now. Mr. Wesley says we have either two heavens or two hells, and that is true, I think. Perhaps I

was not long enough in the other way to know of it as I know of this way; but I love God more than I did last year. It is sixty years since my name was written in heaven, and then it seemed as if heaven was begun, but I do very intensely long that the Church should know God, and I feel as if heaven would be sad to get to if I had not got some soul to come to Jesus, and I often inquire, "Can I do something to get another soul to come?" and cannot express how I feel toward those who are willing to be without these blessed truths, because to know Jesus is life and happiness.

At the close of the meeting all who would fully consecrate themselves to God were requested to rise. The hymn commencing, "Lord in the strength of grace," was sung, while we stood. Rev. A. C. Morehouse led in prayer, after which were dismissed with the benediction by Rev. Geo. Hughes.

THE WORD MADE EFFECTUAL.

George F. Smith, Keyport, N. J., writes: I have a good Christian experience, obtained by being washed in the blood of the Lamb, about seven years ago. The Lord then entered my heart. I had not received Him as I should have done. Throughout that year, while at work, and on my bed at night, these words rang in my ears: "The wages of sin is death." It so affected me that I could hardly rest. I did not believe in Christianity, and seldom went to Church. In the month of February I was invited to go to the M. E. Church and hear Rev. J. S. Inskip preach. The word pressed its way into my cold heart and caused me to meditate on my lost condition. The next week, through the solicitation of friends, I was invited to go to God in prayer. After seeking a few days and nights, with head bowed low at the foot of the cross, my heart laid bare before the Father, feeling that I was one of the worst of sinners, God heard my prayer and forgave my sins. Now I know the meaning of the whole of that verse—"For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Bless the Lord for life eternal, and a home above with God the Father and the Son, and many of my friends who are there. Since I gave my heart to God I have worked for the interest of others, for the glory of the Lord.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

"GATHER THEM IN."

BY REV. N. VANSANT.

BY "them" I mean the children of the home. Is it not possible for Christian parents, even those truly devout and holy, to overlook the spiritual interests of their own children in their deep concern for others? Children are pre-eminently "a heritage of the Lord;" and shall a heritage so Divinely given, and so incomparably precious be neglected? Is there a sadder sight on earth than a family of gay, giddy, prayerless, godless children in the home of pious parents? Need it be thus? Several years ago a godly father, whose children had early been saved and gathered into the Church, was met by another Christian father whose children were growing up in neglect of religion, when the following conversation occurred: "How is it, Bro. B., that your children in early life, one after another, have been converted and brought into the Church, while mine are so careless about their souls, and so indifferent toward the Church?" The reply was simple and beautiful: "I don't know exactly how it is, only that we always *looked* for the early conversion of our children as a matter of course, and lived and labored to that end; and so the Lord honored our faith by bringing each of them into the fold at about a certain age." Is it not in this as in other things, "According to your *faith* be it unto you?"

A little more than a year since it fell to the writer's lot to visit a dear sick girl, just budding into early womanhood, the youngest of five children, whose devout mother had been passing, for some years, under the chastenings of a deep and ever-present trouble. That mother had rejoiced over the conversion of all her other children, but the youngest, though very thoughtful and regular in her attendance at church, had never become a decided Christian. Her noble form and

healthful appearance gave promise of great physical endurance and a long future life. But "death loves a shining mark," so it proved in her case. My visit, however, was at a time when she and her friends, with myself, were hopeful, almost confident, of her recovery. In response to my questions concerning the state of her mind she made this intelligent and emphatic reply: "If I recover it shall be my highest ambition to consecrate my heart and life to God." I encouraged her to make a full surrender to Him then and there, and assured her of Divine acceptance. After a fervent prayer, I left to see her face no more till I saw it pale and cold in death a few days after. Ah! how sadly we laid that fair form away in its last resting place on a bleak November day! But the saddest heart in all that sorrowing group was the stricken mother's; and the saddest of all the sad thoughts in her heart was the thought of dear Mamie's possible failure of acceptance with God at the last. How could such a doubt be endured? O that she had been saved in health and gathered into the Church, as the older children had been! This anxiety about her soul was the keenest pang in all the sorrow of that sore bereavement.

Months afterward that sorrowing mother sought consolation and assurance from my feeble lips, which I ministered as God gave ability.

O ye Christian fathers and mothers, gather your children in! Attempt it not by sharp rebuke, or dogged urgency; but do it by the constant exhibition of a holy life and a Christ-like spirit, by faithful prayer and tender, loving entreaty.

"Love is a flame that burns even in the great deep."

HOME EXERCISES FOR FEBRUARY.

MOTTO.—*I can do all things through Christ which strengtheneth me.*—Phil. 4 : 13.

SABBATH VERSES to commit to memory: Feb. 1st, Psa. 143 : 10; 8th, John 17 : 15; 15th, Prov. 19 : 1; 2d, James 1 : 12.

SABBATH HYMNS—To sing and to commit to memory, (Methodist Hymnal) Feb. 1st, 85; 8th, 164; 15th, 273; 22d, 655.

FIRESIDE STUDIES.—*First Week*—Genesis, 2d chap., The Creation, continued. *Second Week*—John, the forerunner of Christ, Matt. 3d chap. *Third Week*—Isaac and Esau, Genesis 27th chap. *Fourth Week*—Christ's sermon on the Mount.

WRITING TOPICS.—Get your children to write on them. *First Week*—Faith. *Second Week*—Love. *Third Week*—Hope. *Fourth Week*—Gentleness.

Letters to the Children.

BY REV. J. H. JAMES.

Thinking for Jesus.

DO any of my little friends who read these letters ever say, "I didn't think!" Many children are in the habit of making this an excuse. Tom comes rushing in from school, banging doors and making such a racket as sadly hurts the aching head of his sick mother. When he sees in her face how much pain he has caused her he says, "O, mamma, I am so sorry, but I didn't think." Kate is left in charge of her baby sister. She has a new story-book, and is soon so taken up with it that baby must take care of herself. A scream tells Kate that baby has burned her hand against the hot stove and the whole house is in trouble; most of all, Kate, who had neglected her little charge. Bitter are her tears, but all she can say is, "I didn't think." Neither child means to cause pain, but both did mischief for want of thought.

A few days ago a little New England boy was walking near a frozen pond when he heard a cry for help. Looking out across the ice he saw two boys struggling in the water. They had broken through and were in danger of drowning. This boy, though only thirteen years old, at once ran for a ladder not far off and dragged it out on the ice. He then pushed it over the hole, and crawled out and helped the boys to get hold of it. Then he pulled it out on the firm ice with the boys on it. He got very wet and suffered with the water freezing on his clothes, but he saved the lives of those little neighbors. He *thought* just what was to be done and did it. Such a one as Tom or Kate would have ran home and told about the boys, but if asked, "Why didn't you help them?" would have said, "I didn't think." You will find the difference between the helpful people and the useless people in the world to be that some have learned by thinking how to be useful, while others never learned to think. These people mean to be kind but do not know how. So if they try to be helpful they often do more harm than good.

God has given us power to think, going through the world with our eyes open, learning by observation, as well as from books, we shall be a great deal happier, besides be-

ing of more use in the world. So among the many things to be done in 1885 by our Try Company is this: *Try to think.*

Those of us who have taken as our motto, "All for Jesus," will be helped by remembering that *Jesus wants us to think, and is always ready to help us think.* When you, dear boys or girls, are tempted to be thoughtless, to neglect something that should be done, or to do something rash, or to speak some unkind or wrong word, Jesus will be near by, His spirit whispering, "Stop and think!" You know the old rule is, "Think twice before you speak once;" it applies in a good many ways and places. Whenever it comes to your mind send up the prayer—

"Jesus, help me think for Thee."

THE TRY COMPANY.

PROMISE FOR THE MONTH.—Blessed are they that keep his testimonies, and that seek him with the whole heart.—Psa. 119 : 2.

HYMN FOR THE MONTH—No. 550, (Methodist Hymnal). Commit both to memory. The hymn commences—

"As pants the heart for cooling streams,
When heated in the chase,
So longs my soul, O God, for Thee,
And Thy refreshing grace."

BIBLE STUDIES.—We hope the members of the "Try Company" have commenced with the New Year the course of "Bible Studies" marked out in this column. You will find it a very profitable exercise. Perhaps you may think your school-studies will not allow you to do it, but try—see if you cannot get time for the "Bible Studies." We want to hear from the boys and girls whether they are doing so.

First Week.—1. On what continent was the Old Testament written? 2. What is the meaning of Testament? 3. To whom are twelve of the Psalms ascribed?

Second Week.—1. What Old Testament writer was the author of two Psalms? 2. Who wrote the 90th Psalm? 3. What book did Solomon write?

Third Week.—1. Who wrote Lamentations? 2. Why were the Scriptures divided into the Old and New Testament? 3. How many years intervened between the Old and New Testament?

Fourth Week.—How many books are there in the New Testament? 2. Into what classes are the books of the New Testament divided? 3. Which book of the New Testament was written first?

Get a blank book and write therein the questions and answers thereto, beginning with January, and so follow on throughout the year.

Exercise for February.—Write on the *Gentleness of Jesus.* Letters.—We desire to receive letters from the members of the "Try Company." Let us know if your love for Jesus is increasing; whether you delight in prayer, and how you are working for Jesus.

Loved Ones Gone Before.

MRS. VANNEMON, widow of Wm. S. Vannemon, M. D., fell asleep in Jesus at Pennsgrove, N. J., November 11th, 1884. She was the daughter of Curtis H. Cavender, of Philadelphia, whose house was often the home of ministers. When twelve years of age she was converted at a Camp Meeting at Blackwoodtown, N. J. She was admitted to the M. E. Church July 7, 1826, by Rev. S. Merwin, pastor. Thenceforward our sister lived a life of true devotion, adorning her Christian profession by a well-ordered life, and shared the confidence of all who knew her. On Oct. 23, 1834, she was married to Dr. Vannemon, and in the relations of wife and mother she maintained an exemplary character. For many years our beloved sister has enjoyed entire sanctification, and was deeply interested in the work of holiness, and labored earnestly for the circulation of "The Guide." At the last, after such a long pilgrimage, a few days' illness terminated her earthly career, and she entered her long-sought rest, enjoying, no doubt, a re-union with her husband, who preceded her about twenty years. The funeral services were conducted by Rev. J. H. Hutchinson, in the presence of a large congregation. She sleeps well—sleeps in Jesus.

SAMANTHA D. TYLER, of Chippewa, Mich., rested from her earthly labors, March 10, 1883. She was early convicted of sin, but by listening to erroneous teaching, stopped short of conversion. When the doctrine of holiness was brought to her attention she was speedily converted. Nine years ago, while reading in "The Guide" the question, "Who will commence the New Year with a *holy* heart?" she responded, "I will!" and the New Year was the beginning of years to her. From that time she lived a life of full consecration. Twice she was remarkably restored to health in answer to prayer and faith. At the last she triumphed gloriously, and it was a great privilege to stand by her couch and listen to her dying testimony of love, peace and joy in the Holy Ghost.

JOHN FIFE, one of the pioneers of Otonabee, passed from earth March 26, 1884, at the ripe age of 86 years. He was born near Kincardine, Scotland, and came to this country sixty-three years ago. He had been connected with the Methodist Church nearly

sixty years, and the greater part of the time a class-leader. The first Methodist service in Otonabee was held in his house. In his last illness he was conscious to the moment of his departure, and gave clear testimony concerning his bright prospects. He rejoiced that he was near his journey's end, saying that he was "safe, safe!" His precious memory is cherished by the whole community in which he lived.

MRS. HARRIET M. COWEL departed this life at Palmyra, N. Y., Aug. 9, 1884. She was born in Maine, June 13, 1808, and was left an orphan when four years of age. When nine years old, at a Methodist Camp Meeting, she gave her heart to the Saviour, and realized the pardon of her sins. Her subsequent life was marked by devotion and fidelity. In late years she was a witness for holiness, a warm friend of the "Guide," and in every possible way sought to spread the glorious truth of full salvation. Her end was peace. She is forever with the Lord.

MR. RALPH BRUNT entered into rest in Baltimore, Md., Aug. 3, 1884, after a severe illness, aged 84 years. He was born in the North of Ireland, and was reared under Church of England influence. In his seventeenth year he was converted and became a member of the Wesleyan Methodist Society. Though young he entered upon a steady course of piety, never being known to deviate from the path of duty, until at length he obtained entire sanctification. For forty-five years he enjoyed this grace, and never failed to give his testimony on all suitable occasions. Like many others he knew in early years the pressure of adversity, but after coming to this country was prospered. He was greatly favored in the help-meet which God provided for him; they both entered and dwelt in Beulah land. On retiring from business he devoted himself constantly to religious works. In old age his memory was very retentive, and he found he had rich stores of promises laid up, having read the Bible through twenty times. He greatly prized the "Guide to Holiness." He was systematic in the use of his means, having continual reference to God's glory. He closed his earthly career triumphantly.

"Sweet sounds from Beulah greet his ear,
He revels in the theme;
These "songs of triumph he shall join,
To Him who did redeem"

Our Social Meeting.

Rest of Faith.—Mrs. Rose Ann Robinson, Anita, Ia.: Seventeen years ago I was led into the blessed experience of holiness by reading "The Guide." All through these years of soul-rest, while sorrows and afflictions have come to my home, "The Guide" has been my companion, and is now cheering my declining years. I gave my heart to the Lord at the age of thirteen, and I am now seventy. The time cannot be long when the Master will say *it is enough*. My soul leaps forward at the thought of seeing Jesus as He is, and of meeting those of like precious faith who have gone before. O, bless the Lord for this uttermost salvation.

Beginning early.—Mary L. Smith, Pottstown, Pa.: I do bless God that I gave Him my heart when I was very young. How many grand seasons of communion I have had with Jesus. He has strengthened my heart in trouble and deep affliction.

The two gifts.—Mrs. W. C. Howe, Westville, N. Y.: At a Camp Meeting held at Malone, when I was about thirteen years of age, the Lord pardoned my sins, and caused His face to shine upon me. Joy filled my heart, and all nature seemed to say, "Praise ye the Lord!" Only a short time elapsed when I was led to see my privilege to enjoy more of God's love. The hymns on *Sanctification* especially impressed me. I took it to the Lord in prayer, but children were not so fully instructed then as now. A few years later, in a revival, the Spirit strove with me and my longings for a clean heart were intense. In 1873 I became a reader of "The Guide," and at length, after many struggles, I was enabled to lay all upon the altar, and to take God at His word, saying from my heart, "I can, I will, I do believe!" My faith was, however, tried, but the witness came, and I could say, I have it, *I have it!* And the blessing is now mine—I am washed in the blood of the Lamb—glory to His dear name!

Praise for full salvation.—Z. Scribner, Mendon, Wis.: I praise God for a free and full salvation. It does my soul good to read the testimonies in "The Guide." Bless the Lord, O my soul, and all that is within me, bless His holy name!

Hope of re-union.—J. Bruce, Blairsville, Pa.:

The first and only time I ever saw Dr. and Mrs. Phoebe Palmer, and Mrs. Lankford, was at Manheim Camp Meeting. I met yourself once afterwards at Moundsville. Those were blessed meetings to me; but the ranks of the workers have been thinned. Cookman, Coleman, Inskip, the Palmers, that were then active in the good work, have gone. I shall see them no more here, but their works do follow them. I must soon go too; praise God for the hope of finding all again in that eternal day.

The power of sin destroyed.—Rev. T. Colling, Beamsville, Can.: I have such a clear consciousness that the power of sin has been destroyed in me, and that I love God with all my heart, mind, and strength. It used to be natural for me to forget God; it is now just as natural for me to think of Him. I am getting more and more enraptured with the advantages and fruitions of the *Highway Life*. I am learning to understand the voice of The Comforter Divine and am enjoying daily His gladness in my soul.

Helped of God.—J. E. Ayars, Philadelphia: For the praise of the glory of his grace, and for the help of Christ's tried ones, I write this extract from my Journal of Nov. 2, 1884: On the night of my sorrow this week, before retiring, late in the night, I was helped of God, in reading 37th Psalm. A flood of light fell across my way at the words, "Commit thy way unto Him," at the fifth verse. "*Thy way*" seemed illuminated by the Holy Spirit to my eyes! Deliverance in trouble, came to me. I praise the Lord, and enclosed the two words in red pencil, and lay me down and slept sweetly in Jesus' arms. The sequence, found in the rest of the fifth and sixth verse, I took to me *by faith* in God, as *for me*; because my trial had come to me, for speaking about a matter which became my duty, in the name of the Lord to do. God says I will bring forth thy righteousness as the light," &c. See sixth verse.

A ninetieth year witness.—Mercy Ellis, Henrietta, New York.—I have often desired to add my testimony to those published, that there is a free and full salvation, and that I enjoy it from day to day. I have long since entered the rest of faith, ceased from my own works, and am trusting fully in Jesus for all things. How good it is to have a present Saviour, saving all the way along.

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.

John 10: 35.

Upon the Word I rest,
Each pilgrim day;
This golden staff is best
For all the way.
What Jesus Christ hath spoken,
Cannot be spoken!

—Frances R. Havergal.

SIGNS OF THE TIMES, AGAIN.

WE presented some of the "Signs of the Times" in our last issue—those of an unfavorable character. Perhaps our readers may have thought it was a dark picture to look upon at the opening of the year. And the question may have been started in their minds, "Are there no promising signs—is it a long, dark, starless night? Are there no morning streaks betokening the dawning of the day? We have hoped that the night ere long would be succeeded by a bright, joyous day, when "Messiah the Prince" would have universal sway."

Well, it not only belongs to our editorial vocation to warn and to admonish, pointing out the environing perils, but also to inspirit the hosts of the Lord by taking note of the signs of promise in the moral heavens. There are such signs, to which we do well to take heed, amid the pervading darkness and gloom. From these our faith and hope may gather inspiration, and we may "urge on our rapid course," assured of our Lord's ultimate and glorious triumph.

First, in comforting the saints, we would have you remember the covenant stipulations between the Father and the Son. Long ago the challenge was given by the Eternal Father to the Eternal Son: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession! Was not the challenge

accepted? Did not the Son ask? Undoubtedly! And that covenant, ratified in heaven, guarantees the final moral, and may we not say physical, renovation of the earth—despite seeming impossibilities.

Second, Prophecy is grand in its unfoldings. Take two examples from the numerous pages which are all aglow with the announcements of a succession of inspired prophets: "He (Christ) shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for His law." Isa. 42: 4. "He shall see of the travail of his soul, and shall be satisfied." Isa. 53: 11. "And there was given Him (Christ) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 14. Let the children of The King feast their eyes and their hearts upon these predictions. Every word shall be fulfilled.

Third, The omniscient presence of the Holy Ghost in the Church and in the world is distinctly revealed. Christ's word, "I will send Him unto you," is verified. Pentecost has been unfolded—the THIRD PERSON was there gloriously revealed. He will remain until the New Testament ideal, in all its grandeur, is realized. Church and State, in all nations, consciously or unconsciously, are now answerable to the demands of the Holy Ghost and steadily contributing to Gospel purposes.

Fourth, The Gospel Word, faithfully declared, is still mighty. There is, thank God, a living pulpit—a pulpit which cannot be silenced—neither money, flattery, nor frowns can silence it. The "Jerusalem blade" is still wielded by stalwart hands. The Literary pulpit, in demonstrated powerlessness, and the Gospel pulpit, flaming with power, are in dire antagonism.

Fifth, God has an elect people, scattered over the earth—alive, unconquerable, that will not bow the knee to Baal. They will be heard, and their voice is potential. Formalism and worldliness must at last confess the majestic and overwhelming approach of a living Christ in the persons of His elect people. The Frolic Era shall give way to The Salvation Era. Amen, and Amen! May this consummation soon be reached.

—*We often do more good by our sympathy than by our labors.*—Canon Farrar.

"REVIVAL OF THE HEROIC."

Bishop Foss said, in the last meeting of the Missionary committee in this city, that we need a "revival of the heroic." This was said in connection with remarks concerning the contemplated work of Bishop Taylor in Africa. He said his heart was deeply affected while presiding at the late California Conference in seeing Bishop Taylor's son coming from a comfortable position to offer himself with his wife and children to accompany his father to the "dark continent" in quest of souls.

Surely there is a "revival of the heroic" opening. We shall never forget the bright countenance of Bishop Taylor, as he stood on the deck of the ship bearing him away from home and native land, to lift up the standard of the cross among the blinded millions of Africa. And, on the same ship were two plain-looking, resolute men, who only the day before had arrived in New York from Missouri, bound to India, sent forth under the auspices of the South Western Holiness Association. They had only a night in the great metropolis to make their preparations, but they were there on the ship, glad to be in company with "the world's missionary." God bless them!

When this reaches our readers the heroic band enlisted under Bishop Taylor will have embarked. There are those in the Church, of high position too, who cannot comprehend the situation. They were anxious to make an appropriation from the missionary treasury to provide for "*contingencies*"—for their burial on the sandy plains, or for their return home, but Bishop Taylor said, "*No!*" He wanted no money from the already impoverished missionary treasury.

Some said it was "*preposterous.*" And now, good people lift up their hands in horror at the sight of parents taking their children. Well, all we have to say is, the object warrants the sacrifice; if they die their blood will be the seed of African evangelization—if they do not, as we believe they will not—the work done will bring glory to Christ, and the *Self-Supporting* principle for which Bishop Taylor contends, not antagonistic to but in alliance with the regular order of missionary opera-

tions, will have a grand indorsement. For the success of this heroic expedition let the whole Church pray and pour in *more contributions*. Again we say, God bless Bishop Taylor and his band!

—*When we are most ready to perish, then is God most ready to help us.*—Luther.

UNSTUDIED PASSAGES.

"*But condescend to men of low estate.*"—Romans 12:16. This passage is in immediate connection with the one considered in the last number: "Mind not high things." St. Augustine was once asked, "What is the first article in the Christian religion?" He replied, "Humility." "And what the third?" "*Humility.*"

Have you ever noticed how *the lowly mind* of Jesus is made prominent by the Evangelists and the Apostles? Now we can only demonstrate our claim to be Christians as we possess the same mind. One of the characteristics of a holy character is *perfect humility*. In this it appears in direct contrast with the carnal mind. The carnal mind prompts us to get up alongside of those of *high estate*—it loves to bask in their smiles, and to feel the pressure of their hand. How delighted are those of worldly spirit to be visited by persons of note—those noble of presence and title! Persons hardly know how to behave themselves often times when they have had a call from such a one; they are ready to run around and tell their friends that Mr. — or Mrs. — called on them to-day!

But the Christian mind is different—it is condescending toward those of "*low estate.*" How low? Just as low as those to whom Jesus condescended—such as sweep hard by the gates of death. "*Condescend,*" as defined by Webster, is "to stoop or descend; to let one's self down." Not simply to treat persons of "*low estate*" kindly if we casually meet them on the highway or otherwise—but go out of the way to find them—imperiling personal reputation, if necessary. By so doing self will be crucified, the world's favor despised, the image of Jesus in us take on a deeper mold, and the blessing of those who are ready to perish will come upon us. The reward of such exercises is a thousand fold richer than all the smiles and favors showered upon us by those of high position.

—“*He that gives all, though but little, gives much. God looks not on the quantity, but the quality.*”

THE HEALING LEAVES.

“Ibu Batu,” the celebrated Mussulman traveler, speaks of a cypress-tree in Ceylon, universally held sacred by the natives, the leaves of which were said to fall only at certain intervals, and he who had the happiness to find and eat one of them was restored at once to youth and vigor. The traveler saw several venerable Jogees, or saints, sitting silent and motionless under the tree patiently awaiting the falling of a leaf. Alas, for the blinded Hindoo!

The supposed virtue of the falling leaf of the wonderful tree is but a fancy. We have the reality—the tree of life, whose leaves are for the healing of the nations. Our youth “may be renewed” like the eagle’s, and we may “still bring forth fruit in old age.” Have we personally tested the virtue? if so let us make haste to bear the glad tidings of God’s own remedy, to the millions of our race.

—*God is heaping up so many gains for you in heaven as your enemy is heaping up curses on earth.*
—Augustine.

CHRISTIAN PROGRESS.

Bishop Simpson says, “Spain once held both sides of the Mediterranean, at the Straits of Gibraltar. So highly did she value her possessions that she stamped on her coin the two pillars of Hercules, (as the promontories of rock were called) and on the scroll thrown over there were the words, *Neplus ultra*—“No more beyond.” But one day a bold spirit sailed far beyond these pillars, and found a new world of beauty. Then Spain, wisely convinced of ignorance, struck the word *ne* from the coin, and left *plus ultra*—“more beyond!”

The joy of a soul entering “Beulah Land” is so great that the temptation is strong to write, “No more beyond.” But if we are faithful we shall find that the true inscription is, “*More beyond.*” A boundless realm of knowledge and spiritual exploration lies before us, and the eternal years for the law of progress to be sublimely demonstrated.

“Tempted and tried!”
Yet the Lord shall abide
Thy faithful Redeemer, Thy Keeper and Guide,
Thy Shield and thy Sword,
Thine exceeding Reward!
Then enough for the servant to be as his Lord!”

THE BEST GIFT.

In the old schools of philosophy it was usual for the pupils to bring a present to their teacher at the commencement of each term. On one of the occasions when the disciples of Socrates, one by one were going up with their gifts, a poor youth hung back. But when all the others had presented their gifts he flung himself at the feet of the sage and cried, “O Socrates, I give thee myself!”

Reader, a greater than Socrates asks a gift at your hands, the Lord Jesus Christ. What will you give Him? His love toward you is infinite—it is everlasting. Well may you say—

“Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so Divine
Demands my soul, my life, my all.”

He has given all to you—give all to Him.

—“*Love is the amen of the universe.*”

THE STRONGER PASSION.

Dr. Judson relates that a Karen woman offered herself for baptism. After the usual examination, I inquired *whether she could give up her ornaments for Christ*. It was an unexpected blow. I explained the spirit of the Gospel; I appealed to her own consciousness of vanity; I read to her the apostle’s prohibition (1 Tim. 2:9). She looked again and again to her handsome necklace; and then with an air of modest decision that would adorn beyond all ornament any Christian in the land, she took it off saying, “*I love Christ more than this!*”

Suppose a similar question were propounded at every baptismal font in this Christian land, would a like response be elicited? And why not? Is there one law for Heathendom, and another for Christendom? Not in God’s sight, nor under Bible sanctions. The baptized necklaces and other ornaments on the persons of professing Christians are a sad commentary upon the moral defec-
tion of the times.

—*I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.*—Rutherford.

OUR INQUIRY ROOM.

We throw open the door again of the blessed "Inquiry Room" to sincere inquirers after truth, trusting that the Holy Spirit will make known unto us the things of God.

GENERAL INQUIRIES.

2. SUBJECT.—*Jesus washing his disciples' feet.*

Take your Bible and read John 13:1-17. The incident is very significant. Let us gather a few of its points. Elaborate exposition is inadmissible in this connection. We design simply to be suggestive, hoping the reader will follow up the train of thought opened, more at large, in some hour of holy meditation.

What did Christ design by this act? 1st. To give His disciples a memorable proof of His love. See 1st verse, latter clauses. It was just before the last passover and, knowing His speedy departure from them, there was a peculiar outgoing of His love. 2d. To teach the impetuous Peter important lessons. We know how he objected; note well how Christ overcame his objections. 3. To furnish an example for us—teaching us to be ready to do the most humiliating things for our fellow-disciples. Some now follow this example literally, hence have times of "*feet-washing*." The principle of *self-abnegation* is, however, inculcated, not relating to one but to many acts, in the course of life.

INQUIRIES OF CORRESPONDENTS.

1. A sister in one of the Western States writes about her pastor and his wife holding "*Sociables*" from house to house weekly, "*sewing aprons*," &c., to raise money for the Church; that those who do not feel inclined to participate are represented as turning the "*cold shoulder*," and are rebuked from the pulpit, &c. She asks whether it is right for those seeking or professing holiness to take part.

Ans. This is the old story—the Churches being turned into places of amusement and revelry, under the plea of necessity to make money for religious purposes. We have expressed ourselves very decidedly on this subject, and it is hardly necessary to repeat what we have said. These worldly devices are signs of a dead or dying Church. We doubt whether the pastor who holds "*Sociables*" weekly, from house to house, can

secure as good an attendance at the weekly prayer-meeting. Churches which are *alive*, spiritually, have no necessity to resort to such expedients; they can raise all the money required by regular, systematic contributions, on the *Pauline* plan in the New Testament.

As to turning the "*cold shoulder*," and being rebuked for it, that is quite likely. Jesus, the Master, turned the "*cold shoulder*" most decidedly when He drove the buyers and sellers from the temple. So He would do now with the "*Sewing Aprons*," and other foolish works, if He were among us. We say to the sister, and to all who would live godly in Christ Jesus: "*turn the cold shoulder*," positively, and take the consequences. Be sure, however, to *keep sweet* and not become *ensorious*.

2. A brother in Ohio inquires: Is it possible for a person to live a true and consistent Christian life, and at the same time belong to the Masonic or other secret lodges?

Ans. We can only speak positively for ourself—we could not. In the early days of our ministry we were foolish enough to be drawn into a lodge. One night's experience sufficed; by the grace of God we have never been there since. We cannot decide the question for others, but we seriously doubt whether any Christian man realizes that a "*lodge*" is a means of grace, contributing to the development of spiritual character and life. We recommend all who are disposed to enter into such connections to study 1 John 2:15, 16; Ephes. 5:11. The best "*Secret Society*" of which we have knowledge is described, Psalm 27:5 and 25:14.

NIAGARA FALLS.

"Niagara Falls International Camp Meeting Association" is fully organized and in successful operation. Rev. W. B. Osborn is President. Quite a number of lots have been disposed of, and in the Spring the work of building cottages will be commenced. Such is the demand for sites that it is very likely more land will have to be possessed. The programme of religious services for next summer will be rich, and will occupy a number of weeks. "The International Missionary Convention" will be a prominent feature. It is contemplated to establish a Missionary Library and Museum which will be a matter of peculiar interest. This is a union movement and the representatives of various evangelical Churches are preparing for an occasion of much attractiveness and profit this season.

The Harvest Field.

AT HOME.

THE TUESDAY MEETING.—God's presence is graciously manifested from week to week. A few weeks ago fifteen or twenty arose asking prayer. Several of them openly expressed their longings for full salvation, counsel was given, prayer offered and, it is hoped, a number found rest.

THE BROOKLYN CONVENTION.

The missionary workers going to Africa under direction of Bishop Taylor, held a Convention in the Carroll Place M. E. Church, Brooklyn, Rev. H. C. McBride, pastor, commencing 15th ult., and closing 21st, the evening before their embarkation. Rev. D. J. Griffen, of Massachusetts, had charge. The sessions have been held morning, afternoon and evening. On Sabbath, Dr. Lowrey, and Rev. Bros. Withey and Griffen, preached. It was our privilege to be present on Monday evening, and our heart was thrilled by the testimonies of Bros. Chas. Miller, of Baltimore; G. B. Mackey, of Ohio; McLean, of Canada; Mead, of Vermont; Dodson, of Maryland; also, Sisters Mead, of Vermont, and Willis, of Philadelphia. We left as an effective altar service was being opened. The days there spent have been full of spiritual interest, the only regret being that a larger and more central place could not have been had where the interest clustering around this band of heroic men and women might have impressed the Churches more powerfully. Thursday, 22d, being the day set for their sailing, our readers, when they peruse this notice, will know that they are well out to sea, and will, we are sure, hold them up before the Father's throne. It will be noted how all parts of the country are represented in this

MISSIONARY COMPANY,

Which is as follows:

Rev. A. E. Withey, wife and four children, ages 12, 10, 7, 5, Lynn, Mass.; Rev. Ross Taylor, son of Bishop Taylor and four children, San Jose, Cal.; Rev. C. L. Davenport, Gardner, Ill.; Rev. Levin Johnson, Beaver Falls, Minn.; Rev. Joseph Wilkes, wife and daughter, 9 years old, Kendall's Mich.; Henry W. Willis, wife and child, 15 months old, Philadelphia; Rev. W. R. Summers, M. D.; Miss Delia Reese, Westfield, Ia.; Geo. B. Mackey, Port Homer, Ohio; Mrs. H. S. Fisher, Auburn, N. Y.; Edith A. and Casper H. Hathaway, Garfield, Ohio; Peter Hansen, Oakland, Cal.; Levi D. Johnson, M. D., wife and three children, Oskaloosa, Ia.; Miss Mary R. Myers, M. D., Woodstock, Ct.; Chas. H. Miller, Baltimore, Md.; Saml. J. Meade, and wife, Albertha Mead, Wm. H. Mead wife and three daughters, ages 15, 8, and 1 year, and 3 sons, 7, 5, 3, Underhill, Vt.; Chas. M. McLean, Woodstock, N. B., Can.; Chas. W. Gordon, Lynn, Mass.; Wm. P. Dodson, Easton, Md.; Henry C. McKinley, Raymore, Mo.; Fred. B. Northam, Cobalt, Ct.; Chas. A. Ratcliffe, Cincinnati, O.; Chas. G. Rudolph, Brooklyn, N. Y.; Miss Mattie Worth, Newcastle, Ia.

—In the M. E. Church, Danbury, Ct., J. Pegg, pastor, 50 conversions reported.

—Pennington Seminary, N. J., Dr. Hanlon, principal, is having a blessed revival.

—C. W. Parsons, pastor of First M. E. Church, Rome, N. Y., has received 80 on probation.

—In Tynningham, Mass., J. W. Sweetman, pastor, whole families saved, 37 probationers received.

—In Coatesville, Pa., A. L. Wilson, pastor, 80 conversions; the altar still nightly crowded with penitents.

—At North Wilton, Ct., the pastor, W. C. Blakeman, on a late Sabbath, received 31 probationers.

—Bro. A. J. Gregory, at Five Points, N. J., is having a gracious visitation from on high—souls being saved.

—Centenary Church, Phila., W. B. Wood, pastor, has had over 200 conversions. Mrs. Van Cott has been aiding.

—In Allen St., N. Y., after a sermon preached by the pastor, H. Stansbury, 25 presented themselves at the altar as seekers.

—Birmingham, Ala., has had a powerful revival, 75 conversions. At the Conference the work went on, Bishop Walden actively participated.

—Bro. E. Stubbs, pastor of St. John's Church, Phila., has had a steady work since the opening of the year—20 converted the first week.

—Some of the Churches in Newark, N. J., are having times of refreshing. In Union St., Bro. Galloway, pastor, about 50 have been converted.

—Bro. O. Wendel writes from Homer, Neb.: "We are having a good meeting here, eight converted and two sanctified, and the work going on."

—A gracious revival is progressing in Seventh M. E. Church, N. Y.; A. C. Morehouse, pastor. The "Hillman Praying Band, of Troy, has been aiding.

—Eleventh St. M. E. Church, N. Y., A. Lathbury, pastor, is having continuous streams of mercy, believers being sanctified, and sinners converted.

—St. Paul's Peekskill, N. Y., F. Hamblin, pastor, is having a grand work. On a late Sabbath, in the Sunday School, 56 presented themselves as penitents, children and adults, and 26 professed conversions; the work is sweeping on.

—Downsville, N. Y., M. B. Cummings, pastor, is having a glorious time. A Holiness Convention led to 25 conversions and a number of sanctifications. Bro. Gorham and wife have spent some weeks there; 125 seekers have been at the altar; many have been converted, among them two men of 70 years of age; quite a number sanctified.

The Field Abroad.

—Missions among the *cabmen* in Copenhagen are being held.

—There are tokens that times of refreshing from the Lord for Sicily are near at hand.

—Mr. Wm. Sampson has held a twelve days' mission in Highbury Vale, Eng. 177 seekers—about 70 seeking entire sanctification.

—In King St. Wesleyan Chapel, Bristol, Eng., during a fourteen days' Mission, held by Rev. W. E. Sellers, 70 professed to find Christ.

—At Newark-on-Trent, Eng., under the labors of Rev. Thos. Coole, Conference evangelist, there has been an ingathering of nearly 200. The meetings for the promotion of holiness were very effective.

—Chichester, Eng., has been favored with a blessed revival. Rev. E. Potts, Wesleyan District Missionary, conducted services for seventeen days; about 100 seekers, nearly all saved.

—Rev. Geo. Eddy, district missionary, has held special services at Burton-on-Trent, Eng. The holiness meetings each afternoon were a special blessing—many saved, among them promising young men.

—Rev. C. P. Hard writes that the South India Conference, held at Chadarghat, was spiritual, evangelistic, thorough, and graciously guided by the Holy Spirit. Dr. Thoburn was appointed Conference evangelist.

—A very gracious work has been realized in Fullede, Eng., under the labors of Rev. Thos. Champness, district missionary; the chapel was crowded with people—over 200 inquirers and many of them found Christ.

—Bishop Taylor has divided his South American work into four Districts, viz: 1. Panama, Rev. R. Copp, Supt. Panama; 2. Central America, Rev. E. Wright, Supt., San Jose, Costa Rica; 3. Chilian, Rev. J. H. La Fetra, Supt., Santiago, Chili; 4. Brazilian, Rev. I. H. Nelson, Supt., Para, Brazil. (Workers are needed for these several fields; address, Richard Grant, 181 Hudson St., New York.)

—The first gathering of the India Holiness Association, at Bombay, the "India Watchman" says, was a success. The preaching was attended by the Spirit. These facts given are of interest: A poor wayfaring sailor came out for salvation; on Saturday morning one sister fell under the power of God; at another morning meeting a sister seeking holiness took off her wedding ring and put it in the Lord's treasury; on still another morning there was a grand time—six seekers, and two

came out clear." Rev. S. P. Jacobs is President, and Sumont Vishnu, Vice-President. (Success to this new organization.—Ed.)

—Labors among the sailors in Sweden are being crowned with much success.

—Rev. J. P. Cook says the population of Paris was but little stirred spiritually by cholera ravages.

—The native Christians in China are passing through a storm of persecution on account of the Franco-Chinese war.

—A revival has been started in the West of Russia, near the Steppes, by the circulating of Dr. Ryle's tract, "*Come to Jesus*,"

—The Postmaster General, England, issued a request that the public would refrain from giving the letter-carriers beer or spirits at Christmas.

—A number of influential Jews from Russia, Austria, and Germany, are about to meet at Katowitz, in Russia, to consult about colonizing Palestine.

—The work of the Irish Evangelization Society is being crowned with success. A considerable number through this instrumentality have found Christ—among them Roman Catholics.

—The Children's Special Service Mission has been raising £2,000 to publish "*Children's Picture Leaflets*," in various languages, and have scattered abroad an immense number already.

—The Baptist Mission House, Holburn, London, was the scene of a happy and well attended concert of prayer and praise on New Year's morning. Representatives from various missionary societies were present.

—A proposal has been made in one of the London papers to convene an "International Conference" of thirty-five Christians and thirty-five Jews, selected from the ablest scholars of various countries, for the purpose of submitting the Messianic claims of Christ to an impartial and thorough investigation.

—Miss Marston of the Union Missionary Society of America, writes: "Mahomedans in Calcutta within the last few months have been stirred up to a great hostility against Christianity by the preaching of missionaries in the squares, and many of them have also begun to preach in the squares against the Bible."

—The Church Mission, London, is working effectively. At St. Philip's Clerkenwell, Rev. Cyril Grant, Missioner, preached with great spiritual power. Many inquirers and a number saved. A band of workers went out into the streets and lanes at night, singing and inviting the people. At Ram's Episcopal Chapel, Homeston, quite a number have found Christ.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the *Guide* should be connected with this Union.

PROMISE FOR FEBRUARY.—*The secret of the Lord is with them that fear Him; and He will show them his covenant.*—Psalm 25 : 14.

"Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee, Thou art good,
To them that find Thee, all in all."

THE BIBLE CALENDAR.

The following Calendar is taken from the "THREEFOLD CORD," a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Three Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark 9-41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9; 10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Psa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 141; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 28; 14.
24. Psa. 100; 4. Psa. 36; 8-9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 8. Psa. 119; 34.
26. John 5; 29. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 23; 12. Psa. 32; 7.
28. 1 Tim. 2; 22. Micah. 7; 19. Psa. 91; 2.

PRAYER CALENDAR.

GENERAL REQUEST.—*That the African missionary expedition, under Bishop Taylor, may be crowned with great success.*

REQUESTS BY LETTER.—*New York*—For a Baptist minister, needing and desiring the baptism of the Holy Ghost; also for his Church. *L—*, for a sister to be sanctified. *B—*, For the salvation of intemperate sons. *N—*,

For the conversion of a relative. *Ohio, C—*, for the salvation of an only child. *D—*, for a sister seeking heart purity. *C—*, for a school of 300 pupils. For the salvation of a brother. *Pennsylvania, S—*, for the salvation of three sons, a daughter and her husband. *Wisconsin, M—*, for the conversion of an aged father and a whole family. *Illinois, C—*, for a Faith Home. *B—*, for a seeker of heart purity. *R— I— P—*, for a skeptical young man. *Minnesota, W—*, For a sister seeking entire sanctification. *Vermont, P—*, for a brother injured by a fall; the healing of a sister; for the salvation of a father and four motherless children. *Michigan, B—*, for the salvation of a family. *D—*, for an only son and his two children. *Indian Territory, M—*, for the conversion of a husband and father, and the sanctification of a sister and her mother. *Iowa, C—*, for a revival (signed by a number). *New Jersey, N—*, for a Holiness Meeting. *Canada, H—*, for a family to be saved. *F—*, for the sanctification of a family. *W—*, for the conversion of an aged father, over 70.

A sister in Canada writes: "Three years ago we sent a request to pray for three motherless grandchildren. The eldest is now junior preacher on a circuit, a promising young man. His sister is still unsaved, and we desire prayer for her. The third, a son, is rejoicing in the knowledge of salvation."

BIBLE READING.—Let the members of "The Union" read on each Sabbath morning this month, 6th chapter of Matthew.

TOPICS FOR STUDY.—*First week*—Promises to prayer. *Second week*—What the Bible teaches about the motives of the heart. *Third week*—Scriptural counsels relating to personal adornments. *Fourth week*—Bible teaching on the use of money.

THE CLOSET HYMN.

"O love Divine, that stooped to share
Our sharpest pang, our bitterest tear!
On Thee we cast each earthborn care;
We smile at pain while Thou art near."

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, "Thou art near!"

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, "Thou art near!"

On Thee we fling our burdening woe,
O Love Divine, forever dear;
Content to suffer while we know,
Living and dying, thou art near!"

WORK FOR JESUS.

REMEMBER the words of Jesus: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9 : 4. Is this not applicable to us? Be up and doing—the night cometh.

WORKING PLAN FOR FEBRUARY.—1. If any family near you living without prayer go and read to them some Scriptures applicable to such.

2. Visit some members not attending the class-meeting and urge their attendance.

3. Help some needy person.

4. Seek the restoration of a backslider.

5. Speak to some unsaved person daily.

6. Get a Bible into the home of some one who has none.

—"Let prayer be the key of the morning and the bolt of the evening."—Matthew Henry.

EDITORIAL JOTTINGS.

—NEW SUBSCRIBERS are still rolling in !

ARROW POINTS :

- "Love is without dissimulation."
- Coals of love on an enemy's head burn briskly.
- Who can testify that God's WORD is sweeter than the honey-comb ?
- Flattery, issuing from a Christian mouth, is very offensive.
- The rewards of godliness compass two worlds—earth and heaven.
- A profession of holiness by one covered with worldly adornments is an inconsistency.

GLANCES HERE AND THERE :

—A brother in Minnesota writes :

"When I was a little boy in Ohio thirty years ago, if I had been furnished with such a help as the "Guide to Holiness," what a blessing it would have been to me. I enjoy its teaching now."

—Somehow we omitted the name of our good sister, Mrs. Rev. L. Hartsough, Sioux City, Dak., from our list of evangelists in the Almanac. She has been long working effectively on this line.

—"The Pulpit Treasury" is an excellent monthly, for pastors and others. We had an article from it in our Home Department last month not credited. E. B. Treat, publisher, 757 Broadway, N. Y., \$2.50 per year ; to ministers, \$2.00.

—A heavy gold chain consecrated to the "Taylor Fund," was received just as we were going to press. The world-trinkets on the persons of professing Christians in the United States would freight more than one missionary ship. Off with them, in Christ's name, off with them ! Be consistent. The trouble is we cannot sell these things for anything like their original value.

—Rev. E. T. Curnick, Denver, Col., writes of our beautiful bound volume of the Guide for 1884.

"A year's contribution to the Guide, including sermons, testimonies, Bible expositions, memoirs, poetry, &c., make a garden of spiritual fruits and spices where the saints may revel at will."

It is a small library in itself, good to keep circulating anywhere. Price, \$1.50 ; 1883, \$1.25.

—Rev. E. Davies, of Reading, Mass., is one of the busiest men on the line of Christian holiness ; he deals heavy blows at Satan. He has done a real service in publishing Hester Ann Rogers' life and journal in cheap form—50 cts. cloth, 25 cts. paper covers. Also the life of Frances Ridley Havergal, 50 cts. Strangely enough we omitted to put his "Holiness Book Depository at Reading" in our Almanac, which we regret. He publishes a variety of good works—send for one of his catalogues. His "Billy Bray" is a good tract to circulate.

—Mrs. J. L., of Nebraska, writes :

"I am a Baptist, and have recently received this wonderful blessing of sanctification, and I desire to do all I can to help others into the light. Why the dear Lord has given it to me in place of some one who could do so much more for the cause, I cannot tell, but I prize it more than I would the wealth of the whole world. I ask your prayers that I may let my light shine, that many may be led to accept Christ as a perfect Saviour."

Our sister sent us a list of subscribers, including five Baptists, four Presbyterians, and one Methodist. Who will do likewise ?

—A Congregational pastor in New England writes :

"I fully believe in the doctrine of entire sanctification as taught by John Wesley, which doctrine you teach, and the preaching of which is the necessity of the times. The world needs no "new departure" in theology, no adaptation of the truth to modern thought. It rather needs a new departure in practice and life—a departure on the side of the Church from the low grounds of conformity with the world, to the higher attitudes of completeness in Christ, and then a lifting of modern thought and life to this lofty level of Christian experience. Let the Church in all its branches be a holy Church, then will the questions that now disturb our Councils and that embarrass our ministers be easy of solution, and then will sinners in multitudes be converted to God."

—A sister writes that she thinks we will be kept busy in filling orders for "*Rifted Clouds*," and such is the fact ; it is a captivating book, and as edifying as captivating. Price, according to binding, \$1.25, \$1.75 and \$2.00. Order soon.

—Our beautiful volume, "*The Beloved Physician*," is going rapidly. We would like every subscriber to the "Guide" to possess a copy and keep it as a memento of Dr. Palmer. If no other way let several put their little amounts together and send for it. *A new edition just out.*

—Those who would have our nice pocket-companion, the "Christian Holiness Almanac" for 1885, must order soon, or they may be disappointed—they are going rapidly.

—Mrs. James' "Bible Holiness Wall Roll" is still moving. Everybody who can should have it—only 75 cts.

IN THE LIBRARY.

CAUSES OF THE MARVELOUS SUCCESS OF METHODISM, in this country within the past century. Rev. Anthony Atwood. The author is widely known as a vigorous and sprightly writer, and although well advanced in life, still wields an attractive pen. This little work is both retrospective and prospective as regards Methodist history. It contains wise fatherly counsel, to which it will be well to take heed. It is from the press of the "National Publishing Association for the Promotion of Holiness," Philadelphia. Price, 50 cts. Order from us.

HOME AND SOCIAL LIFE. By H. W. Bolton, D. D. A very pleasant volume on various phases of home life. It is full of facts and incidents, and is written in pleasant style. It has a number of illustrations. Published by McDonald & Gill, Boston. Price, in cloth, 75 cts., gilt edges, \$1.00. We can supply it.

THE GUIDE HYMNAL.

Only His Love.

FANNY J. CROSEY.

[From "The Wells of Salvation," by per.]

WM. J. KIRKPATRICK.

1. Oh, to be near - er, near - er The feet of my Lord and King!
 2. Oh, to be near - er, near - er, Communing with him in prayer!
 3. Oh, to be near - er, near - er My Refuge, my Hope, my All!
 4. Oh, for a faith still brighter, And clearer from day to day!

Oh, to en-joy his pres-ence, And on - ly his love to sing!
 Oh, to be strong-er, strong-er, My bur-den of toil to bear!
 Oh, to be al-ways read - y To an-swer my Sav-iour's call!
 Oh, to be more like Je - sus, In all that I do and say!

CHORUS.

On - ly his love, on - ly his love, Ev - er my song shall be: His

wonder-ful love, pre-par-ing a-bove A robe and a crown for me.



✻ MARCH, 1885. ✻

OUR FATHER'S WORD.

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God.—Isaiah 50 : 10.

"Distrust thyself, but trust His grace ;
It is enough for Thee !
In every trial thou shalt trace
Its all sufficiency."

"Distrust thyself, but trust His strength ;
In Him thou shalt be strong :
His weakest ones may learn at length
A daily triumph song."

—Frances Havergal.

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

MARCH winds are blowing !
How they pierce us ! And the
March winds of adversity are
blowing, too. The fierce blasts
make the land tremble. In
many a home there is desolation.
Saints and sinners feel the stringen-
cy of the times.

God's people have peculiar character-
istics as given in "Our Father's Word"
above. "They fear the Lord," with
filial, holy, reverential fear. They are
obedient—they obey the voice of His ser-
vant—angel, prophet, apostle, or by
whomsoever sent.

They are called, at times, to walk in
darkness, and have no light. Not in
spiritual darkness—never! "He that
followeth in me (Christ) shall not walk
in darkness but shall have the light of
life." It is providential darkness—ad-
versity, tribulation, affliction ; in such
darkness they may and do walk.

What then shall they do ? Doubt,
distrust, murmur ? No ; God forbid ! "Our
Father's Word" is, "Let him trust in the
name of the Lord." "The *name* of the
Lord is a strong tower." "And stay upon
his God"—put emphasis upon the word
his—his God—his by covenant blood and
seal. "Stay"—lean hard—"prop himself"
upon his God—that is victory and salva-
tion.

SERMON.

THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY.

BY DANIEL STEELE, D. D.

(Concluded.)

1 COR. 12 : 3.—“Wherefore I give you to understand that no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man can say Jesus is the Lord, but by the Holy Ghost.”

THE CHURCH declining from a high spirituality did not like to hear of the exceeding sinfulness of sin, and its dreadful punishment in hell-fire, the necessity of repentance, the new birth, and sanctification of the Spirit. So the pulpit furnished the pews with good moral essays on the beauty of virtue, and as a result, every distinctive truth of the Gospel was neglected for a generation in many pulpits. To be silent on any doctrine for a generation, is to root it out of the faith of the Church. Then came Whitefield sounding the trump of a spiritual resurrection, shouting to preachers and people on Boston Common, words which seemed then most radical and revolutionary. “Ye must be born again.” Forty thousand in New England believed and were born of the Holy Spirit. But many Churches shut their doors against this God-sent Apostle of a spiritual Christianity, and the preachers went on reading their moral essays. There was no difference in the printed creeds of the spiritual and unspiritual Churches. They were all alike Congregational. But the spiritual preachers preached the creed, while the mere moralists ignored it for another generation. At last the day came for drawing the line between spiritual death and spiritual life, when lo, it was found that that line was the exact demarcation between orthodoxy and heterodoxy; between the Evangelicals and the Unitarians. Then the fact was made public, that a majority of the old Puritan Churches in Eastern Massachu-

setts had been so long without the Holy Ghost, that they could not say that Jesus is Lord: they repudiated the cornerstone of orthodoxy, the supreme Godhead of Jesus Christ. Still they taught that He was in a degree Divine, the most exalted creature in the universe, far above archangels, cherubim and seraphim, and next to the throne of God. They held to the miraculous basis of Christianity, the supernatural birth of Christ, the work of the Holy Spirit in regeneration, the inspiration of the Scriptures, the resurrection of the dead, the general judgment and eternal punishment. William Ellery Channing, when teaching school in Richmond, Va., came to the conclusion, and records it in his journal, that he could no longer worship Jesus Christ. What follows this denial of supreme worship to the Son equally with the Father? The very moment he and his adherents stepped off from the Rock of Ages, the Godhead of Christ, they found their feet on an inclined plane of ice, sliding, sliding, down, down, down, finding no logical stopping place till they have reached bald and bare Deism, a cold and misty Pantheism merging into blank Atheism disguised with the euphonious name of “Agnosticism.” Let us show you the logical steps down this stairway from Puritan orthodoxy to Atheism. First, a spiritual decay in the Churches till the Holy Spirit no longer reveals Christ in the heart and His supreme divinity is repudiated. Second, if Christ is a creature He can not make a substitutional expiation for sin, so the atonement drops away; for a creature, whether man or archangel, can do no more than his duty; no merit of his can be put to another’s account. Hence in the third place, there is no justification by faith, for this rests on the atonement. If there is no pardon of sin, through faith in the only Saviour, then follows as a fourth step, salvation by works, every man his own saviour. Next, sin is viewed as mere incident in

the natural unfoldings of a finite being, the tumbling down of an infant taking its first toddling steps, in probation, a childish disease like the chicken-pox, to be out-grown by intellectual and moral development. Hence there is no need of regeneration. All men are born pure as Adam in Eden. Original, or birth-sin, is a blot on the character of a good God; all men are born with a germ of goodness in them, which only needs culture to develop into Christianity. As there is no need of regeneration and sanctification, the Holy Ghost, as the personal Regenerator and Sanctifier, is a superfluity. He is degraded from a person to an influence or an attribute. Thus far the inspiration of the Bible has stood unquestioned. But now this is sifted to the bottom and reported to be a mass of chaff. Theodore Parker, the advance destroyer of orthodoxy, made the brilliant discovery that the Bible is a superfluity, man being by nature furnished with a set of moral judgments and religious intuitions, a great deal better than God's Word in the form of a book, and that the volume which is the ultimate authority with the Christian is no more inspired than "his grandfather's old musket" which did good service at Lexington. The next doctrine to be thrown overboard was eternal punishment. There are two ways of disposing of this exceedingly disagreeable item of orthodoxy. The Universalist thinks that God is too good to damn him, and the Unitarian thinks that he is too good to be damned, so they both rid themselves of this unpleasant doctrine, one on the ground of God's benevolence, and the other on that of man's goodness. Thus we see that in the space of about seventy years Puritan Churches which began by neglecting to seek the work of the Holy Ghost in personal experience, have slidden rapidly down to Atheism, till at last professed Christian ministers without any shock to their own consciences or the moral sense of their churches, step out of their pulpits into

Thomas Paine Memorial Hall, to give countenance to the infidels in heaping abuse upon Jesus Christ and His Church.

The Godhead of Jesus Christ protects all other vital doctrines, the personality of God and the dignity and the worth of man, and the true estimate of sin. Admit that the supreme God stooped to the amazing condescension to taking man's nature and dying in our behalf, and you give to man a value, and to sin a significance, utterly beyond all computation.

Deny the incarnation of God in man, and you tear away from him his patent of nobility issued by Heaven itself, and you leave him a highly developed tadpole, an educated and trained monkey evolved into a man void of immortality. In the same way the cross of Christ is the only correct measure of sin. If Jesus is God in human form, His death as the sin-bearer gives sin a tremendous significance. Otherwise it is a mere trifle, and its eternal punishment is offensive to reason, and disgusting to the delicate moral sensibilities of our refined civilization. But what was the first step which led down from Puritanism to Atheism? It was the attempt to build up a church without the Holy Spirit in conviction for sin, in regeneration and sanctification. I have now shown both by historical examples in Europe and America, that an orthodox creed must perish when the spiritual life dies out of a denomination. I might show that the Unitarian or "Hicksite" Friends originated in exactly the same way. History is philosophy teaching by examples. Like causes will continue to produce like effects. It will be true of the existent evangelical Churches that the speculative age will succeed the spiritual, if we suffer the spiritual era to depart. Then heresies will swarm into the vacuum left by the Holy Ghost. I fear that other denominations, by their neglect of the Holy Spirit, are stepping out upon the inclined plane of ice. The liberalistic drift of Andover is no surprise to me. Six years

ago I announced to the public that the Holy Ghost was not receiving His due honor in the preaching and theological thinking of New England scholars. As a proof I cited the *Bibliotheca Sacra and Theological Review*, published at Andover, thirty-six volumes, 1844-1879, containing 1,250 articles by 300 contributors, as not containing one article on the personality and offices of the Holy Spirit in the salvation of men. This indicates a corresponding silence in the pulpit during the same period. As a result of this long neglect of the Spirit, a plentiful crop of speculative errors in respect to fundamental truth will soon spring up. The same causes are at work in other evangelical denominations. The theological thought of Methodism (M. E.) as reflected in her *Quarterly* for the last forty years, has not one article on the Holy Spirit, save one on the sin against the Holy Ghost. It has been the boast of Methodism that she has conserved her orthodoxy by her spirituality and intense evangelistic zeal. Happy would it be for herself and for Protestantism, of which she is becoming the leader, if this boast of no doctrinal schism could continue another 140 years in the twenty-seven Methodisms represented in the late Ecumenical Conference. We quote from the address of the bishops of the M. E. Church in 1880: "It has been the honor of Methodism to have maintained from the commencement of its history the doctrines of the Church in their purity and efficiency. The controversies which have arisen have had reference to questions of Church policy, but not to questions of doctrine. Its ministers fully accepted the teachings, and were almost universally faithful to their vows. We regret to say that in some quarters a spirit of latitudinarian speculation has been introduced into the Church, and occasionally ministers have claimed the right to preach doctrines which are not in harmony with our articles and standards." What is the cure? Not new articles

added to her creed, not iron-clad tests of orthodoxy to be subscribed by her theological professors, but the universal baptism of the Spirit. Fourteen years ago I was closeted alone with a distinguished judge in Syracuse to draft the charter of a Christian university. The first draft would have suited a Mohammedan or a Buddhist institution, for there was no allusion to Christ. At my suggestion the adjective "Christian" was inserted before "learning." The jurist was then asked whether an evangelical interpretation to "Christian" could not be incorporated into this charter of the University, so that it could be forever held for orthodoxy as found in Methodist standards. The case of Harvard College was cited as having been wrested from the evangelicals, by whom it was founded, and turned into a propagandist of liberalism. Never will the reply of the judge be forgotten: "There is no safeguard possible. Harvard went over to Unitarianism because the Church herself apostatized from the faith. You cannot, by legal documents, prevent a denomination from drifting away from its creed. If Methodism backslides from orthodoxy, she will carry her universities with her." The lawyer taught the preacher an important lesson, which he has exerted himself to teach to others ever since. Orthodoxy can be conserved only by the Holy Spirit abiding in the consciousness of the individual members of the Church. Then, and then only, are we safe. But if our piety declines with our growth and popularity, if we begin to glory in our millions of members, and twice ten thousand churches, and hundreds of academies and scores of colleges, if we admit to our communion our well-behaved children without a radical, spiritual change of heart, and are satisfied with a decent morality only, and a reverential attendance upon Sunday worship and the sacraments, and do not insist on the new birth, the witness of the Spirit and the fruits in a holy life, Methodism will

inevitably lose her hold on the most vital Christian doctrines, and will tumble at length into the slough of liberalism. Towards this calamitous end, look at the decline of the class-meeting, and the attempt to abolish probationary membership, which is fostered and tested by this peculiar means of grace; also the wholesale reception into full membership in some parts of our country, of seekers who have not yet found satisfactory assurance of a change of heart. We should remember that the Methodist Episcopal Church South has already gone this length, and the signs of the times indicate that the mother of Episcopal Methodism is fast following in the footsteps of her backsliding daughter. How are we to interpret the wide-spread resort of our Churches to worldly devices for raising money, devices which appeal to love of self instead of love to Christ who bought us with His blood? Do not the least objectionable of these commercial expedients, those which avoid the statutes against gambling, indicate a drying up of the streams of Christian beneficence consequent upon the decline of a spiritual life? So it seems to your preacher. Was there not a time when Methodism loved God so ardently that she gladly poured out her money for His cause without the premium of an oyster supper or pin-cushion? Many of my hearers can remember the time when Church fairs and festivals for ecclesiastical revenues were monopolized entirely by denominations which slightly emphasize heart-religion. From her lofty spiritual height, Methodism once looked down upon these things with abhorrence.

Do not stigmatize the preacher as an alarmist if he points out to you manifest symptoms of doctrinal decline following upon the heels of confessed spiritual decay. The pulpit is the best place to feel the pulse of a denomination. Preachers are human, and are inclined to abandon preaching truths distasteful to their audiences. What are the truths which

once rang out in every Methodist pulpit, but have now fallen into neglect, and are not preached at all, or are passed over like a slurred note in music? The helpless depravity of the natural man and his need of the new birth in order to be saved. The witness of the Spirit of adoption directly to the believer. In every Church under my care, I find many who confess ignorance of the meaning of the phrase, "The direct witness of the Spirit." They say that they are resting on an inference drawn from the marks of regeneration recorded in the Bible, and observed in their own hearts. They are strangers to the direct contact of God with the soul, upon which Wesley insisted so fully, frequently, and emphatically, and which was the distinguishing feature of early Methodism and her secret power. They say that the modern pulpit does not insist on this experience as the privilege of every believer. Thus, many are left at ease without that heart-knowledge of God, which is eternal life. Hence, the rarity of the radical Wesleyan type of conversion at our altars, so generally witnessed fifty years ago.

Wesley records the fact that ninety-nine per cent. of those converted at his altars received the direct witness of the Spirit to their adoption into the family of God. In fact, there seems to be much less prominence given in our pulpits to the personality and distinctive offices of the third Person of the Trinity, in the plan of salvation, than formerly. This is both a cause and an effect of the spiritual decline of the Church. If the Holy Spirit is the source of spiritual life, the more clearly He is presented to the faith of believers, the more firmly will He be grasped, the more transforming will be His influence, and the more abundant His fruit. Where do we look for the least zeal for Christ, the least ardor of Christian love, the least self-sacrifice for the promotion of the Gospel, the least travail of soul for the conversion of sinners, the fewest conversions to Christ,

the least interest in missions, the least joy in Christ, the least deadness to the world, and the least spirituality? It is where the least is said about the Paraclete, the peculiar and distinctive work of the Comforter. The unity of the God-head without any such distinctive presentation is preached in the Mohammedan mosque, in the Jewish synagogue, and the Unitarian and Universalist Churches, with no spiritual fruit. The results are nearly as meagre in those Methodist Churches where the Holy Spirit has been largely eliminated from the preaching. The same effects follow the same causes under whatever denominational name. Those denominations which emphasize the work of the Spirit are more spiritual and aggressive, while those who slight the Spirit, are in turn slighted by Him, and become dead, worldly and stationary, or rather declining and on their way to the graveyard. It is in vain to say that there is in the neglect of the Holy Spirit, a compensation, inasmuch as the love of God is the more highly exalted, and the Father more perfectly honored when preachers neglecting the third Person of the Trinity give prominence to the first and second. This is a very great fallacy. It is the office of the Spirit to take of the things of Christ, and show them unto us, to testify of Christ. "He shall glorify Me." He is the looking-glass which reflects the image of the invisible Jesus. Remove or veil the mirror, and there is no vision of the Son of God, and where the Son is dimly seen, the Father is vaguely apprehended. Where the Holy Spirit is not exalted, Christ is not magnified. This lessening emphasis of the Spirit's work is leading our people into several grave misapprehensions respecting the spiritual life. One of these is that the office of the Spirit is limited to the beginning of the life of God in the soul, that He is needed only to convict sinners and convert penitents, and then may be dispensed with. The process by which this

error is inculcated is this: A revival is desired. An evangelist is sent for. His preliminary work is to prepare the Church to be channels of the Holy Spirit. They are all set to praying for His outpouring. Prominence is given to Him chiefly as the agent in conversion. The evangelist is dismissed after his work is done, and the Holy Spirit is dismissed also, as being no more needed till the time comes round for another revival. This sad mistake arises from the fact that the Spirit is made prominent only in the initiation of the spiritual life. In the advancement and sanctification of the believer He is not necessary. The young convert either hears nothing said about entire sanctification as the distinctive work of the Spirit, or he hears it vaguely preached as the result of growth. So growth takes the place of the Sanctifier, and He is left with nothing to do. So with all the fruits of the Spirit. The convert is told that if he would have joy, he must seek it in doing every duty. Thus, duty, a term used only twice in the New Testament, and then having no reference to the Christian life, usurps the place of the Paraclete, the well-spring of perennial joy. If the convert is troubled with doubts, instead of being pointed to the fulness of the Spirit as the source of assurance, excluding all doubt, he is told that doubts trouble everybody, and that there is no effectual remedy; but that which comes the nearest to the perfect cure, is to plunge into Christian work so earnestly as to forget your doubts. Thus the Holy Spirit is insensibly supplanted. What will be the outcome of all this? The fervent and highly spiritual era of Methodism will pass away; then look out for the speculative era to come; the era of doctrinal disintegration, theological confusion and schism, on dogmatic grounds.

Again, the law of God and His wrath against sin, the sanctions of the law, the eternal punishment of the finally impenitent, are not so plainly, boldly and earn-

estly preached as formerly. The law is still the school-master, or child-leader to bring men to Christ. Where the law is not preached through deference to long-pursed, impenitent pew-owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the very unpalatable truths the pastor has kept back; and sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ, and the day of judgment!

"Day of Judgment, day of wonders;
Hark! the trumpet's awful sound,
Louder than ten thousand thunders,
Shakes the vast creation round;
How the summons
Will the sinner's heart confound!"

This style of preaching is out of fashion in our pulpits, just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners' fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence it are the same in all ages. Who then has changed? Modern Christians are not, through the fulness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as He did when He warned men to flee from the wrath to come. The penalty of the broken law is not preached in liberalistic pulpits, and, as a natural consequence, there being no school-master to lead Christward, nobody is converted. Ought we not to expect the same barrenness to attend similar soft, sentimental,

and velvety preaching in so-called evangelical pulpits? The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body and spirit, through the Holy Ghost in entire sanctification, after the new birth, has quite generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and bring our Church members under conviction for clean hearts, attainable now by faith and faith only, in the blood of sprinkling which sanctifieth the unclean! In how few pulpits do famished Christians hear of the great salvation, Christian perfection, or the perfect holiness of believers, insisted on "clearly, emphatically, and explicitly," a work described by Richard Watson as distinctly marked, and "as graciously promised in the Holy Scriptures as justification, adoption, regeneration and the witness of the Spirit." Why has the doctrine styled by John Wesley, "The grand *depositum* committed to the people called Methodists," ceased to be heard in a majority of our Churches, clearly unfolded, bravely defended, and faithfully urged upon all believers with its unanswerable array of Scriptural proof? Is it not because the general tone of spirituality has sunk to so low a point that few believers in the pulpits and in the pews are thirsting after full salvation? This silence on a vital doctrine has almost wrested it from the Church providentially raised up for its promulgation. And this silence in turn is the result of the lack of the general diffusion of the Holy Spirit through our ministry and membership. Doctrinal errors must follow. The advance guard of the coming host of heresies is already visible, the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justifi-

cation, and of this life as the whole of probation. What the main army will be we know not, except that it will be marshalled by anti-Christ. To be forewarned is to be forearmed. If I have any special mission in the afternoon of my life between this and sunset, it is to show to the Church the grave perils which will inevitably follow the abandonment of an intense spirituality, and the neglect of the doctrinal truths which inspire this vigorous spiritual life. If the warning be checked, and all our members will have an experimental realization that Jesus is Jehovah, then will the weak ones become as David, and David as the angel of Jehovah in valor and strength. Then there will be at least one denomination that the devil will not laugh at and the world spit upon. It was Whitefield who wisely said that he "had rather have ten members wholly consecrated to God and filled with the Spirit, than five hundred that the devil laughs at in his sleeve." The world has an instinctive fear of the man who intensely believes the whole Bible from cover to cover, who is dead to the world, and alive to God in every fibre and atom of his being, with every capacity filled and every power energized by the Holy Ghost. "Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan, and build up the kingdom of God on earth. He got his hundred men, and he shook the world with an earthquake, mightier than can be produced by a million of easy-going nominal Christians afraid of the Holy Ghost, and apologizing for their own distinctive doctrines.

I wish I had power to reach every Methodist on the round earth. I would say, Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon

your knees and seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high, then arise and unfurl the banner of salvation free and full, and a common-sense theology, the beauty of which, as Joseph Cook says, is "that it can be preached." Then, in double-quick time, charge upon the hosts of sin and conquer the world for Christ. A Brahmin recently said to a Christian, "I have found you out. You are not as good as your book. If you Christians were as good as your book, you would in five years conquer India for Christ." Come, Holy Spirit, and so cleanse and fill us that we may be as good as our book! What an agency for the kingdom of Christ the Methodist Episcopal Church would become if she would in earnestness and faith utter this prayer, and should become permanently vitalized and filled with the Holy Spirit. She would sweep through the slums of our great cities and disarm the dangerous classes. She would stay the floods of drunkenness desolating the earth like streams of burning lava, by converting manufacturers, venders, and drinkers, after the fashion of the Salvation Army. She would overflow into all lands. She would overturn the Andes of Popery in South America with the lever of the Pauline self-supporting missions, and shout hallelujah from the Himalayahs loud enough for the degraded millions of India to hear from the Indus to the mouth of the Ganges. She would follow Bishop Wm. Taylor on the track of Stanley through the dark continent, and set it ablaze with Gospel light, and make China resound with the praises of One greater than Confucius; conquer Japan for King Jesus before the close of the nineteenth century, topple over the papal throne on the Vatican Hill, and girdle the globe with a chain of love-feasts, and holiness camp-meetings, and lead earth's teeming millions up to the open gates of Heaven, washed in the blood of the Lamb.

BIBLE BRIEFS—14th OF ST. JOHN.

A TIMELY COUNSEL.—"Let not your heart be troubled," &c. Verse 1. This is a time of trouble. All over the land people are in trouble. What a timely counsel this is. The words of Jesus break softly and lovingly upon the Christian ear and heart: "Let not your heart be troubled." And the reason for it is all sufficient—"Ye believe in God," &c. He will surely bring you out of trouble; therefore let it not weigh you down, disturb or distress you.


PRACTICAL INFERENCE.—If faith in God be strong and unwavering in the time of trouble, God's people may be confident and joyous.

HEAVEN-BORN CHARITY.

REV. CHAS. W. L. CHRISTIEN.

I.--"Charity Suffereth Long, and is Kind."

1 Cor. 13 : 4.

 T. PAUL could not have used more emphatic language than he has done to show the absolute necessity and the preciousness of charity, which, in theology, means supreme love to God and universal love for man. He draws the most extreme case possible. He conceives a man able to "speak with the tongues of men and of angels," so gifted as to express the thoughts of his mind and the feelings of his heart in every language of our Babel earth, and in the sweeter music of the skies. He supposes him possessing the "gift of prophecy," foretelling of the ages yet to be, and officially declaring God's will to men. He pictures him understanding "all mysteries and all knowledge," able to explain the secrets of the ages, to answer the eager questionings of a thousand generations, and solve the enigmas of universal being. He conceives him as possessing faith in its loftiest form and degree, able to "remove mountains," using the expression which our Lord Himself employs to denote its most perfect exer-

cise. And, to crown all, he imagines him willing to "bestow all his goods to feed the poor," and then to give his body to the martyr's burning. And yet so far from saying that the man is all right, or even that his spiritual state is simply defective, he declares that he may have it all and do it all; but if he is at the same time destitute of charity he is nothing better than a brazen trumpet that can only make plenty of sound, or a tinkling cymbal that can jingle pretty notes. He says he is "nothing," and his works "profit nothing." Without charity he lacks the very vital breath of piety.

After thus affirming the indispensable-ness of charity he goes on to note some of its characteristics. He does not tell us that he is giving its perfect delineation. Indeed he confines his view to that side of it which stands related to our conduct to one another. And as he was writing to the Church-members at Corinth, who had been falling into the sin of strife and party spirit, he dwells upon those features which had a special bearing upon their condition. At the same time the features are of world-wide application, and are the marks of the people of God throughout all ages. And in none can they shine out so brightly, or have we a right to expect they should, as in those who, by God's grace, have laid hold of that holiness which is love in perfection.

The first feature mentioned is "charity suffereth long." The early Christians were called upon to endure "a great fight of afflictions" for the Master's sake, and were but too often treated as "the off-scouring of all things." Sometimes those in authority broke the law, which tolerated all religions, and illegally inflicted pains and penalties. At others the mob took the matter into their own hands, and wrecked a sudden vengeance upon them. Now it was the heathen population who cried out against men whose doctrines threatened to supplant their idolatries, and whose holy lives shamed

their sins. And now the unbelieving Jews dragged them to the judgment seat, and stirred up the Gentile sinners to join them in their work of bitter persecution. But a new and wondrous sight was seen—communities of men and women who could “take joyfully the spoiling of their goods,” and endure all that came upon them in a spirit of long-suffering that knew not how to retaliate. This does not mean that they felt it to be their duty tamely to submit to what was illegal. The believer is a citizen, and as it is his duty to uphold the law so it is sometimes his duty to demand from the law the protection of his civil rights. “I appeal unto Cæsar.” Still, even when legal redress is sought, there is no personal animosity in the breast of the believer, and no impatience or murmuring at the roughness of the way. But possibly those who try us, who vex and even injure us, are within the Church. Our fellow-members misunderstand and misrepresent us, give ear to the tongue of slander, and show toward us just the opposite of charity. Yet in this, the severest test of all, charity meekly bends her head, possesses her soul in patience, and feels more for the poor misguided persecutor, for whom she prays, than for her own wrongs.

This is, however, but a negative view of the grace—charity is positively “kind.” Sin has not only separated man from God, but from his fellowman also. And ever since Cain killed Abel man has hated and persecuted his brother. Men have been “natural enemies,” because they belonged to different nations, lived on opposite sides of a river or a mountain range, or spoke different mother-tongues. But as Christ came to reconcile man to God, so He came to reconcile him to his brother. And He does it by shedding abroad in human hearts the charity which is “kind.” There is a beautiful fulness of meaning in this old word. French says: “We speak of a *kind* person, and of *mankind*, and perhaps if we think about the matter at all

we seem to ourselves to be using quite different words, or the same word in senses quite unconnected. But they are connected, and that by the closest bonds: a *kind* person is a *kindred* person, one of *kin*, one who acknowledges and acts upon his kinship with other men, confesses that he owes to them, as of one blood with himself, the debt of love. And so mankind is *mankinded*.” Thus in the very word “kind” we read the second great commandment which turns every man into a neighbor-brother and then loves him. Yes, and charity knows how to do the impossible thing—love enemies. “Thou shalt love thy neighbor and hate thine enemy,” said the Jew, wretchedly perverting the law of his God. But Love Incarnate said, “Love ye your enemies, and do good, and lend, hoping for nothing again, . . . and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil.” Charity knows how to seek the highest welfare of the most malicious foe, and to weep for joy when he is saved. Kindness in feeling, in word, in act, kindness to the lovable and unlovely, the refined and the degraded; unwavering, persistent, universal, must be the badge of those who are “one spirit with the Lord.”

IN that great day, how insignificant shall appear the offices or honors, the wealth and the comfort of the earthly life, compared with the crown that shall be given to those who have conquered souls for Christ! Could I live a thousand years, I would proclaim the Divine message; but almost as soon as we learn how to live we must die. Had I a thousand lives, they should all be spent in the ministry of the Word. If I could, I would inspire you with the noblest ambition; I would give you strength to bear away the gates of the enemy and to overcome my Master's foes; I would commission you to win triumph after triumph; I would strengthen you so that “one of you should chase a thousand and two of you put ten thousand to flight.” I have not the strength; but there is One who has.—*Bishop Simpson.*

WHEN God sends one angel to afflict. He sends many more to comfort.

BIBLE BRIEFS—14th OF ST. JOHN.

A GREAT FACT.—"In my father's house are many mansions." 2d verse. Our Father has a house magnificent, spacious, indestructible, eternal. We need not be curious to know where. It is eligibly located somewhere in His glorious realm. It has "many mansions." Mansions! Note this. A mansion denotes perfect architecture—royal adaptability, stateliness, magnificence. Such are the final residences of the saints. In eternity they will be put in possession. The transition from time into eternity may be near.

PRACTICAL INFERENCE.—The great fact thus stated by Jesus should make us joyous and hopeful—ready to bear all life's burdens.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

The Angel Guest.

OVER the Mediterranean a furious storm had raged, and great apprehensions were entertained that the steamer which should have arrived the previous day had foundered. Thankfully we hailed the first signal of her safety, and later welcomed the storm-weary passengers to our hotel.

All had retired to seek repose in their apartments, except a youth, who still lingered by the fire in the reading-room, of which I was the only occupant.

The deep thoughtfulness of his face attracted me: it seemed as though he might be reviewing the dangers from which he had so lately been delivered. I spoke to him, and he related the perilous position in which they had passed the night. He paused in his recital, and I said:

"And if the vessel had gone down, what then? How would it have been with your soul?"

He was silent. The color went and came in his pale face, and then in a subdued voice that could not conceal his

emotion he replied, "It would have been well."

"How, *well*?" I asked, longing to know whence his confidence arose.

He raised his eyes to my face with a frank, clear, steadfast glance, that sent at once conviction to my soul, and replied:

"I know that when Jesus wants me He will send for me."

"How long have you known that blessed peace?" I inquired.

Without a moment's hesitation he answered:

"For two years."

It was glad news to me to hear this confession of Christ, and the assurance of safety from eternal death, from the lips of my young brother; and sweet to trace the hand of my heavenly Father in thus opening my way for communion with a fellow-pilgrim, cheering my heart with this life-giving rivulet in a dry and thirsty land.

I believe it is impossible for the Spirit of God to inhabit the temple He has formed for His glory, and not show forth His praise. So these words of the young traveler have often recurred to my memory with that peculiar force which accompanies a heavenly messenger who, like the guest at the Arab tent, waits at the door for admittance, saying, "I am sent of God."

How often is the heavenly guest at our door, and we fail to recognize him! How often has he come and gone, and we have forgotten the message he brought, and despised the instruction we might have received!

"There are, it may be, so many kinds of voices in the world, and none of them is without signification." (1 Cor. xiv: 10.)

Why are we so deaf to hear, so blind to see, so slow to understand the way of the Lord? My own heart replies, I have not walked in simplicity; my eyes have not been toward Him; and so I have missed the indication of my Lord's will. I have wandered in unbelief and fear,

and not trusted my tender, loving Father, who is more willing to give every good gift than I can be to ask it. But when I have realized His love, then I am able to wait, and watch, and follow. Therefore love is the secret spring of faithfulness.

To be without carefulness is to preserve the "peace" He has promised. The anxious mind, brooding over what it longs to do, and for which its capabilities are inadequate, fails to show forth the glory and power of Him whose strength is made perfect in weakness. Jesus does not employ us in service for which we are unfitted; and if men sought the Lord's mind in service, they would not spend their strength in persistently seeking to fill a place never appointed them.

SWEETENED WATERS.

BY OPHELIA G. BROWNING.

The cup which my Father hath given Me, shall I not drink it?—John 18: 14.

O! it was long I stood beside the brink,
Watching the turbid waters at my feet;
I heard my Father telling me to drink,
But answered, "Nay, those waters are not sweet."

He held the cup within His own dear hand,
Waiting for me its bitterness to quaff;
I did not know how long He there would stand,
Holding so patiently that healing draught.

I did not want to turn away from Him,—
My heart was touched by His kind, loving face;
But I had wept so much my eyes were dim,
And so I could not all its kindness trace.

Yet, as He nearer drew, I lost my strength,
And falling prostrate by the waters' brink,
Out of my famished soul I cried at length,
The cup which Thou hast given I will drink."

My eyes were hidden so I did not see
The wondrous smile which lighted up His face;
But bending down He raised me tenderly,
And breathed into my fainting heart His grace.

His strength now came to substitute my loss;
And lo! within the waters at my feet
I saw was cast a tree, in form a cross,
And as I drank, the bitterness grew sweet.


BIBLE BRIEFS—14th OF ST. JOHN.

A BLESSED PROMISE.—"I will come again and receive you unto myself." Verse 3. Jesus has departed, but it is not a final departure. He has gone to make preparations for an eternal union with His people. "I will come again," He says. The promise falls brightly upon the saintly pathway. Cheer up, beloved of the Lord! He is coming, perhaps very soon. Who can tell? Then, the rapturous reception—receive you unto Himself—to eternal nearness, union, felicity, glory.

PRACTICAL INFERENCE.—If such be the saintly destiny, how careful, how circumspect, how full of hope we should live!

WAYSIDE EXPERIENCES.

BY MRS. T. SMALL.

 HE day seems dark as far as outward things are concerned. The sky is covered with ominous clouds, and rain falls occasionally; so we turn our thoughts within. Physically I am weak—the night has been one of unrest and pain, and morning has brought no relief. But there is a blessed sense of soul-rest. It is the Sabbath—the Lord's day; how sweet the thought, and what a hush is in my soul! The cross of the morning was in being obliged to stay away from the house of the Lord. I wanted to listen to His servant who breaks to us the bread of life and under whose ministry my soul is so often blessed. All through the morning my heart has been lifted in prayer for the assemblies of to-day, and especially the ministry, as they stand before the people. As I offer this prayer, what a company comes to my mind of those who will to-day stand before the people with a deep sense—that of being God's messengers. The Lord bless them. Then there are the hundreds who will be in our Sunday Schools. O that to-day's lesson on Drunkenness may be prayerfully taught.

I have been thinking, as I sit here

alone, of the gifts of God to me. They have been many, and more than I have deserved. David said, "I love the Lord, because He hath heard my voice and my supplication." Yes, His ear is ever open to the cry of his children, and that should make us love Him. The mother cares for her child, and all through his years she has a mother's interest in him. But it is not the gifts alone that call out our love. She is our *mother*, and were she not able to bestow anything upon us we would *love* her. And some way to-day I seem to catch a glimpse of Jesus, and quickly the love I have for the gifts vanishes before the great love I have for the Giver. "He is the one whom my soul loveth;" "He is the central figure in my Christian system." His gifts I prize, but they would be as nothing without Him. He has ravished my heart—my soul bows in Holy reverence before Him this morning.

A young lady is dazzled with the gifts of a young man; others admire them also, but soon she finds that she has no love for the giver, and the gifts lose much of their value; and, although she may have given him the right to provide for her, and her surroundings seem desirable, her dwelling place is worse than a prison. The chain that binds her is "no less galling because its links are golden," but love makes quite another picture. A husband is called far away from home. He provides everything for the comfort of his family during his absence, and while away he is constantly sending home beautiful presents. They are received and held dear for his sake as well as for their value. But the thought will be uppermost with the wife, "O, if he would come home, his presence is of more value than all these presents." Nothing takes the place of love in the heart. I may have all the surroundings of a beautiful Church-house and a nice profession, but if I am destitute of the burning love of God—I am not at rest. If I am seeking gifts, if I love these above the Giver,

I am starving my own soul. O, had I the language to describe the experience of this hour! How everything else fades away, and I see Jesus only, with His great burning love for me! I love Him because He first loved me. *My Saviour*, as much so as though I were the only one living. *Mine!* What satisfaction there is in the knowledge of possession. *He is mine—I am His!* He is the "lover of my soul," the one altogether lovely, the "chiefest among ten thousand."

FASHIONABLE COSTUME.

Among the Editorial Jottings in the February number of the "Guide" I found a few words about laying aside *world-trinkets* for Christ's sake, and was reminded that in my Scrap-Book is a little article, in blank verse, on the same subject, which was given me years ago by an eminent Christian friend, and has helped me to save many a dollar for the poor and the missionary cause. May it be helpful to many readers of the "Guide" and to the multitudes under their influence.—M. W. L.

The love of dress, how sadly it prevails
Among professing Christians! One would think
"Peculiar people, zealous of good works,"
Might cast aside such superfluities
Without a sigh, and don simplicity
In their attire, symbolical of meekness.
If we but glance upon the multitude
Who throng the gates of Zion, we perceive
That rustling robes, gay feathers, and bright gold
Alike bedeck the sinner and the saint;
These gala fopperies of fashion's queen
Are worn in honor of her public fame,
And virtue stoops to buy the trinket toys
As though she too "were given to idols." O!
When shall the meek and lowly "so learn Christ"
As to resign the *vanities* of dress,
And use the good things of God's providence,
As not abusing them. Charity mourns
To see her treasures bartered for the trash
Of useless ornament, while mingled moans
From want and weakness fall upon the ear.
"The love of Christ constraining us" alone
Can free us from the bondage of the world
And raise our minds above its vanities.
Reason confirms the truths of Holy Writ,
"Modest apparel best becometh those
Professing godliness," and who that strives
To live above the world would tax the mind
For more than food and raiment. Surely *these*
Suffice for creature comforts, and the soul
Mounts highest when the flesh is crucified
By self-denial, being "clothed upon
By the performance of good works" which are
The fruits of faith, and prove the child of God.


BIBLE BRIEFS—14th OF ST. JOHN.

A BLANK CHECK.—"If ye shall ask anything in my name, I will do it," Verse 14. Our Lord has gone for a period. But he holds the keys of the exchequer of Heaven. He has left behind this blank check. Christians, fill it up, and draw. Defaults or protests are unknown in this Bank. Whatever you need to enrich your soul with grace, to beautify you spiritually, to empower for work, here is your warrant to draw. If there should be a universal run upon the Bank of Heaven, no fear of exhaustion, or of closed doors.

PRACTICAL INFERENCE.—If such blank checks be put into our hands, Christians should not be poor or weak—they should claim their full inheritance.

WHY WE SHOULD SEEK PERFECTION.

BY L. W. PECK, D. D.

RISTIAN perfection is a Divine creation. God in the beginning pronounced man very good. By sin, how far he has fallen. By grace how far can he rise? The world is marked by perfection in its kind—the perfect tree, flower, or mountain. The river is beautiful, or grand—the ocean sublime. But greater is the beauty of the soul—the beauty of holiness. It is no time to surrender this precious gem of the Almighty to the wild worldliness and lawlessness of this age. Let it stand like a beautiful column in the Church of God. Let all her pillars be holiness unto the Lord.

On a single leaf of a very elegant copy of the Holy Bible immediately confronting the first chapter of Genesis was this inscription: "Be ye therefore perfect." How appropriate did this introduce God's Word from Genesis to Revelation. God said to Abraham, "I am the Almighty God; walk before me and be thou perfect." (Gen. 17:1.) Our blessed Lord and Saviour gave the key-note of the new, as well as of the old Dispensation, "Be ye therefore perfect, even as your

Father which is in Heaven is perfect." (Matt. 5:48.)

There are many standards of perfection set up by the easy, and the worldly; but God does not leave us in the dark. His standard is *Himself*. The Divine reason for perfection exists overwhelmingly in God. *We* are designed to be LIKE GOD; and are able so to be, under the wonder-working Holy Spirit. The obligation to holiness is universal. Try the cross-lights of Scripture, 1 Pet. 1:16, "Be ye holy, for I am holy," saith God. Let us observe:

1. There is a painful, conscious want of this in many.
2. Holiness is to be sought by prayer, and continuous meditation on God.
3. It is to be held and guarded with watchfulness.
4. The Holy Ghost stands ready to confer it, in answer to the prayer of Jesus, "Sanctify them."
5. Christ came, suffered, died, and rose for this.

Let us then stand by this glorious doctrine, as at once the watchword and talisman of the Bible; the best legacy of the fathers of the Church to us, our best gift to our children, that which the world expects of us, God requires, and the angels long to see in us.

To be sure *we* cannot *create* this holiness. We cannot create a flower, but we can cause one to grow from the already created seed. So we can cultivate holiness Divinely implanted in the soul. The seed and the invisible springs of power are from God. We can admire and enjoy the perfection of the flower. We can also admire and enjoy the beauty and perfection of the spiritual life. The world craves it; souls are hungering for it; Sinai thunders it; but sweeter than the music of ten thousand angel-harps, Jesus invites, saying, "Be ye therefore perfect." What is our answer?

"THE gate to heaven is a strait gate."

THE MISSIONARIES FOR AFRICA.

THE closing meeting of the Convention in the Carroll Park M. E. Church, Brooklyn, held by the Missionaries going to Africa under the direction of Bishop Taylor was held on the evening prior to their departure. It was an occasion long to be remembered. Rev. D. J. Griffen of Massachusetts, presided, and the exercises were opened by Rev. Wm. McDonald of Boston. Nearly all the missionaries gave a personal testimony. We give some of them here, expecting to continue them hereafter, that our readers may see how they were moved by the Holy Spirit thus to consecrate themselves:

Henry C. McKinley, of Raymore, Mo., said: For the past two years I have been spending all my time in the Master's vineyard, working for the salvation of souls. I am not ashamed of the Gospel of Christ, or of the doctrine of holiness. I have been cleansed from all sin, and I cannot help speaking of the things I know. Little did I think four years ago when bowed at the altar that I would be called to preach. People have said that in going to Africa we are leaving a great deal behind. True, but we have great things before us. I left my father sick in bed, and my mother, brothers and sister weeping; but they are all gloriously saved but one, and I am praying for that one. I leave a dear companion behind, and she is sanctified wholly—but she could not go with me. She, however, said, "Go; unless you do I shall not be satisfied. I will stay at home and pray." I received news the other day that she was sick, but she is in the hands of God. A telegram from her, received this evening, says: "Every day brings to her brighter and sweeter experiences."

I am going forth from this place to-morrow, sanctified wholly, to do God's will in Africa. There are no dark pictures before me. I am expecting great things, knowing I am doing the will of God. I count it a glorious privilege to go out in the name of Jesus to the millions of Africa. Glory to His name! In reviewing the past I see that I have often neglected to come up to my privilege, but blessed be His name, He has given me this golden opportunity. I am not going to die, but to live, longer than many think. He will use us as will glorify Him, for the salvation of men. The language of my heart to-night therefore is, "Bless the Lord, "O my soul, and all that is within me, bless His holy name!" I have been rejoicing all day while treading the streets of New York, and packing my trunk. I expect to continue in this

way all my life long, and then spend a bright eternity on high.

Charles A. Ratcliffe, Cincinnati, Ohio: I was brought up in the Church of England, but was not a Christian. I used to go to Church, was confirmed, and continued thus until 25 years of age. No one, however, asked me if I was saved. I was a great coward, especially during a thunderstorm. Out of curiosity I was led to go and hear a colored man preach in London. By and by the Lord revealed to me what I needed, and in four weeks I was saved. For a few months I kept quiet, but that mean way of being ashamed of my Lord did not last long. I went among the Salvation Army and admired their method—the Pauline method—of pulling sinners out of the fire. I thought of continuing in the work and consulted my father. He was a good man, of the Church of England. He did not say much, but thought he would divert my thoughts into another channel. He sent me out to this country. I came to Cincinnati, intending to be a Methodist.

Bishop Taylor came to Cincinnati and I was led to offer myself for his work. I did not know whether he would accept me, no letter coming for months. In the mean time I had an offer to go to India—a friend said it was preferable. I said, no; I have offered to go to Africa, and it is before the Lord. By and by, I was overjoyed in receiving a letter from the Bishop, accepting me. I am now full of joy. I have been afraid lest something would hinder. I believe God will use me. I do not know why He should, but I have come to the point of entire surrender to His will, and to-night I bless Him that I am going to Africa.

Charles H. Miller, Baltimore, Md.: In the year 1878, at fourteen years of age, I was converted, and accepted as a child of God. I walked in a justified state until 1881, when I consecrated myself entirely to the Lord, and in return He gave me the blessing of entire sanctification. I went on not thinking of missionary work. Last June I received a call to Africa, not only by being willing but by offering myself. Since then there has been a new epoch in my life. I received the Lord Jesus Christ as my full Saviour for soul and body. I have taken the 91st Psalm for my portion, the latter part, "With long life will I satisfy Him," as much as any. I am going forth in Christ's resurrection life.

Our Bible Study.

Berean Holiness Lessons.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—GOD'S PROPERTY IN HIS PEOPLE.

CENTRAL TEXT.—"And they shall be my people."—2 Cor. 6: 16.

INTRODUCTION.—With great self-distrust we become the successor of Rev. J. L. Sooy in the preparation of these Lessons. As the readers of the "Guide" have followed him month after month, they have doubtless said in their hearts, if not with their lips, "Well done, good and faithful servant;" and now that his labors in this department are ended, they can but repeat with a double emphasis the well-deserved plaudit. What of the future? Simply this: if the editor's invitation and the writer's acceptance, shall be followed by the earnest prayers of each devout reader, we venture to predict that this department of the dear old "Guide" will still be found both interesting and edifying.

STATEMENT.—We are accustomed to speak of the ancient Hebrews, the descendants of Abraham, as God's chosen and peculiar people, and such they were; but Christian believers, whether Jews or Gentiles, are not less so. Accordingly the apostle Paul, quoting from Lev. 26: 12, applies to the Christian Church the ancient promise, "And ye shall be my people."

I. STUDY THE CHARACTERISTICS OF GOD'S PEOPLE AS DESCRIBED IN BOTH TESTAMENTS.

1. *They are the chosen people.* Deut. 7: 6, "The Lord thy God hath chosen thee . . . above all people that are upon the face of the earth." See also Ex. 19: 5; Psa. 33: 12; 135: 4. So, many similar passages in Isaiah and the other prophets. What is thus said to and of the Jewish Church, is equally true of Gentile believers in Christ. Acts 15: 14, "God at the first did visit the Gentiles to take out of them a people for his name." Cf. Rom. 11: 17-21; also, 1 Pet. 2: 9, 10, "Ye are a chosen generation," etc. By this Divine choosing, or election, believers are placed in company with Jesus himself, concerning whom the same terms are employed, as at Isa. 42: 1, and 1 Pet. 2: 6. Was he the elect or chosen of God, cherished and beloved? Even so are all his consecrated ones; chosen to the grandest work, the highest privileges, the sublimest honors. "Every one that is perfect shall be as his Master."

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"And they shall be my people."—2 Cor. 6: 16.

2. *They are a holy people.* Ex. 19: 6, "And ye shall be unto me a kingdom of priests, and a holy nation." Lev. 11: 44, "For I am the Lord your God; ye shall, therefore, sanctify yourselves and ye shall be holy, for I am holy." Repeated in next verse; also at 19: 2; 20: 7, 26; Deut. 26: 19; 28: 9. Taking these passages together, the twofold idea of separation and purity is taught with great distinctness. And, that much more than a simple ceremonial holiness is enjoined, is plain from the fact that God's own moral holiness is urged as at once the model and the motive of his people's holiness. To meet the Divine requirement nothing short of a personal holiness of heart and life, of character and conduct, could suffice. Hence the New Testament teaching, from which the ceremonial idea must be excluded, is in the same line as that of the Old Testament: Matt. 5: 48, "Be ye therefore perfect, even as your Father . . . is perfect." See also 2 Cor. 6: 17, 1 Pet. 1: 15, 16. God demands, and must have in all his people, a total separation from sin, and a complete moral purity like unto his own.

3. *They are a peculiar people.* Deut. 7: 6, "A special people unto himself." Tit. 2: 14, "A peculiar people, zealous of good works." 1 Pet. 2: 9, "A chosen generation . . . a peculiar people." Here again we see that "what God said of the literal Israel under the Old Testament economy, holds good of the spiritual Israel under the New, embracing all of every nation who believe in Christ." Binney. See Rom. 2: 28, 29; 9: 24-26; Gal. 3: 7-9, 28, 29; Tit. 2: 11-14.

The word "peculiar" involves the idea of moral qualities and habits, and means that they are peculiar—unlike the rest of mankind—in self-denial, cross-bearing, and habitual imitation of Jesus, peculiar in their careful avoidance of all appearance of evil, in word and in deed; peculiar in their knowledge and practice of the Divine art of rejoicing evermore, praying without ceasing, and in everything giving thanks. Is not peculiarity such as this a thing to be coveted?

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"And they shall be my people."—2 Cor. 6: 16.

II. Consider the interest God has in having

such a people. This interest is fourfold :

1. *The perpetuation of his name among men as the one only living and true Jēhovah.* Of this name He was and is sacredly jealous. Ex. 20: 5; 34: 14; Psa. 78: 58; Isa. 42: 8. It is a significant fact that such declarations of the Divine jealousy are repeated in one form or another, more than thirty times. He thus proclaims His peculiar sensitiveness to every thing that threatens to trench upon the honor, reverence, and esteem which He knows to be due to Himself."—BUSH. How infinitely worthy was this sacred name of perpetuation and universal diffusion! But how could this be assured? Only, as the sequel shows, by the choosing of some one nation to be a holy and peculiar people unto Himself. The rapid decline of piety after, as before the flood, seems to threaten a total extinction in the minds of men of Jehovah's great name. To arrest this tendency He called Abraham, and adopted his lineal descendants, to be the conservators and guardians of his reverend name; and when the fulness of time was come, this high responsibility was transmitted to the Christian Church, whose sublime mission is to cease only with the fulfilment of Psa. 72: 17; Phil. 2: 9-11, "That at the name of Jesus every knee should bow," etc.

2. *The preservation and universal spread of His written word, as the only infallible rule of faith and practice.* Rom. 3: 1, "What advantage then hath the Jew? . . . Much every way; chiefly because that unto them was committed the oracles of God." Cf. Deut. 4: 2; Prov. 30: 6. The first Scripture, the Pentateuch, was sacredly preserved in the tabernacle, both in the wilderness and in Canaan, Deut. 31: 26; where also were kept the successive sacred writings, which Solomon received into the Temple when it was built, commanding that all succeeding Scriptures should be preserved there also. See 2 Kings 22: 28. Josephus says, "It appears that the sacred writings were kept in the Temple and preserved."

When Christianity, several centuries later, had been planted in Judea, Italy, Greece, and Asia Minor, the Scriptures of the New Testament were written by the apostles and other inspired men, and intrusted to the keeping of the Churches. Now we see God's people, in increased numbers and with quickened energies, consecrating themselves to the searching of the Scriptures, and scattering them near and far for the healing of the na-

tions, fulfilling Matt. 28: 19, 20; Mark 16: 16; John 5: 39; Acts 17: 2, 3; 18: 28; 2 Tim. 3: 15, 16.

FOURTH WEEK—LESSON IV.

CENTRAL TEXT.—"And they shall be my people." 2 Cor. 6: 16.

3. *Special enrichment in the treasure of holy souls.* While God could truly say, "All souls are mine," Ezek. 18: 4, He took far greater delight in saying to a chosen part, "Ye shall be a peculiar treasure unto me above all people, . . . a holy nation," Ex. 19: 5, 6; a declaration repeated, substantially, Deut. 32: 9; 1 Kings 8: 53; Psa. 135: 4; Isa. 43: 1; Mal. 3: 17. Such too was the relation of special endearment in which our Lord's apostles and disciples stood to him. John 13: 1, "He loved them to the end;" 15: 14, "Ye are my friends;" verse 16, "I have chosen you;" verse 19, "I have chosen you out of the world;" 17: 9, "I pray not for the world but for them which thou hast given me."

And this holy endearment extends to all genuine believers; hence Matt. 12: 50, "Who-soever shall do the will of my Father in Heaven, the same is my brother, and sister, and mother." But even a closer relationship, amounting to an identity with Himself, is marked when He says, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me," Matt. 25: 40.

The Divine satisfaction and even joy of this close spiritual kinship, may be inferred from the glowing language of Heb. 2: 11, 12, "For which cause he is not ashamed to call them brethren, saying, etc." What the mother of the Gracchi was proud to say of her sons, Jesus is ever virtually saying of all His "holy brethren," "These are my jewels."

4. *Personal representation by competent living witnesses.* Isa. 43: 10; 44: 8; Luke 24: 48; Acts 1: 8. In earthly courts the best evidence is the testimony of the living witness given in person; and it is thus also in the spiritual realm, when God's witnessing people unite with living lips in declaring, "We speak that we do know, and testify that we have seen," John 3: 11.

The several steps are these: (1). A consecrated, waiting Church becomes a baptized Church. (2). A baptized Church becomes a witnessing Church. (3). A witnessing Church becomes a soul-saving Church. (4). A soul-saving Church becomes a God-glorifying Church. Acts 2: 1-4, 11, 41-47, 3: 8; 8: 8; 15: 3; 16: 34.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

THE hymn 541 was sung. Many requests for prayer on behalf of Churches and individuals were heard, after which Rev. Mr. Reuss led in prayer.

Mrs. Palmer read Heb. 10, and said, "We must believe that God is true, and that He will answer prayer. Let us ask that nothing in us may hinder God. It is possible for us to hinder God, although it is too much almost for us to think that we can prevent God from blessing us. While we draw near and hold fast the profession of our faith, the sprinkled blood is applied. Shall we not come with boldness and confidence, knowing that it is God who invites us, and so trust Him that we may be saved? How many are saying, 'Lord, I believe; help thou my unbelief?' I have often thought that the man, *before* he said, 'Help thou mine unbelief,' said, 'Lord, I believe!' The Lord helps us only when we go as far as we can. We are not to cast away our confidence even when sorely tempted to do so. Jesus knew we would be tempted and how we would have to resist the enemy. Trembling ones, trust Jesus; 'He is faithful that promised.' He does keep in perfect peace all who trust in Him; gives abundant consolation to those who flee to Him for refuge, and does save from all sin. Will you have this salvation? You may have it this afternoon, and let the work be between you and God and not with the meeting. 'Now the just shall live by faith.' I

love to read of what faith will do, though it may be dark at first, light comes afterwards."

Singing, "*He ever lives above.*"

Rev. Geo. Hughes.—I am quite sure from the reading of the Scriptures that Sister Palmer designs that every one in this room shall get under the blood, the atoning blood, "the blood that speaketh better things than that of Abel." If we do really get under the blood it will wipe out every stain, washing every one of us whiter than snow. A perfect atonement brings a perfect salvation, taking away all of the world and self from us so that there will be nothing but Christ in everything we think or speak or do. I think I have never been impressed with the completeness of this salvation as when I saw, the other day, that missionary company sailing out towards Africa—a wonderful sight! I shall never forget it while I live. One young man, cutting loose from friends and country, fairly leaped upon the deck for joy. A dear brother and his wife and children went. The father said he would have nothing more to do with them because the husband was taking his daughter away from him, but he could not stand it, he came to see them off, and as he stood on the dock the tears rolled down his cheeks, and he took his cane and swung it on the dock and cried out, "Glory to God." O what the blood of Jesus can do! It is doing wonderful things, and will do more wonderful things yet. I will say for myself that Jesus' blood is upon me—even me, to cleanse me and bring me into fellowship with God. I have never seen such times. God is doing much for me every day of my life—glory to the Lamb that was found worthy. He has the overcoming power and will bring the nations to His feet by and by.

A PEN DIVINELY TOUCHED.

Sister Lowrey.—As the Holy Spirit seems to touch the tongue and inspire the words so that we feel His blessed influence in this meeting, I feel He also touches the pen of many ready writers. Coming down here I opened up a pamphlet and read words which seemed so harmonious with the thoughts uttered here that I felt they would be as helpful to others as they were to my soul. A few years ago, in the providence of God, my husband was called to lead a meeting in the Church of an eminent minister in England.

I was impressed that the Superintendent of the circuit would have been glad if something had occurred to prevent our going, and he afterward confessed that such was his feeling. But the Spirit showed him his heart, and he sought and obtained full salvation. He has recently penned the lines I now read. (A single stanza here given will show the altered state of his mind and heart):

What can'st thou earn, O soul?
With all thy toil and care
'Tis He who makes thee whole,
And answers every prayer.
He who lendeth evermore,
He who giveth evermore.
Go then to Him and be blest,
Change thy burden for His rest, &c.

SPOTS AND WRINKLES REMOVED.

A brother.—I am thankful that I have entered into the holiest of all by the blood of Jesus, and there is nothing but His blood that can take out every spot and every stain and every wrinkle from the soul and make us whiter than snow and saved to the uttermost. I tell you that the blood goes deeper than sin ever thought of going.

A brother.—I am glad God has forgiven my sins; five months ago He forgave them, and I have promised that I would speak for Him. I tried in my own strength to break off evil habits and I only fell lower every day, but I sought my Saviour, who is more than life or death to me. He has kept me and I am happy in His love to-day.

PROGRESS IN HOLINESS.

A sister.—Two weeks ago I presented the case of my sister here for prayer. She was not clear in the knowledge of her acceptance with God. She has passed away. God said of His people, "In all their affliction he was afflicted." I desire your prayers that I may be fully saved.

Rev. S. A. Sands.—I have great reason to praise my heavenly Father to-day—never as much as now. During the last two months God has been gloriously unfolding Himself to my heart. Two things I have wonderful need of: First, a faith that is unshaken; second, a love that is akin to the love of Jesus for souls. These two things my heart feels the need of more and more. I never had as strong faith in Christ as now. I not

only know He is able to save, but that he does save. One thing more I want to say just here: in the Church it seems as if holiness stands ahead. I see the Lord saving and sanctifying souls right along every week. The Lord is doing marvelous things. This comes to me, "O that we might get where we might touch the possibilities!" Praise God there is an infinite ocean of possibilities beyond where any of us have reached. Bless God for a salvation that saves to the uttermost. Jesus is able to do "exceeding abundantly above all that we ask or think." We think great things, but God can go beyond our thoughts in saving us.

NOT ASHAMED OF JESUS.

A brother.—I can say, praise the Lord. I am not ashamed of Jesus or to confess him in this meeting. I have a peace and joy I never had before.

A GREAT BAPTISM.

A sister.—Last Wednesday afternoon I received a most wonderful baptism of the Holy Ghost at the convention in Brooklyn. I am glad it was my privilege to have been there. I went there, desiring this baptism to fit me more fully to work for God and reach souls, and I received what I sought. Although some years ago the Lord had cleansed me from all sin, and tuned my heart to praise Him, yet I wanted this baptism more especially to work for God, and blessed be God I received it. Would that I could tell you of the peace that is in my heart—I seem so wonderfully settled in God, blessed be His holy name! It seems I do not want to have a moment not taken up in the service of Jesus. When I meet a soul and ask, How do you do? the next question I want to ask is, How is your soul? Jesus has given me of late a wonderful sympathy for souls. When God calls His people to a special work, O how specially He can fit them up for that work! His power has been resting on my heart, and I am willing to proclaim it wherever I go. When talking with seekers at the altar I have no rest till they get the witness of the Spirit. We can feel the glory and the power and the fire burning through our pure hearts. It seems to me that my heart is all tuned to-day; the dear Lord is carrying me on the waves of His glory. It is a wonderful, boundless, full salvation.

Singing, "*Praise God from whom all blessings flow.*"

SUSTAINING GRACE.

A sister.—I am very glad to come here—the Lord whispers peace to my soul, and I am sure my name is written in the Lamb's book of life. While walking through the fire and through the water—for I have been there—I have been saved and washed in the blood of the Lamb. My soul is full this afternoon, and overflowing—glory to God. Bless the Lord, O my soul, is all that I can say. Talk of the overcoming power,—I have received it, "bless the Lord, O my soul"—power to overcome the world, the flesh and the devil. It is Jesus, all the way along it is Jesus.

Singing, "*Praise God from whom all blessings flow.*"

THE PRIESTLY UNCTION.

Rev. I. M. See.—We read in the Scriptures this afternoon the following: "By a new and living way which he hath consecrated for us," &c.; also, "A high priest over the house of God." These people who have been redeemed and have self under their feet are priests of the living God. They have received the priestly unction and hence walk in the living way, all the powers of their nature engaged, from the crown of their head to the soles of their feet.

OUR PART IN SALVATION.

Dr. Lowrey.—This is our convention, and the Lord is here, and He is as powerful as He was in South Brooklyn. He is here for the same purpose and on the same errand, to convert all sinners and sanctify all saints, and to empower all the sanctified and give them a start forward such as this sister received. Do not think now that it is necessary to go to Mount Gerizim to get this power which Jesus has purchased. Let us keep to the text. In that chapter our duty is set down as well as God's provisions are set down: "Let us draw near with a true heart," &c.; "Hold fast the profession of our faith," &c. If you want this salvation and will draw near, we have "a high priest over the house of God." Now let us draw near. Christ's work has been done to the fullest extent possible. Let us get so near that we will be sprinkled with His flowing blood; put our souls right under the sanctifying power, and

then we will find this to be the best place we were ever in. We will get what we need for peace, for victory over the world, for support in affliction and sorrow, and what we need to do good with. The Lord help us now. The Lord is waiting to do exceeding abundantly for us. We will get the salvation and the keeping power to retain the salvation, and with that, a witnessing power, the Lord will set us to testify for Him. We shall receive power and be witnesses. I trust that before the meeting closes all the hungering souls will be fully saved.

THE KEEPING POWER.

A sister.—The Lord saves me. Through affliction eleven years ago the keeping power of the Holy Ghost came upon my soul. When I used to stand up to testify for Him I would say, "Lord, help me." Wheresoever He has led me from that time to this I always testify for Him. He has given me perfect peace, and I have it now, and it is for every one here.

THE BAPTISM.

A sister.—I thought, when Dr. Lowrey repeated the words, "But ye shall receive power, after that the Holy Ghost is come upon you," &c., that it is not long since I have received this baptism. Lately the Lord has placed upon me the responsibility of a soul, and I have tried to do the best I could in this case, though at first a little fearful. Last night I gave him another tract entitled, "Coming under the blood." I said to him, Which of the tracts that I gave you did you enjoy the reading of most? He replied, "That one by Mr. Moody, 'Coming under the blood.'"

SIN IN THE HEART.

A brother.—I am happy to be here to-day. What we need is the love of God. Many years ago I sought Him. I read, "If we confess our sins," &c.; I stepped out on that promise, and for Jesus' sake my transgressions were all washed away, and He remembered them no more. Years ran along and I found some trouble in my heart; I read in the Word of the deeds done in the body. Jesus saw things in me that pained me—covetousness, anger, selfishness—the remains of these. I had no one to lead me. I was hungering for something and hardly knew what, and I hungered in this way for years; but

what I wanted came when God shewed me that promise, and "to cleanse us from all unrighteousness." The Lord told me also to cleanse myself. I believed God's word, and my salvation was no longer a matter of faith but one of knowledge, and now the lamb and the lion dwell together in this temple, and I live to magnify His saving grace and keeping power. I am more than conqueror through Him who loved me and gave Himself for me. O, hungry ones, this is the only remedy for sin.

PURIFY A GIFT.

Sister Palmer.—I rise for a special purpose, and that is to remind those who are seeking, that salvation is not to be purchased, but that it is a *gift* from God. A brother who was a D. D. longed for this salvation; his wife enjoyed it, and he said, "Why do not I? I know so much about the Bible, and shall I go to women to find out?" "And yet," said he, "One morning I got so hungry that I went to my wife and asked her, 'How did you *attain* this experience?' She replied, 'I did not attain it at all: I *obtained* it—it was a gift.'"

THE SURE WORD OF PROMISE.

A brother.—I want to say that if any man on earth has occasion to praise God I have, and more than any one else. This heart has peace and rest and joy. We have the promise that if we come out and be separate and cleanse ourselves we will be saved. God can do no more than He has done, and all we can do is to take what has been offered. The passage read, "Let us hold fast the profession," &c., was very helpful to me. Any soul that will trust Jesus and hold fast will find out that God is faithful.

Singing, "*All hail atoning blood.*"

INBRED SIN REMOVED.

A brother.—I was a professed follower of Christ for twelve years, and I had a deep desire in my heart for a number of years that I might have this great salvation. I do thank God for what He has done for me that I have all this inbred sin taken out from my heart. I realize that I may be a power in His kingdom. I am in a Church where there is much lack of spiritual life.

A BABE IN HOLINESS.

A sister.—I praise God for the fulness of

love in my soul. I am only a babe in this way of holiness, but I know what it is to walk and commune with Jesus, and to work for Him. I have been praying for my husband, that he may be saved, and it is wonderful how the Spirit is working upon his heart.

A BEAUTIFUL INCIDENT.

Rev. C. Reuss, pastor of the German M. E. Church, Hoboken, N. J., brought with him a Roman Catholic school teacher whose mind had been opened to see the errors of Romanism, and in whose heart the blessed Spirit had awakened strong desire to know Christ and the power of his salvation. As he did not understand English, of course he knew not what was transpiring in the meeting.

Bro. Reuss was requested to give testimony in German for his benefit, after which the brother in German expressed his great appreciation of the meeting and he had been greatly blessed, although he could not understand what was said. He felt that he was among the people of God, and was thankful to Bro. R., who had brought him there, and to whom he felt very much indebted for the light which had come to him through his instruction. He was determined to be led along in this new way, which he welcomed the more as he had long since been convinced that Romanism could not satisfy the cravings of the soul.

Here Dr. Lowrey requested Bro. Reuss to state to him that the leading thought of this meeting was complete salvation from sin through the blood of Jesus, quoting the passage, "Having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

Then Mrs. Palmer requested Bro. R. to ascertain if the brother did then and there accept this High Priest, Christ Jesus, to be his Saviour; whereupon he clearly stated that he did rest in Christ, and committed his soul into His hands. (He has since united with the German M. E. Church, Hoboken, as a probationer, and is holding fast his profession to Christ.)

At the close many asked prayers by rising. A consecration hymn was sung, prayer offered while standing, and the meeting dismissed with the benediction.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God.—Geo. McDonald.

MUSIC IN THE HOME.

WHO shall tell of music's power to charm, melt, subdue and harmonize the elements individualized in the home circle. He who dreams of home recalls the song and melodies long buried with the cares of life, and feels again the hard heart yielding to their power, and his selfishness wasting like snow before the warm breath of summer. Sorrows long pent up in affliction's deepest and most boisterous waters, recede before the sweet cadence, as did the waves of Galilee from the approach of Jesus. Every note is like an angel's whisper in the night. "It is medicine to the breaking heart."

What a source of joy is music! Oft-times at twilight after the heat and fatigue of the day, music falls like a benediction upon the soul. In deep perplexity, music oft-times unravels the tangled skein of care. When passing through sore trials and crushing bereavements, hours of respite from consciousness and tears are afforded by the ministry of music. In the South the dusky slaves forgot their sorrows and their wrongs as they played upon the banjo and guitar, and sang their weird and thrilling songs. Men have been restrained from suicide, brought out of well-nigh fatal sickness, lifted out of the Slough of Despond, and sent on their way rejoicing by the power of song.

We cannot afford to lose, in our homes, this great luxury God has made it possible for us to enjoy. Sing the most inspiring tunes, the sweetest harmonies, and the purest, chastest words. Remember that when once your musical powers are awakened, they will continually be singing snatches of delicious songs as southern mocking-birds sing even through the night.

In the early history of an Eastern State, the Indians captured some children. In after years they were rescued, and the mother of two of the stolen, but rescued children, went forth to claim her darlings. But time and exposure had so changed their form and appearance, and camp-life had so altered their disposition, that neither parent or child could recognize each other. The mother turned, with heavy step, to go to her home, and unconsciously began to sing a lullaby of olden times. Two lines rendered, and the children broke through the crowd, crying, "Mamma! mamma!" Neither time, change, or sorrow could rob the little ones of the songs of home.

Every wound may be healed, every infelicity removed, every cloud of discontent brushed away, by this blessed instrumentality.

Life, at the longest, is brief; let us therefore make it a continuous, rapturous song, and at last, when the autumn of our lives has come, and like weary gleaners we are called away one by one, may it be that music shall charm us last on earth, and greet us first in heaven.—*Home and Social Life.*

LITTLE THINGS.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet.

"Little by little, and day by day,"
I will tempt the careless soul astray
Into the broad, flowery way,
Until the ruin made is complete.

"Little by little," sure and slow,
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright,
Up the regions of endless light,
Or gliding down into the night,
"Little by little, and day by day."

HOME EXERCISES FOR MARCH.

MOTTO.—*I will lift up mine eyes unto the hills, from whence cometh my help.*—Psalm 121 : 1.

SABBATH VERSES to commit to memory : March 1st, Psa. 116 : 17. 8th, John 10 : 9. 15th, Eccles. 3 : 14. 22d, 2 Cor. 9 : 7. 29th, Hebrews 2 : 1.

SABBATH HYMNS.—To sing and commit to memory, (Methodist Hymnal), March 1st, 253; 8th, 332; 15th, 430; 22d, 433; 29th, 456.

FIRESIDE STUDIES.—*First Week*—The Fall, Genesis 3d chap. *Second Week*—The Temptation of Jesus, Matthew 4th. *Third Week*—The Vision of Jacob's Ladder, Genesis 28 : 10-22. *Fourth Week*—Christ's Sermon on the Mount, continued, Matt. 6th chap.

WRITING TOPICS.—Get your children to write on them: *First week*—Truth. *Second week*—Prayer. *Third week*—Kindness. *Fourth week*—Forgiveness.

Letters to the Children.

BY REV. J. H. JAMES.

School Work for Jesus.

“**M**UCH study is a weariness to the flesh,” in these days as it was in the time of King Solomon. Yet there are many things important for us to know which can only be learned by real study. And then, as the arm can only gain strength by a great deal of exercise, so the mind will always be weak and childish if it is not used in genuine study. Little people that are trying to live for Jesus will keep thoughts of Him before them in that which is the principal work of early life—school-work.

There are three ways of getting through with the exercises in the school-room. One is to slip along as easily as possible, doing barely enough to keep from having “bad marks,” or being required to go over the studies again. Another is to be very eager for “credits,” whether they are gained by fair means or foul. If one can peep in the book during a recitation, or can catch from a class-mate a hint and so answer a question and *get credit for it*, he will do it. To be at the head of the class is the object, and it is to be gained with as little labor as possible. Now, my little readers will see that the first does not strengthen the mind by its use, and the second gets a name for being studious, which is not deserved.

In a Mission school in a heathen land the teacher offered prizes in money for good exercises of a certain sort. The work of one little girl was highly praised and she received the money. A few days after she brought the money to her teacher and said it did not justly belong to her, for a friend had helped her with the exercises. I wish the children in the schools of our Christian land were as honest. They ought to be.

“The Great Teacher” knows our hearts as well as our words and acts, and wants us to be honest in all these matters and faithful in every duty. This is the true way to do school-work. It sometimes makes the head ache and the body tired, but it strengthens the mind and fits it for good work in all future life. Jesus is so interested in our doing this kind of work that he is ready to help every one who tries to do it in His name, and will

ask His aid. “Little Mary,” of whom my young friends have read so much in the “Guide,” often proved this. She was in the habit of praying for the help of the Lord in all her studies. With the Divine Spirit, to make her wits sharp and her mind clear, it seemed easy to get the ideas of her school-books and to fix these ideas in her memory. So will every boy and girl find it who seeks this help and makes a business of doing school-work well for Christ’s sake.

—If God be our guide, He will be our guard.—*M. Henry.*

THE TRY COMPANY.

PROMISE FOR THE MONTH.—*He will not suffer thy foot to be moved: he that keepeth thee will not slumber.*—Psa. 121: 3.

HYMN FOR THE MONTH.—(No. 707 Methodist Hymnal):

“There is an eye that never sleeps
Beneath the wing of night
There is an ear that never shuts,
When sink the beams of light,” &c.

Commit both the above to-memory.

SPECIAL NOTICE.—Every member of the “Try Company” will please send his or her full name, and the name of father and mother, and their post-office address, on a postal card before March 10th. If any have not received a copy of our beautiful Almanac for this year they will let us know. We desire that each member of the “Try Company” should have a copy. Give attention this month to the following:

BIBLE STUDIES.—*First Week*—1. Which book of the New Testament was written last? 2. What did John write? 3. What New Testament writer was a physician?

Second Week—1. What did Luke write? 2. In what language was the New Testament written? 3. Which are the historical books of the New Testament?

Third Week—1. Which are the Pauline epistles? 2. Which the General epistles? 3. Which is the Prophetic book.

First Week—1. How many letters are there in the Bible. 2. How many words. 3. How many verses.

NOTE.—*Let us hear from those who are pursuing these studies:*

Letters.—Collas T. Campbell, Maria, Canada: “I am a little girl thirteen years old. My Ma takes the “Guide” through a friend. I have been reading all about the “Try Company,” and would like to become a member. I am not converted, and do not know that you would take me in.”

(Most gladly do we receive our young sister. Let us pray that she may be soon converted.—Ed.)

Edsall B. Knapp, Paola, Kans.: “I am a little boy ten years old. My mamma has taken the “Guide” for many years. I like to read the children’s page very much. I do want to make this the motto for the year 1885: “All for Jesus.” Pray that I may live for Jesus all my life.”

(Let all the members of the Company pray for Edsall.—Ed.)

The Additors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

In our last issue in quoting at this place a stanza of
Frances Ridley Havergal, a typographical error crept in.
The last two lines read:

"What Jesus Christ hath spoken,
Cannot be spoken!"

It should have read thus:

"What Jesus Christ hath spoken,
Cannot be broken."

ESTABLISHED.

PAUL, in writing to the Hebrews says, "For it is a good thing that the heart be established with grace." He had just set before the Hebrew Christians the immutability of Christ: "Jesus Christ the same yesterday, and to-day, and forever." He then gives this injunction: "Be not carried about with divers and strange doctrines;" accompanied with this cogent reason: "For it is a good thing that the heart be established with grace. Grace is the establishing agency. Aside from this the human heart is as fickle and changeable as the wind. And it requires a fulness of grace to "stablish, strengthen, and settle" the Christian. This is our high privilege in Christ Jesus, to have our "goings established." It is lamentable indeed to see the instability of so many Christian professors—they are "unstable as water," and hence they do not excel. Their Christian character is not properly developed, their graces do not shine with wonted lustre, and their lives are devoid of influence. Christ is indeed "wounded in the house of His friends," and the progress of His kingdom retarded. The great cause of this instability is the failure to obtain a clean heart. The remains of the carnal mind not being uprooted there are elements within to which Satan and the world can appeal

and which often bring the soul under condemnation. The cause is therefore one of sinning and repenting, piercing the individual through and through with many sorrows. He finds, as is so graphically described in 7th of Romans, a law in his members warring against the law of his mind—the law written by the Spirit of God. He often groans for deliverance, crying:

"'Tis worse than death my God to love,
And not my God alone!"

He inquires, O so eagerly, "Is there not a better way?" Does not grace open to me a higher and richer estate? To all such we have to say, undoubtedly it does. Through what channels does grace operate to this end?

Grace proposes first of all, a radical work of inward cleansing—the casting out of all inner antagonisms. Then there can be no alliances between inner and outer forces of evil, no correspondence, no interchange of glances, no inner responses to corrupt advances from without. The "strong man armed is cast out, and *spoiled of his goods.*" The soul now is—

A city so holy and clean
No *sin* can breathe in the air.

Now the goings commence to be established. The growth period is opened. The law of progress has sway. The spiritual life rises daily into higher and grander development. The image of Christ is more and more strongly drawn. The "beauty of the Lord God" is upon the subject of establishing grace. His life like a polished mirror reflects the Divine glory.

The grace of God, in all the multiplied operations of the spiritual realm, and the varied ordinations of providence, contributes constantly to his establishment. Even trial and suffering add lustre to his character, and plant his feet more firmly upon the Rock of Ages. Thus the apostle Peter prays, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile make you perfect stablish, strengthen, settle you."

Under this reign of grace, the subjects are diligent students of the Divine Word which fortifies them against Satanic approaches, and the teachers of "divers and strange doctrines," so that they are not carried about, or, as one aptly expresses it,

"whirled away from their changeless Saviour." And this granite-like, immovable character will ultimately have the seal of eternity affixed. Increasing and abounding in love, the Lord will "stablish their hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

HOLINESS GENERAL ASSEMBLY.

It is proposed to have a "Holiness General Assembly." It is thought that the workers in all parts of the country should come together and spend a few days in counsel and prayer. Some time ago such a convocation was held at Round Lake with very favorable results. The presence of the Holy One was realized and the friends of Bible Holiness were anointed for service in the cause of the Master. Since then the work has been progressing East, West, North and South. Victories have been won in all directions, and Christ has been eminently glorified. A similar gathering at this time, we are led to believe, would be profitable. The reports which workers would bring from various fields would be encouraging. The interchange of opinion which would occur would be helpful. Great interests are at stake relating to the cause, for the securing of which much wisdom is needed. For this we are instructed to ask of God, "who giveth liberally and upbraideth not." Waiting upon Him solemnly, earnestly, and believingly for a succession of days would, doubtless, bring the needed endowment and send forth the company of holy men and women with redoubled energy, to battle against sin and Satan. Some, we know, have hesitated to give their approval to such a convention, fearing that controversies might arise and action be had which would be prejudicial. We do not share in such apprehensions. Strange, indeed, if the friends of holiness cannot come together like the friends of Sabbath Schools, Temperance, or other important enterprises, without unfavorable results. We believe they ought to do so, occasionally. The time which has elapsed since the Round Lake Convention is sufficiently long. We expect to attend the General Assembly, and to encourage the friends of the cause to do so. Who knows but God may give us a full-orbed Pentecost!

—"He that waits for an opportunity to do much may breathe out his life in idle wishes."

UNSTUDIED PASSAGES.

"In honor preferring one another." Rom. 12:10. The first member of the text is, "Be kindly affectioned one to another with brotherly love." The second sentence given above, forming the subject for present meditation, designates a peculiar occasion for the exercise of this brotherly love, namely: *when honors are to be distributed*. On such an occasion it will soon be manifest whether self-love or Christian-love has sway. If the carnal mind should dictate a sentence in this connection, it would read about thus: "In danger and difficulty and conflict prefer one another—in honor prefer yourself." Not so, however, the law of Christ. But that law must have undisputed sway in the heart, unmixed with carnality, to enable an individual to say, with cordiality and joy, "Let my brother have that post of honor; he is more worthy and capable than I!" Perfect love must be in full possession to do that. It takes more than a sentimental holiness, floating on a tide of "*Beulah*" song, to demonstrate its power—a holiness that positively involves the crucifixion of self, and the enthronement of Jesus.

And then another phase of this *Christ-life* is seen in the absence of *sensitiveness* when our work seems to pass *unnoticed*, so as not to feel, as some express it, "*slighted*." Dr. Clarke gives a case in point: "I once heard," he says, "the following conversation between two persons": 'I know not,' said one, 'that I neglect to do anything in my power to promote the interest of true religion in this place, and yet I seem to be held in very little repute, scarcely any person even noticing me.' To which the other replied: 'My good friend, set yourself down for *nothing*, and if any person takes you for *something*, it will be all *clear gain*.'" It is all very nice to sing—

"O, to be nothing, to be nothing," &c.

Can you bear to be neglected, slighted, unnoticed—to have your good deeds pass without comment? When your name is mentioned for a post of honor are you ready to suggest the name of another brother and press his claims as more worthy than yourself? Bring your professed holiness to the test.

"Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee;
Trust in God, and do the right."

A WEIGHTY SAYING.

Mrs. Palmer recently said in a meeting, "We cannot be justified and condemned at the same time," and as her colleague, we desire to reiterate it through these pages. And that is true, awfully. Now there is, therefore, "no condemnation to them which are in Christ Jesus" (*justified*). . . "Being justified by faith we have peace with God." The point designed to be made is this: persons who have received clear light and instruction on the subject of entire sanctification, and fail to obey the voice of The Word and The Spirit, cannot, do not, retain their justification. Mr. Wesley so taught. This is the trouble with many ministers and people who are opposing holiness. The light within them has become darkness—and how great is that darkness! Reader, knowing what God requires, you must obey him, or come under condemnation. Dream not of justification or safety on the line of *disobedience*. "If any man draw back my soul shall have no pleasure in him." Heb. 10: 38.

"Perhaps your Master knows what a capital plowman you are; and He never means to let you become a reaper, because you do the plowing so well."—*Spurgeon*.

SATAN LOOKING IN THE FURNACE.

Jesus is the great refiner. He often subjects the souls that He would refine to the hottest sort of fire. Happy those who can stand the test, who do not cry out, "*I cannot endure it!*" "He knows when the action is complete. Like the earthly refiner who watches the process and waits until He can see his image reflected—so Christ, the Heavenly Refiner, waits, O so eagerly, until He can see His glorious image reflected, and the consummation is rapturous.

Some one has said that Satan looks into the furnace too. Possibly he does. He is a close observer of gracious operations. He watches the processes with all malignity. Nothing fills him with such dismay as to see Christ's image impressed upon human souls

—"Faith is to believe what we do not see, and the reward of faith is to see what we believe."—*Augustine*.

"ON SCHOOL TERMS."

"If we come into school, it must be on *school-terms*," was remarked in a meeting, not long since. What are the terms of entrance into the school of Christ? Very plain, and simple. They are stated by the Master Teacher himself: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Beloved, do you wish to be considered one of His disciples? The gate of entrance to His school is strait. Make no mistake. Count the cost, consider well the "*school-terms*." Self-denial, daily cross-bearing—following Him; these are the unalterable conditions. But you say, we do not see much self-denial, or cross-bearing, on the part of many Christian professors," True; sadly true! But that does not change the case. They will be found at last unworthy of graduation and the conferment of immortal honors. Do you be an obedient, well-disciplined scholar, and win the prize.

—"We often do more good by our sympathy than by our labors."—*Farrar*.

NOT RESOLUTIONS, ACTS.

Some one said, recently, "We have no book devoted to the record of the *resolutions* of the apostles; but of the *acts* of the apostles we have. Acts are what the kingdom of heaven demands. It is action that is especially required on the part of those who would be holy. If all the people who are now desiring or resolving to be holy could reach the goal, it would augment the resources of Christ's empire immeasurably. So many admit the truth, recognize the necessity of heart-purity, make good resolutions, and yet do not reach the point. We know a brother who has been going forward to the altar for the last twenty-five years, and yet to-day is, apparently, not a step nearer the object of desire.

Reader, are you a *resolver*, a good promiser, but a poor performer—become an *actor*. Act, as to consecration—act, as to faith—bring the matter to a saving point—at once.

O, for the lambent fire to fall,
To purge the vile, the good to nerve!
So when the clarion voices call
We shall be meet to build or serve.

—Punshon.

OUR INQUIRY ROOM.

Come with us, beloved, again into the "Inquiry Room," and let us take counsel together, prayerfully, looking for Divine illumination.

GENERAL INQUIRIES.

3. SUBJECT, *The Inquiring Scribe.*

Turn to Mark 12: 28-34. This is an interesting Gospel narrative. One of the scribes having heard the reasoning of the Master with the Sadducees, came unto him as a personal inquirer. In keeping with his character and position, his first question was a legal one: "Which is the first commandment of all?" In a sentence or two the great Teacher gave him the answer—refer to it—see how comprehensive! The scribe apprehended the truth, clearly, and on the instant—see 32d and 33d Psalm. His acknowledgment drew from Jesus an encouraging utterance: "*Thou art not far from the kingdom of God.*" Interesting position!

What does it imply? 1st, An intelligent mind, in quest of truth. 2d, Application to the right source—Jesus, "*the truth.*" 3d, A distinct apprehension of the truth. 4th, A candid acknowledgment of inner convictions. Reader, beware of going so far, and yet missing the mark!

INQUIRIES OF CORRESPONDENTS.

A correspondent in New York State asks:

1. Ought those seeking the blessing of sanctification to expect the witness at once, or hold on to God by faith till the witness comes; or, in other words, has one no right to profess it, after a full, sincere consecration unless he has the evidence of it. 2. Why is *entire* sanctification spoken of; why not say merely sanctified?

Ans. The first point is for the seeker to exercise appropriating faith. "He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him." Faith is the sole condition, but there is the antecedent work of entire consecration, up to the measure of light belonging to a justified state, submitting without reserve to every test presented by the Spirit. Then the soul is on "*promise-ground*;" he may then take the promise—the promise of the purifying blood: "The blood of Jesus Christ His Son cleanseth us from all sin." Having taken the promise, the individual must continue to hold it by faith, steadily,

unwaveringly—*hold the promise*—witness or no witness; the witness will come, sooner or later, if there be no drawing back from the promise. As to confession, confess only up to the line of progress. If entirely consecrated, and holding the promise, but without a clear witness as yet, state the facts, especially that you are holding the promise, and mean to, forever; and you know God is true to His word. If the witness be received—confess that—call it what it is, "*entire sanctification.*" The qualifying term is Biblical, "*sanctified wholly,*" or, entire sanctification;" to distinguish it from initial sanctification in justification.

2. A brother in Pennsylvania inquires: Can a person be a Christian and be engaged in the trade of cigar-making—the object of working at said trade being to make an honest livelihood,

Ans. We would not like to say that no man can be a Christian in such an occupation; but the Bible gives an infallible rule to settle everything in life, occupation and all. See 1 Cor. 10: 31; Col. 3: 17. If a man desires to have a good conscience, let him ask himself the question, "Do I glorify God in making cigars? can I do it in the name of the Lord?"

HOLINESS IN HISTORY.

Holiness is making history fast. The revival of Bible Holiness which has been progressing for some years past is the GREAT SPECIALTY OF THE CENTURY—there is no doubt of this. In future years it will be looked back to as a wonderful epoch in the history of the Church of Christ. The work of evangelists, who have been thrust out into the field by a train of singular providences, fills us with gratitude. The facts connected with Camp Meetings and other convocations on this line are of the highest importance, and have an important bearing upon evangelical Christianity. We have been watching the progress of events with profound interest. And the thought has been suggested—we think it is of God—that the facts should be gathered up, as far as possible, for permanent record. We think, therefore, of proceeding to make preparations for the publication of a "*History of the great Revival.*" Recently we have been communicated with, unexpectedly, urging us to undertake this work, which serves to confirm our own convictions. If this be of God's order we will devote ourself to it with all possible energy, making use of the best gifts on both sides of the Atlantic to aid in the production of a work that will cheer the hearts of the elect of God, who are now ranged on the side of Bible Holiness.

The Harvest Field.

AT HOME.

We hear of "showers of blessing" falling upon some portions of God's heritage. We wish it were more general. But we are thankful for the good work that is being wrought, in the sanctification of believers and the conversion of sinners,

NEW YORK.—Bro. Morehouse has been reaping quite a harvest in Twenty-fourth St. M. E. Church; the converts have included a goodly portion of men. "Grace Weiser" has been aiding the pastor, Bro. W. N. Searles, in Second St. M. E. Church, over 100 saved. In Seventeenth Street, Bro. Hubbell, pastor, is working earnestly, and souls are being saved, among them a Roman Catholic. A Women's meeting was held on a late Sabbath evening, Mrs. Palmer, Fanny Crosby, Mrs. Lowrey, and others, participating. A number of seekers at the altar. In Thirtieth St. Bro. Clark Wright, pastor, a gracious revival is in progress; also, Thirty-fifth St., W. C. Smith, pastor; in Central Church, J. W. Chadwick, pastor, God is pouring out His Spirit. At Tremont, P. Germond, pastor, a very blessed work—51 probationers received on a late Sabbath. In St. John's Church, Brooklyn, W. L. Phillips, pastor, 42 probationers received on a recent Sabbath. "Hanson Place," G. E. Reed, pastor, has had continuous revival services since January 1st, with blessed results. In Fleet St., J. Pullman, pastor, more than 50 conversions reported.

—At West Harlem, 50 conversions reported.

—In Barnesville, Ohio, a wonderful display of saving grace—100 seekers at the altar in two weeks.

—Prattsville, N. Y., W. Green, pastor, is having a powerful work of grace—184 conversions, of whom 85 are heads of families.

—St. Paul's Church, Peekskill, N. Y., F. Hamlin, pastor, is in the midst of a mighty outpouring of the Spirit—over 70 converted.

—State St. Church, Trenton, N. J. J. Y. Dobbins, pastor, is enjoying a blessed work; it commenced in the Sabbath School, and has been widening ever since. Many converted.

—In Bethany Church, Philadelphia, C. M. Boswell, pastor, there has been a continuous revival during the year—180 conversions reported. In Christian St., A. J. Amthor, pastor, 35 have recently found Christ.

—Trinity Church, New Haven, Ct., J. O. Peck, pastor, has had a glorious visitation—about 300 converted; over 150 united with the Church on one Sabbath, filling all the space in front of the altar, and the aisles.

—At Lincoln, Del., E. Davis, pastor, 62 conversions.

—Fifty preachers in North Georgia are witnesses of entire sanctification.

—At Farmington, Mo., under the labors of Bro. W. B. Godbey, 166 converted, 97 sanctified.

—In Huntington, Pa., G. T. Gray, pastor, the altar nightly crowded with penitents.

—At Chelsea, Mass., S. L. Gracey, pastor, 79 seekers of pardon, and some of entire sanctification.

—D. Updegraff, (Friend), has been holding meetings in Chester, Penn'a. Great power manifested.

—At Mt. Olivet, Ky., Mrs. and Miss Vornholz have been conducting meetings; 50 converted, 15 sanctified.

—On Marshall circuit, West Va., Conference, W. J. Sharpe, pastor, an extensive revival—107 conversions.

—Bro. Godby has been conducting special services in Piedmont, Mo., resulting in 83 conversions and 27 sanctifications.

—Bro. I. T. Johnson, evangelist, laboring in Binghampton, N. Y., has had a glorious revival. Among others, the pastor and his wife were sanctified.

—A Winter Camp Meeting has been held in Boston, in charge of Dr. Cullis. It was a union gathering, and the presence of the Lord was manifested.

—First Church, Atlantic City, N. J., J. N. Boswell, pastor, rejoices over 200 saved. Ocean City, C. K. Fleming, pastor, also has a powerful revival progressing.

—To Cumberland St. Church, Philadelphia, N. Frame, pastor, 30 have been added; to Haines St. Germantown, Bro. Snyder, 51; in Manayunk, to Mt. Zion, Bro. Mills, 71; to Ebenezer, Bro. Whinna, 97.

—During Union services conducted in Haverhill, Mass., by Bro. W. A. A. Gardner, marvelous displays of power. Bro. G. is now in New Brunswick, N. J., the First and Second Reformed, and the First Presbyterian Churches, uniting. 14 students in Rutgers College had asked prayer.

—"The Friends" are having Divine visitations at Elba, N. Y., under the labors of Mary Jane Weaver, 25 converted; at Poughkeepsie, J. T. Dorland has been ministering, 25 souls gathered; at Honey Creek, Ia., Elias Jessup was instrumental, in a series of meetings, in leading 30 to Christ; at Fairfield Quarterly Meeting, Ohio, it is said "there was great power in the Gospel messages." At Barclay, Kansas, the altar filled with anxious souls, about 100 converted.

The Field Abroad.

—It is said that 10,000 persons die of delirium tremens every year in Germany.

—The Society of Friends in England has had a substantial increase the past year.

—Brittany is opening to evangelical work, fifteen Roman Catholic families have joined the little Church of Lorient.

—Nineteen years ago there were only ninety-one Christian missionaries in China, now there are four hundred and twenty-eight of whom one hundred are single women.

—The McAll Mission in France is very successful—many, it is said, during the past year, have been relieved of their burdens and are full of joy.

—Bro. E. P. Hammond, evangelist, has been working in Liverpool with his accustomed success; the altars filled with seekers and many professed to find Christ.

—Bro. G. Warner, evangelist in connection with the Primitive Methodists, has been holding a meeting at Hull with blessed results. It included a *Holiness Convention*, and the people flocked to the altar to seek the promised gift.

—“The Wesleyan Methodist Workers’ Union,” of City Road Chapel, London, is doing effective service; it has 80 active workers, unpaid, and is gathering in the outcasts, establishing Sabbath Schools, &c.

—Mr. Wm. Sampson has been conducting “A Mission” at Tunstall, England; 80 professed to find Jesus. The work of holiness was made prominent, and many testified that they had been cleansed from all sin.

—At a meeting of the “Mildmay Mission to the Jews,” recently held in London, when the question was asked, “who were willing to give an open testimony to faith in Jesus,” between forty and fifty held up their hands.

—Rev. Dr. Hepburn, of Japan, says:

“Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled tomorrow, the work would be carried on by natives.”

At the close of last year a young native Christian was imprisoned at Tokio, Japan, for having too freely expressed his liberal opinions. In the prison he explained the Gospel, especially to one man, who became a Christian and was most eager for further instruction. Other prisoners gradually gathered round him until the young Hara had a congregation of 300, to whom he preached salvation through Jesus Christ. On being liberated young Hara brought to the knowledge of the authorities the miserable condition of the prisoners, which ended by his being appointed governor of a new prison with full liberty to teach and practice the principles of Christianity.

—Religious liberty is now granted to natives and foreigners residing in Cuba.

—Successful special services are being held in the Carlton St. Methodist Church, Toronto.

—The Utrecht Missionary Society reports a revival in the islands of Molucca. In Bouro, 358 natives were baptized in one day.

—A German Protestant Church is about to be erected on the spot where stood the ancient hospital of the Knights of St. John, at Jerusalem.

—The tour in Scotland of Mr. Radcliffe, evangelist, and others, has been one of remarkable interest. In Edinburgh, 2,000 students came to hear them, and 600 remained at the “Inquiry Meeting.”

—Ten years ago the number of communicants in the Syrian mission of the American Board, was 437; now it is 1,200. Members are only received after the most careful examination, and persecution is encountered by those who embrace Christ, and in view of these things the increase of last year, which was 120, is surprising. They are being trained, it is said, more and more to self-support.

—The “Christian,” London, says: What a glorious outlook for the Church of God does the year 1885 seem to promise! Looking over the Mission field of heathen lands, we see Japan opening up everywhere to the Gospel. Rev. A. D. Greig, of the Reformed Mission, there, wrote from Tokio before the close of last year:

“There is much opportunity for Christian work among the country people now. A great many Bibles and portions of Scripture have been sold for the last few years, and the people find they cannot understand the Word of God unless they have a teacher. Many are ready to hear, and willing to be led, if only there were persons here to carry the bread of life to them.”

In Corea there is a door standing wide open for the entrance of the truth, and in Siam Protestant Missions are making good progress. China, India, and Burmah need the prayers of God’s people, that His name be glorified in His troubled children there. The work in Africa demands that we should praise Him for His faithfulness. O that many may be led to give themselves to God for the heathen, in this year of grace!

In his little work, entitled, “Thoughts and Questions about Holiness,” the Bishop of Liverpool says:

“Let us all awake to a sense of the perilous state of many professing Christians. ‘Without holiness no man shall see the Lord;’ without sanctification there is no salvation (Heb. 12:14.) Then what an enormous amount of so-called religion there is which is perfectly useless! What an immense proportion of Church-goers and Chapel-goers are in the broad road that leadeth to destruction! The thought is awful, crushing, and overwhelming.”

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the *Guide* should be connected with this Union.

PROMISE FOR MARCH.—*And ye shall serve the Lord your God; and He shall bless thy bread and thy water.*—Exod. 23: 25.

"The birds, without barn or store-house are fed;
From them let us learn to trust for our bread:
His saints what is fitting shall ne'er be denied,
So long as 'tis written, "The Lord will provide"

BIBLE CALENDAR—MARCH.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Thee Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. 1 Thess. 5; 18. Prov. 3; 6. Psa. 103; 22.
2. Matt. 22; 21. Matt. 7; 21. Psa. 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psa. 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psa. 138; 8.
5. Heb. 4; 14. Matt. 10; 32. Psa. 27; 1.
6. Matt. 11; 15. John 5; 25. Psa. 51; 8.
7. Matt. 25; 13. Psa. 48; 14. Psa. 130; 5.
8. Psa. 97; 1. Isa. 52; 10. Psa. 110; 2.
9. Matt. 3; 8. Hos. 14; 5. Psa. 65; 2-3.
10. Isa. 50; 10. Psa. 9; 12. Psa. 9; 13.
11. 1 Pet. 2; 2. Psa. 132; 15. Psa. 119; 169.
12. 1 Pet. 1; 17. Psa. 33; 18. Psa. 39; 4.
13. Psa. 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psa. 25; 12. Psa. 25; 20.
15. Matt. 5; 48. Ezek. 36; 27-29. Psa. 25; 18.
16. Zech. 10; 1. Zech. 10; 1. Isa. 64; 1.
17. Ephes. 5; 1. Isa. 45; 13. Psa. 61; 2.
18. Job 35; 14. Isa. 26; 3. Psa. 138; 7.
19. Rev. 2; 5. Luke 15; 10. Psa. 142; 5.
20. Ephes. 6; 10. Isa. 41; 10. Psa. 59; 9.
21. James 1; 4. Rom. 2; 6-7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psa. 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psa. 119; 27.
24. Mark 1; 15. John 8; 14-15. Mark 9; 24.
25. 1 Pet. 5; 5. Psa. 25; 14. Psa. 119; 10.
26. Ezek. 14; 6. Isa. 43; 24-25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psa. 4; 6-7.
28. Matt. 6; 33. Heb. 11; 16. Psa. 63; 1.
29. Psa. 107; 8. Isa. 60; 6. Psa. 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psa. 119; 37.
31. James 4; 9. Isa. 61; 2-3. Isa. 64; 9.

PRAYER CALENDAR.

GENERAL REQUEST.—*That wide and effectual doors may be opened, at home and abroad, for the spread of Scriptural Holiness.*

REQUESTS BY LETTER.—*Kans.*—E—D—, for a brother to have the witness of entire sanctification. *Penna.*—S—, for the salvation of young men. *Minn.*—W—, for a husband and wife to be sanctified, and for God's blessing upon a weekly meeting. *Colorado.*—L—, for a husband and wife to be sanctified. *Canada.*—M—, for a relative who is an infidel, 77 years of age. *Illinois.*—M—P—, for a widow and her three wayward sons. *Mich.*—H—, for a brother seeking purity of heart. *Nebraska.*—N—C—, for one who has lost the experience of holiness; for a mother and three daughters, that they may seek it; the conversion of two brothers; for the salvation of an infidel and two drunkards. *Ohio.*—M—, for a sister to be filled with the Spirit and for the salvation of a husband. D—, for the conversion of four sons and their wives, child and father. *New York.*—W—, for a revival. S—I—, for the success of a home prayer-meeting. S—G—, for some friends greatly needing help. *Dakota.*—M—, for the conversion of three sons, the eldest a backslider. *Illinois.*—E—, for three brothers, who are skeptics. *Penn'a.*—For two sons who have once known the Saviour. N. Y.—C—, for a number of unsaved friends, and for a revival. H—, for salvation of a husband, the subject of many prayers, and for wife suffering with cancer, not converted, and for a revival. *Ohio.*—O—, for a brother to be sanctified, and for a revival. *Kans.*—I—, for an evangelist and his wife that they may be Divinely guided. *Canada.*—A—, for an outpouring of the Spirit. L Y—, for a husband and wife to be fully saved, and for the conversion of a son and daughter.

AN ANSWER.—A sister writes from Stauffer, Pa.: "I requested your prayers for my daughter and her husband, and they are both converted, and one son is seeking salvation. Pray that the Lord may bring in all the family."

BIBLE READING.—Let the members of "The Union" read on each Sabbath morning this month 1st chapter of James.

TOPICS FOR STUDY.—*First week*—What is effectual prayer? *Second Week*—Hindrances to prayer. *Third week*—What is the joy of the Lord? *Fourth week*—Why can we not believe?

THE CLOSET HYMN.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.

Sweet is the vision of Thy face,
And kindness o'er Thy lips is shed;
Lovely art Thou, and full of grace,
And glory beams around Thy head.

Thy sufferings I embrace with Thee,
Thy poverty and shameful cross;
The pleasures of the world I flee,
And deem its treasures only dross.

Be daily dearer to my heart,
And ever let me feel Thee near;
Then willingly with all I'd part,
Nor count it worthy of a tear.

WORK FOR JESUS.

WORKING PLAN FOR MARCH.—1. Endeavor to carry out Gal. 6: 1.

2. Write a letter to some unsaved person.

3. Exercise yourself on this wise: Rom. 12: 20.

4. Help some unemployed person to obtain work.

5. Talk with some liquor-dealer kindly on the evil of his business.

6. Take a new scholar to the Sabbath School each Sabbath this month.

— *When prayer mounts upon the wing of fervor to God, then answers come down like lightning from God.*—Secker.

EDITORIAL JOTTINGS.

—MARCH should bring us many new subscribers to the Guide. Keep at work—gather them in!

ARROW POINTS:

—“I hate vain thoughts,” says the Psalmist. Do you, reader?

—“Jesus wept.” That brief record forever hallows human tears.

—It is written, “Keep yourself from idols.” Have you any? Get rid of them.

—Have you considered this? “Covetousness, which is idolatry.”—Col. 3: 5.

—“When the wicked bear rule the land mourneth.” If so this is the time for sackcloth and mourning.

—We believe in “COMEOUTISM”—not from the Churches, but from the world.—2 Cor. 6: 17.

—If the body is the temple of the Holy Ghost, beware how you injure it, or try to adorn it.

GLANCES HERE AND THERE:

—Have you the “Soul Winner,” by Mrs. James? If not, order it this month; only 80 cts.

—The Memorials of Rev. J. S. Inskip, by Rev. E. I. D. Pepper, editor of the “Christian Standard,” is for the people—only 50 cents. Send for it.

—We have run through two editions of the “BIBLE HOLINESS CHART,” the beautiful Wall Roll, by Mrs. James. A new edition is in press. It should be in every house where holiness reigns.

—“THE BELOVED PHYSICIAN,” our popular new book, is selling rapidly. We still continue the extraordinary offer to furnish it as a premium for two new subscribers, when \$2.00 are remitted.

—“RIFTED CLOUDS; the Life-Story of Bella Cooke,” is exciting great attention. Letters are pouring in showing the awakening of a deep interest, in Canada, England, &c., as well as at home.

—“The National Publishing Association,” for the promotion of Holiness, Philadelphia, has done good service to the cause in publishing the words of “Songs of Triumph,” and “Beulah Songs,” in neat form for the pocket; 10 cts. each, \$1.00 per dozen. Get them and sing them, everywhere. Of ‘Songs of Triumph’ 40,000 have been circulated.

—A minister in Canada is so earnest in circulating the “Guide” that in order to induce certain parties to take it, he agreed to take the amount of their subscriptions in oats—having a horse, the oats were of use, and he sent us the money.

—A sister in Indiana writes:

“The ‘Guide’ has been such a comfort to me, I have learned to love it for its pure, grand, ennobling influence. It has cheered the hearts of many of my neighbors, especially that of a poor inebriate’s wife. She told me she read it nights when keeping hourly vigils with her little children. Her husband, during a recent revival, has been converted and united with the Church.”

—The memoir of Mrs. James, by her son, will soon be ready for the press.

—Be sure to have our beautiful little “Holiness Almanac.” Don’t fail—our stock will soon be exhausted.

—The numbers of the Guide for 1884 make a handsome volume—a library in itself. Procure one to lend until worn out. Price, \$1.50.

—Bishop Taylor’s company of missionaries arrived safely in England, after a very stormy voyage. The safe arrival of the Bishop at Liberia is also reported.

—We have had some copies of the “BELOVED PHYSICIAN” put in extra binding, gilt edge, &c., for the accommodation of those desiring them; we charge for them only \$1.25.

—The space devoted to the “Sermon” this month is more than usual, but the truths uttered are momentous. It is put in tract form. Scatter them by the dozen or hundred; 5 cts. each, 50 cts. per dozen, \$3.50 per hundred.

—A sister in Ohio writes:

“I am delighted with the copy of “*Rifted Clouds*” received. My aged mother is reading it, and has been so blessed and strengthened by its perusal that I have felt constrained to send for two copies for invalid sisters who are deprived of sanctuary privileges.”

—A little boy in Pennsylvania writes:

“I am a little boy nine years old. My papa died when I was a baby eight months old. My mamma and I then lived with mamma’s auntie. When I was sick of cholera-infantum this dear old auntie used to hold me in her lap all night long and care for me. Now, on next Wednesday she will be 81 years old. She often says she would like to have dear Dr. Palmer’s life, and I have saved pennies enough to get it for her. She used to meet dear Dr. Palmer and his wife at Ocean Grove. Put on it, “*To Auntie, from Maris.*”

(May the dear boy and his auntie be saved of the Lord.—ED.)

—The time and place of the “Holiness General Assembly,” elsewhere noticed, are not yet determined. It will be at one of the following places: Cleveland, Ohio; Indianapolis, Ind.; or St. Louis, Mo., probably in May. Fuller particulars hereafter.

—Our German friends have done well in establishing their magazine on the line of holiness, in their own language. It is called the “Guide to Holiness.” We rejoice to hear that it is an assured success. Subscription, \$1.00 per year. Would it not be well for our English friends to subscribe for copies to send to German friends?

—Rev. I. E. Page, editor of the “King’s High Way,” England, has sent us specimens of some excellent tracts: “Try Holiness,” “Complete Salvation from Sin,” “My life for Christ,” “The Worth of Testimony,” “What some men say of Holiness,” “His People’s Saviour,” “The Living Sacrifice,” “A Wonderful Baptism.”

THE GUIDE HYMNAL.

One Look at the Crucified Jesus.

Mrs. MARY D. JAMES.

WM. J. KIRKPATRICK.



1. One look at the cru - ci - fied Jesus Brings peace to the in-stricken breast,
2. There's pardon and cleansing in Je - sus For souls all polluted by sin,
3. Oh, look to the Saviour of sinners! One look at his glori - ous face
4. Oh, look, burdened souls, look at Jesus! He bids you to look now and live;



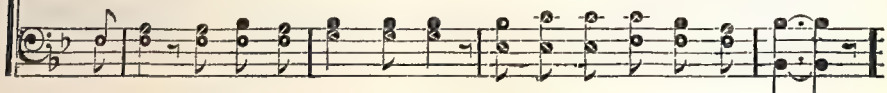
One look at the all-lov-ing Saviour Brings comfort, salvation, and rest.
A stream from his side there is flowing To cleanse the defilement within.
Will fill the sad spir-it with gladness, And make it exult in his grace.
And looking at him, your Redeemer, Sal-vation and life you'll receive.



CHORUS.



Oh, look! look at the Cru - ci - fied; Life for a look he will give:



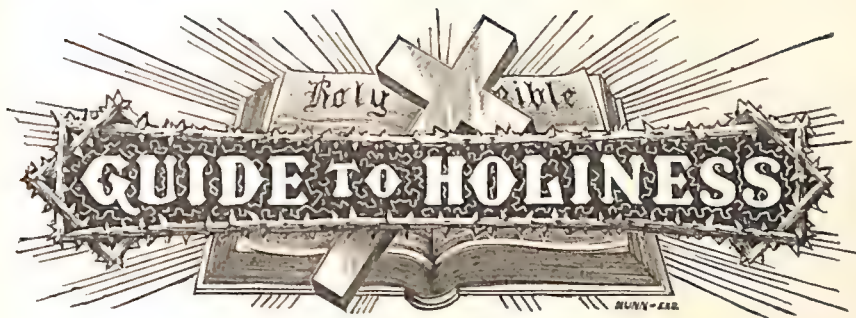
Look, look at the Cru - ci - fied; Oh, look! be-lieve, and live.



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—* APRIL, 1885.*—

OUR FATHER'S WORD.

"I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.—Jer. 32 : 39.

"Happy the home when God is there,
And love fills every breast ;
When one their wish and one their prayer,
And one their heavenly rest."

"Lord, let us in our homes agree,
This blessed peace to gain ;
Unite our hearts in love to Thee,
And love to all will reign."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

OUR FATHER'S PRECIOUS GIFTS are before us this month in promise. Look at it as given above ! What a cluster of good things ! Is it not worth while to be the child of The King ? What are these precious gifts ? They are "one heart" —"one way"—the fear of the Lord in blessed perpetuity—good for ourselves and our children after us.

Mark ! *First*, Singleness of heart ; "out of the heart are the issues of life." "One heart" denotes entire consecration, entire purity—a heart perfect in love.

What then ? "*One way.*" A heart in harmony with God, all its powers God-ward will give unity to our way, our course of life—steady, unfaltering obedience—delight in God's will, whatever it may be—a joyous outflow of love in all the life. Loyalty in perpetuity is the next link in the golden chain, "that they may fear me forever." How grand, an immortal existence, in all its range of faculties, God-ward—forever !

And now, the concluding word—heaven-freighted—"Good !" Good for ourselves and our children after us. That single word covers the ground—temporally and spiritually—for time and eternity. Beloved, hold your FATHER to His promise.

SERMON.

IMITATORS OF GOD.

BY REV. W. GLUYAS PASCOE.

TEXT.—“Be ye therefore imitators of God, as beloved children ; and walk in love as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell.”—Eph. 5 : 1-2. (*Revised version.*)

IT is of the highest importance that we should have a good model set before us in life. There are such large interests involved, that to have set before us an imperfect or unworthy model might imply life-long disaster. Our young artists go to the chief art galleries of Europe for busy and patient study of the great masters in order that they may fully equip themselves for their life-work. Deep is the regret if poverty or other untoward circumstances prevent their coming under the influence of the greatest masters of their craft.

It is well for us to imitate the good deeds of any good man. The sacred and other biographies are given us for the very purpose, that we may trace the principles which lie at the root of noble life-work, and may seek to become equally noble. Paul distinctly asks us to imitate him, and such as like him were true disciples of our Lord. The magnificent illustrations of faithfulness to God, under almost every conceivable form of trial, which are given us in the XIth of Hebrews, have been an inspiration to the Church in every age. So long as men have sufficient virtue to be thrilled by noble examples, these names will never die. By reproducing their spirit we are not to allow them to die, for we are solemnly exhorted to be imitators of them who, through faith and patience, inherit the promises. Heb. 2 : 12.

But we lift our eyes to-day to an example infinitely higher than any of these,

however good and faithful as servants of God they were. We pass from the servants to the Master, from the disciples to their Lord. Paul loses sight of himself, and the whole galaxy of the faithful, in adoring admiration of his Lord, and it was not, “Imitate me, imitate the great and good ;” but, “Be ye imitators of God as beloved children.” The special reason of his setting so high a model before them, will be found if you look at the close of the preceding chapter. “Let all bitterness,” says he, “and clamor, and railing, be put away from you, with all malice ; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you,” verse 31 : 32. Carry out all these precepts, “*Even as God !*” What a standard to reach ! The infinite compassion and tenderness and graciousness that God has displayed toward us is to be the standard of our actions towards each other. After this it would have been presumption to have said “Imitate me,” “Imitate the saints.” It was most just and appropriate for Paul, in order that these advices might be fully carried out, to say, “Be ye therefore imitators of God as beloved children.”

Whatever our model in life is, we must have a very clear idea of its character, or we shall not be able to reproduce it. We must be able to perceive and appreciate its points of excellence ; we must have such admiration for the qualities displayed as to fill us with enthusiasm in our work, or we shall produce very indifferent results by our labor. If a sculptor stands before a piece of statuary that rouses in him no feeling of admiration, that kindles no glow by its excellence or conception or of workmanship, you know it will be useless to ask him to imitate it. Whatever good qualities there may be in that piece of statuary, if he does not perceive and appreciate them he will accomplish no worthy result by an attempt at imitation. The very first necessity therefore, if we would be imitators of God, is

for us to have a very clear idea of God's character. I am afraid that very often the Christian life of men is sadly marred by their want of clear and correct ideas of God. It is an axiomatic truth that no man can rise higher than the character of the God he worships. That is *his idea* of the character of the God he worships. He will reproduce those qualities that he perceives in his God. Hence the degradation of all pagans. It is impossible for a pagan to rise high in moral virtue when there are no such qualities in his highest conception of goodness; he cannot bring them forth in his life. As the Psalmist wrote of the idols of the heathen, so must it ever be true, "They that make them are like unto them; so is every one that trusteth in them." Psalm 135: 18. The same law holds true in regard to Jehovah. The man who approaches God in faith, who holds communion with Him, and thus comes into holy relationship with Him, becomes god-like—we familiarly say godly; it is in reality god-like. It is very essential therefore that we have clear, distinct, correct ideas of God.

If you invest God in your conceptions with unloveable qualities, you cannot imitate Him. If you think of Him only as clothed with terrible power, which He is quite willing to use so as to crush His disobedient creatures; if you think of Him only as looking upon men with an eye to detect their frailties, and an arm to punish their sins; or if you think of Him only as dwelling in cold isolation, far away from any real sympathy with toiling, tempted, suffering men, it will be impossible to imitate as beloved children a God with any such qualities. A child will love and imitate a loving relation or friend. The mother that clasps it in her arms, the father that shows his loving sympathy in a thousand forms, has all the heart's affection of the tender, trusting child; but you cannot draw out the child's heart towards the cold, morose, or harsh and unfeeling

man. If, therefore, you are to become imitators of God, as beloved children, you must be careful to know God's true character, to know that He is such a Being as will draw out the heart's truest reverence, and at the same time, the holiest love. He is such a Being, whether we know it or not. We may have all the comfort with the knowledge. All through the ages He has revealed himself as a God of compassion, and tenderness, and love. He has ever sternly condemned wilful, persistent wickedness. He has punished, and will ever punish, the incorrigible sinner. His very love for the righteous demands the faithful execution of His laws on the persistently ungodly. But His name is not justice, it is not law, it is not holiness, it is not power, but it is love. "The Lord God, merciful and gracious." "He delighteth in mercy." "Like as a father pitieth his children, so the Lord pitieth them that fear him," are characteristic descriptions of his character as revealed in the Old Testament. And in the New Testament the key-note of all its teaching in regard to the character of God, is struck in the very first sentence of the prayer which Jesus taught His disciples. "Our Father! real, true, sympathetic, loving, faithful Father to each one of us." "Our Father which art in Heaven," and therefore far removed from all human weakness and defects. A God perfect in every attribute of royalty and glory, but a God as perfect in every attribute that touches the deepest chords in men's hearts, and makes them vibrate with holy sympathy and desire.

We are called on to imitate God. But a most important truth is stated in the text. We can only imitate God in any satisfactory manner through a Divine relationship "as beloved children." The strongest link that can exist between men is the link of parentage. Nature can show nowhere else such transference of qualities as is seen transferred from father to son. You so often hear the expressions: "What a family likeness!" "He

is so like his father!" The father's steps are heard in the footfall of the son, the father's tones of voice, and peculiarities of manner, are often reproduced in the son. The young man wonders that anyone should notice anything peculiar in his frown, or in his smile, as though they were not much the same as other people's; but those who know the father say: "It is just the old man over again." And, brethren, it is a beautiful and most comforting thought, that just as the son can and does most fully represent and suggest the father, so it is true that man, of all that God has made, has the greatest capacity to reflect His moral image. God did not make man that he might simply occupy a position of first among all creatures. He made man to be the image of Himself, to reveal His likeness, and reproduce His character. It is, therefore, most possible for us to live so that others shall say: "There goes a godly—a godlike man!"

But I spoke of imitating God through a Divine relationship. How is this Divine relationship obtained? It is not natural. It was natural, but nature has received a most unnatural twist, and no man is now naturally the son of God. Every one has the proof of this sad truth within himself. There can be no need to dogmatise. We know, too well, that nature, unless renewed, goes astray from God, "is not subject to the law of God, neither, indeed, can it be." Hosea 5: 7. How is this Divine relationship secured? St. Paul gives us the whole truth in the 8th of Romans: "For as many as are led by the Spirit of God, they are the sons of God." That is the method of realizing sonship; it is to be led by the Spirit of God, to suffer His leading, to follow where He leads. But this is not all the blessed truth. It is filled up by still further teaching. "For ye received not the Spirit of bondage again to fear." You have not been led to see in God, that is, such a dread Being that, the closer you come to Him, the more you are afraid of

Him; "but ye have received the Spirit of adoption." What is that? It is that blessed sense of being God's child that is given to those who are taken into God's family. It is the holy sign that you are God's child. But even this is not all. It is added: "Whereby we cry Abba Father," *i. e.*, dear Father, beloved Father! And when that glorious testimony is given to you, and your heart is filled with the thought, "Notwithstanding all my unworthiness, all my sin, all my painful consciousness of wrong, God has made me His child—He is my Father"—I tell you it is an hour in which man has a foretaste of Heaven.

And there can be no manner of doubt left in our hearts as to whether this feeling is or is not the offspring of mere enthusiasm, for "The Spirit Himself," the Holy Spirit of the living God, "beareth witness with our spirit that we are the children of God." Mark it well, we are the children of God, adopted into His family, and made sure of our position by the infallible testimony of the Holy Spirit. v. 14-16.

Well, then, it naturally follows, if we are the beloved children of God, we shall reproduce those moral qualities which in Him are so conspicuous. Do I need to enumerate them? The foundation of all is love. If you love God with a pure, ungrudging, childlike love, everything else will follow in due course. But some very palpable results will be manifested.

First of all, it will destroy all slavish fear. "There is no fear in love, but perfect love casteth out fear." 1 John 4: 18, No beloved child would go about the house in dread of his father. The thought of a child shrinking from his father, fearful lest at any moment the frown will gather on his brow, and thankful when the parent's absence brought relief from the terrors of his presence, is shocking to us. A beloved child moves about confidently. The wreathed smiles ripple over its face in its joyous young life, and the presence of its father is a delight.

And equally the child of God has no longer any sense of dread in the consciousness of His presence. It is the source of joy, the promise of power, and the guarantee of help and defence. The child of God may sing of his Father: "Thy presence makes my paradise, and where Thou art is heaven."

Then the assurance of being a child of God should deliver from all unworthy views of your position before God. There are some men who seem as though they could not think or speak of themselves sufficiently abjectly. They are poor worms! They are dust and ashes! Well, probably they know themselves best, and it would be a pity to contradict the truth in their cases. But this is not the position of the adopted, purified, sanctified child of God. He is not a poor worm. He is a Prince, a son of the King, and has no right to heap contemptuous epithets on himself. It is unworthy of his high and holy relationship; it is derogatory to the character of our Heavenly Father, and it ought not to be. I am not saying that you ought not to be humble. I am not saying that you ought not to prostrate yourself before God; I say you should do so; but you ought not to exhibit all your wounds and scars to everyone who has a morbid curiosity to see them; you ought not to go out to the world and tell everyone you speak to on the subject what a miserable wretch you are; for if that be true, then you are not God's son. If you are God's son, then, instead of being a miserable wretch, you are happy in God's love. You have peace with God, and joy in the Holy Ghost, and a foretaste of Heaven; you have a Helper in all your trials, and you have a bright hope of everlasting life.

I can quite understand men speaking sad, indeed, bitter things of themselves. I can quite understand the color leaving their cheeks, and the spring being taken out of their life in the presence of God. When in that presence their unrepented, unforgiven sins were brought to their re-

membrance, no wonder that they are sad. But it is an utterly inconsistent thing for a professed child of God to go through the world as though he had never got out of the 7th of Romans. If your son at home wandered about in such a moody, grief-smitten fashion, you would be quite sure something would be the matter. That is not a healthy condition for any child. And your privilege, child of God, is to "rejoice evermore." You may go out into life with the rippling laughter trembling over your cheeks, because the gladness is in your heart. God is yours, all things are yours, Heaven is yours. The child of God is made happy in his Father's conscious love.

If we imitate God successfully it will be in the daily life. "And walk in love." that is to say, you are not only to be ready to forgive the faults of your brother, and to be tender-hearted toward him, but the atmosphere of your life, in which you live, and move, and have your being, must be love. "Walk in love." Brethren, how long will it be before the Church wakes up to the great fact that a loving spirit in a man is Christianity in deed and in truth? Men talk about doctrines, and consent to walk together and live together, if they can pronounce each other's shibboleths. The doctrines of the New Testament are important enough in their place, but there is something more important; it is love. You speak to us of faith, and say it is absolutely essential to every man's standing in Christ. You speak of hope, and tell us every true Christian will have the flame in his breast. Very well, I do not doubt what you say. If there be Christian life, faith will be there, and hope will be there, but I place them both where Paul places them. "But now abideth faith, hope, love, these three." Yes, they all abide in the Christian character. You cannot take them away. "And the greatest of these is love." It must be the tone of your life, the one palpable sign of your relationship to the great Father who is love.

The pattern of that loving life-walk is found in Christ. Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." The love of Christ is a love that gave himself up for us; it is the love worth giving, but it was nobly given by Him. True love is always self-sacrificing, and here we are told that we are to walk in love, such love as will sacrifice ourselves for the sake of others, even as Christ loved and gave Himself up for us.

You will notice that the expression is peculiar and most expressive. He "gave Himself up for us." He took our place in the sight of God. He bore our guilt and became our sin-offering. He identified himself with sinners, and seeing that sin must be punished, He gave Himself up to bear the penalty. It was love for us that went the length of sacrificing His life for our sakes, for the sake of securing our salvation.

That is to be the pattern of your love, brethren. You are to imitate and reproduce it. You are to go forth among men, not with the curled lip of scornful superiority not with supercilious disdain of the miserable wretches that cross our path; not with envy at those who secure prizes that we would fain have grasped; not with bitterness against those who fall not in with our plans, or way, or work. No! our spirit is to be as different from this as heaven is from hell. We are to walk among men with a heart of love for every brother man, that will prompt us to give not simply our time, or our money, or our energy, to benefit our brethren, we are to give *ourselves*. Our hearts must go forth towards them, our sympathies must grasp their position, our help must be forthcoming in their trials; we must make their case our own, and as far as self-sacrifice can aid our brethren, we are to do it, even as Christ "gave Himself up for us."

"I have learned more of experimental religion since my little boy died than in all my life before."

BIBLE BRIEFS—PROVERBS.


A CHEERING PROMISE.—"For the Lord giveth wisdom. Prov. 2: 6. What is wisdom, in its highest sense? The Bible defines it "The fear of the Lord, that is wisdom." The term comprehends all that is implied in true godliness, piety—purity, love, knowledge, understanding—Divinely imparted. It is a Divine gift—and He "giveth liberally." Thus clothed upon from heaven, Divinely equipped we may stand resolutely against our foes—though they be legion.

PRACTICAL INFERENCE.—None need to be impoverished spiritually. Wisdom is in our Father's hand, and He delights to give it.

HEAVEN-BORN CHARITY.

REV. CHARLES W. L. CHRISTIEN.

"Charity envieth not; charity vaunteth not itself, is not puffed up." 1 Cor. 13: 4.

 HERE are endless diversities in human life, both in gifts and circumstances. Some of them are natural distinctions, of Divine ordination, the Lord dividing His talents "to every man severally as He will." Others are arbitrary and artificial, and often wrong. Some are consequently impossible of change, others ought to disappear. But these differences among men give opportunity for the sins of envy and pride, two weeds of the commonest growth in our fallen nature's garden. Envy can find rooting for itself anywhere. My neighbor is wealthy, I am poor: he is honored, I am passed by unnoticed: he has position, I am low down in the social scale: he is weighted with ten talents, I have but one: he has health, I am weak and sickly. And the unrenewed heart says, Why should it be? Who is he that he should have what I must go without? Why should he be better off than I? Am I not as good as he? And so a sullen discontent settles down upon the heart, leading it to many another sinful feeling, and souring and irritating the spirit. For as the Chinese proverb has it, "Envy is the grain of sand in the eye."

But "charity envieth not." Envy is latent injury. Let it be carried out in action, and it would take away that which is the cause of the envy, and appropriate it to itself. You envy a man his position—carry out the feeling, and you would remove him from it and step into his place. You envy him his reputation—carry it out and you would tarnish his fair fame with wicked words of slander. You envy him his wealth—carry it out and you would exchange purses. But "love worketh no ill to his neighbor." Love cannot. It has no will to do so. It is against its very heart. Love longs for the best welfare of the object loved. The husband rejoices in the blessings showered upon the wife, and never murmurs in his heart if she has gifts that he is denied. The father delights in the prosperity of the child; and ten thousand men are working hard to give their sons advantages which they never had. Nothing is ever too good for the loved ones. But Christian love throws its arms around the world, making every man our brother, and so it rejoices in all the blessings that others enjoy. And if in the order of Divine arrangement those around us are more blessed than we are, charity, so far from begrudging them their portion, knows how to return thanks for their greater good. Should an enemy be gifted with that which is withholden from me, if charity dwells in my heart I shall not look on with the eye of discontent, nor if blessings be taken from him shall I feel a secret satisfaction at his loss.

Underlying envy, however, is another sin, pride, or self-conceit. Not a weakness merely, but a sin, whatever form it takes, pride of position, office, wealth, talents, knowledge, connections, or aught beside. And few sins are more severely condemned by the Book. "For I say . . . to every man that is among you not to think of himself more highly than he ought to think." "In honor preferring one another." "Be not wise in your own

conceits." "I tell you this man," this self-condemned, contrite publican, "went down to his house justified rather than the other," the conceited Pharisee, "for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." "The proud He knoweth afar off." But "charity vaunteth not itself, is not puffed up." Charity and pride are sworn foes; charity and lowliness are bosom friends.

Charity never boasteth of her gifts. She says, "Whatever I have the Lord has given me of His own free grace. If I have what others have not it is not that I merit more than others.

"My merit is destruction,
A child of wrath am I."

Everything short of "the wages of sin" is mercy. And if more is given more will be required. And God has a right to recall any of His gifts. I have no birthright claim upon them. And if He chooses to endow others with greater gifts than He bestows on me, or to take my blessings and give them to my foes, they are His own and not mine, and I cannot say, "What doest Thou?"

Charity thinks the lowliest about spiritual attainments, the greater they are the deeper the humility. But what are they? What might they have been? Do we stand where, if faithfulness had marked our Christian course, we should have stood to-day? Ought not a more robust spiritual manhood to have been ours long ago? Ah, charity sees the failures, the defects, the past sins, and bending low at the feet of the All-merciful One says, "I am nothing, Christ is all."

And charity has the poorest opinion of any work she does for her Lord. What is it at its best but "a feeble thing of naught?" There is no power in us or in our work to "sound the unbelieving heart," and bring men to salvation. God does the good, and it is of His marvellous condescension that He ever stoops to use us. And ten thousand others are

better workers than we have ever been. And God can do without us. We are not a necessity to the Infinite. He can raise up others for His glory. It is the crowning dignity of our life to be used by Him, but it is all of grace.

Yes, charity is the eclipse of self. The personality of the man is there, with all its powers and possibilities. "I live," said Paul, piety has not unmanned me, my being is the same; yet by grace I am so made one with Christ that I have no spiritual life apart from Him. The life of piety with all its manifestations is "of Him, and through Him, and to Him," just as the play of life in every limb, and muscle, and sinew, and blood-drop of the body depends upon the living spirit in the frame. "I live, yet not I, but Christ liveth in me." So the praise is His, not mine. The body might as well exalt itself against the spirit as the believer magnify himself and forget his Lord. Nay, says charity, "By the grace of God I am what I am." "Thine is the kingdom, and the power, and the glory, forever and ever. Amen."

THE BURDEN BEARER.—In the summer of 1879 I descended the Rhigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with my freedom, I found that I could make double speed with double safety. Then a voice spake inwardly: "O foolish, wilful heart! hast thou, indeed, given up thy last burden? Thou hast no need to carry them." I saw it all in a flash; and then, as I leaped lightly from rock to rock down the steep mountain-side, I said within myself: And ever thus will I follow Jesus, my guide, my burden-bearer. I will rest all my care upon Him, for He careth for me.—*Sarah Smiley.*

BIBLE BRIEFS—PROVERBS.


DWELLING SAFELY.—"But whoso hearkeneth to me shall dwell safely." Prov. 1: 33. Is there indeed safety then in this life? There is. Where? How? This verse declares—in hearkening to the Lord, We must keep our ear Godward—listening for His voice, for His softest whisper—then shall we be safe. The strife of tongues, the malice of men, the rage of devils shall not hurt us. "The Lord is our high tower."

PRACTICAL INFERENCE.—We should never be in an exposed situation—we should be in Divine security.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

Our Shepherd's Care.

HE "natural man" cannot glorify the Lord in his infirmities. There have been many seasons of weakness and suffering, when I would gladly have been partaker of some of the gifts that seem so desirable to those who do not possess them. It has encouraged me to remember that health and strength, or any other dispensation than that which had been appointed for me, would have hindered my blessing by closing the way to that peculiar service for which I had been designed.

Sickness is an angel messenger whom we have often entertained unawares. To some he brings a preparation for service and deeper communion, and he calls others away from the busy field-work to commune with the Lord of the harvest Himself.

The lamb may follow the shepherd, and yet not comprehend the love and wisdom of the guide. It rises at his word, and expects to find a journey of green pastures and still waters. Not so! The shepherd knows the way best: he may perhaps lead down a valley it had never seen before, or drive it to find food amid bitter herbs.

I remember watching a shepherd driv-

ing his flock from the Piedmont mountains to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a southern sun, blazing in its meridian force. He was a tall and stately man, in the costume of the country; his large hat shadowed a face grave and intelligent; his purple jacket, slung round his neck, formed a cradle for a new-born lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod, a long light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature he carried in his bosom.

The hungry sheep strove to crop the withered weeds and dusty herbage on the borders of the road, but the shepherd would neither let them eat nor rest; he urged them forward, and bleating and discontented they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and the withered weeds, but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath. Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked amongst them, examining them individually, he counted them over; not one of them was missing. He had something better for them than they would have chosen for themselves. Yet how they had murmured all the way.

The following evening, before the sun had set, we drove up a steep hill about a mile from the place where I had left the shepherd. We waited on the summit to rest the horse. I looked down upon the plain and saw some of the beautiful gardens of the villas below. One was closed on account of the death of the proprietor, and all was in wild luxuriance. It had a large and fruitful orange-grove, with refreshing verdure beneath, and in the centre was a fountain sending forth its sparkling waters, which fell into the marble basins and troughs below.

The sunset gleamed on the golden fruit, and tinted the green shadows of the glossy leaves of the orange; but it was neither the gorgeous sunset nor the orange-grove that filled my heart. Here rested the flock,—no more weary and dusty; the lambs lay by their mothers' side, and here the shepherd himself reposed beneath the trees. My thoughts were on our Shepherd King, who maketh His flock to lie down at noon; and then on the day when the tabernacle of God shall be with men, "and He will dwell with them." Then we shall know, even as we are known, and adore the wisdom of Him who has fed His flock "according to the integrity of His heart, and guided them by the skilfulness of His hands." (Psalm lxxviii. 72.)

Green pastures in the wilderness
My Shepherd keeps for me;
And rivulets among the rocks
My blind eyes cannot see.

Weary and faint, I travel on
The road to home and rest;
So let me cast my care on Him:
(My Father knoweth best.)

Yea, Heavenly Shepherd, all my care
I fain to Thee would bring:
For in the wilderness I walk
Thou seest the secret spring.

The quiet halting-place in view,
The little sheltered spot,
Where thou wilt whisper to my heart,
"Thou hast not been forgot."

BIBLE BRIEFS—PROVERBS.

ESTABLISHED WAYS.—"Let all thy ways be established." Prov. 4: 26. Christians should not be vacillating, or unstable. They should be well established—"all their ways established"—so that their life may have an even tenor. To this end, abide in Christ, let the mind be fortified with Bible truths, make sure of the constant indwelling of the Holy Spirit—keep the eye of faith steadily fixed upon the things that are eternal.

PRACTICAL INFERENCE.—If we are Divinely called to have our "ways established," grace must have provided for it.

HOLINESS FOR EARTH AND HEAVEN.

BY REV. JESSE S. GILBERT.

A VERY good minister, in my hearing, was once exhorting Christians to grow in the grace of our Lord Jesus Christ, who declared that growth in holiness was a Christian duty, that true Christians would continually advance in the Divine life, but that if they became fully sanctified, they would die and be taken to heaven. As proof of this, he instanced the case of Alfred Cookman, whom he believed was the only person he had ever known that he thought was fully sanctified in this life. But Alfred Cookman was taken away, and the speaker felt that he was taken to heaven, because he was too pure to live upon earth.

Surely, these were strange fancies, yet no doubt there are many persons who, in their secret hearts, really cherish just such views. Hence expressions like these: "Ripe for Heaven," "Too good for earth," etc.

The simple fact is, that God wants men and women who are ripe for earth, entirely sanctified believers, for the duties and work of life. Holiness is not a winding-sheet, but a sword of power. Did the apostles die on the day of Pentecost?

Was the anointing of the Holy Spirit, that then fell upon them, for their burial? Was it not to endow them for the great work of preaching the Gospel and founding the Church? The great need of the Church to-day is fully sanctified men and women, Christians who can do and dare for Christ. Multitudes of professed Christians are weak and sickly. For this cause the Church makes so little impression upon the world.

Holiness is for life, not simply a prelude to death. In reality, it fits for either. It gives strength for life, and it qualifies for heaven. May God raise up a vast army of consecrated ones, who shall be prepared to meet every foe, storm every fortress of sin, ready for life, for death, for Christ's appearing, for eternity. Let no one imagine that full consecration means immediate death, for when fully consecrated to Christ we are best prepared to live and work for Him.

EVERLASTING STRENGTH.

BY E. E. MCKENNEY.

(Isaiah 26 : 4.)

My path through life may often seem
A rough and strange one unto me ;
Yet need I fear when I have found
The source of everlasting strength ?
Ah, no ; the Lord Jehovah is my friend.

What, tho' the storm-cloud for awhile
Darken my way while wending home,
Leaning on Him, whose blood *doth* cleanse,
I know this strength will surely prove
An arm all-powerful to sustain.

My soul, forever trust in God,
The Rock of Ages, sure and firm ;
On Him alone thou can'st depend,
From Him alone, thy strength must come.
For time, eternity, trust on.

Trust on, sing on, and labor on !
His love and power to thee is given
Both pledged to keep his chosen ones
Safe from the evil here, and then
"Abundant entrance," rest, and crown.


BIBLE BRIEFS—PROVERBS.

A GREAT TRUST.—"Keep thy heart with all diligence." Prov. 4: 23. The heart! That is to be kept—the seat of the understanding, the will and the affections. How can we keep it? Not by our own strength, but by committing it hourly, constantly, into the hands of the Lord. Such a committal will insure safety. Mark! "Out of it are the issues of life." Its portals need to be ever under the eye of Omniscience, which neither slumbers nor sleeps.

PRACTICAL INFERENCE.—A heart without diligent keeping is liable to be invaded by forces of evil. "Keep it with all diligence," should be our watchword.

PLACE THE STAKE A LITTLE FARTHER.

BY MRS. PHOEBE PALMER.

AID a deeply devoted Congregational minister, in our social meeting held at one time, "I have long had the stake placed here; I will never leave off praying! However much I may be tempted, or perplexed by diversified trials, never will I leave off praying. Here I have placed the stake. Satan shall not drive me from my knees!" This, surely, is well; but my own mind was deeply impressed with the importance of suggesting that the stake be placed farther up the hill of spiritual progress.

At a subsequent part of the meeting, I rose, and asked if every one in those crowded rooms, however diversified in experience, would not, then and there, make an effort through grace to place the stake a little farther on, and at this distant point. 'A perfect and entire yielding up of all to Christ, an entire trust in Christ, and a continuous reliance on Christ, for all needed grace under every diversity of circumstance or experience.' Never will the best, or most experienced Christian on earth get to a point in his earthly career where he will not every moment need salvation; and there is not a point, however peculiar in

circumstance or experience, where he may not have salvation, if he will only place the stake at this point—"A present, continuous trust in Christ.'

If we never did save ourselves for one moment, and never can save ourselves, and Christ alone can do the work, why can He not now do the work just as well as at any future moment? Why can He not, at this and every moment all along through life, save with a present and full salvation, if we only trust in Him? And is not this the duty of the present moment, the present performance of which is not left optional with ourselves? And does not God require that we should just now put the stake here, resolved through grace that it shall never be removed?

Cannot Christ save as effectually in five minutes as in five hours, or five years? Did He not say, "All things are possible to him that believeth"? Did it make any difference whether Lazarus had been dead four days, or four years, in view of the fact that it was the Almighty Saviour that was to raise him up? But how evidently it was the design of Jesus to call forth, to the honor of His own name, an acknowledgment of Martha's faith and trust! 'Thy brother shall rise again!' 'Whosoever liveth and believeth in me shall never die! Believest thou this?' 'Yea, Lord, I believe,' says Martha. And who will dare to doubt that, in the moment when he shall trust in Christ, for a resurrection from a life of sin to a life of holiness, the Almighty Saviour will be his Saviour, and that He will continue to save him so long as there is a reliance on Him for it?

'But is it possible that I
Should live and sin no more?
Lord, if on thee I dare rely,
The faith shall bring the power.'

If the mark of our high calling of God in Christ Jesus is holiness, then we cannot place the stake at any lower point. We must come up to this mark, and continue in this way, or we are living below the zero point on heaven's thermometer.

BIBLE BRIEFS—PROVERBS.

EXCELLENT COUNSEL.—"My son, forget not my law." Prov. 3: 1. A Father's voice is here heard—our Heavenly Father. Are you born of the Spirit, adopted into the Divine family? You are then a son, or daughter. Hear your Father's voice! "Forget not my law"—there is danger that we may do so—forget even the law that is holy, just and good. Hold it in daily, deathless memory—every precept is good.

PRACTICAL INFERENCE.—A son may have a treacherous memory, even a Son of God; let us beware—forgetfulness may prove fatal.

THE OUTLOOK FROM PISGAH.

BY MARY C. CLARK.

"Get thee up into the top of Pisgah and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes." Deut. 3: 27.

BLESS the Lord for this command! It does us good to climb to these "Pisgahs" and lift up our eyes from the earth. Yes, we can sing with Charles Wesley from full hearts:

"The promised land from Pisgah's top
I now exult to see;
My hope is full, O glorious hope
Of immortality!"

I believe in a joyous experience, a deeply-rooted love that enables us to cast the mantle of charity over the faults and failings of others, and a love toward God that constrains us to live and work for Jesus. Thank God, this joy in the soul does not depend upon our surrounding circumstances. God dwells within and keeps the citadel of the heart, and brings peace, love and joy with Him. Blessed be God!

The soul that is fully consecrated to Jesus is instructed to look northward, southward, eastward and westward, and the whole land is his. None so free, so happy, or so useful in God's vineyard as the sanctified soul. Having come out

from the world, God puts His Spirit upon him and sends him forth into the world to *shine* for Jesus. O, let us who bear the name of Jesus live above the world! Let us often take such wide views of the glories spread out before us, and realize our possibilities in God, that nothing shall be impossible to us.

When Jacob wanted to appease his brother Esau, after so long an absence, he prepared a munificent present, which he sent on ahead, hoping it would be the means of reconciling his brother. While reading this account, when I came to these words which Jacob addressed to Esau, "Take, I pray thee, my blessing that is brought to thee," the blessed Spirit so impressed them on my heart that they were made a great blessing to me. I was reminded of the blessing of a clean heart, a sanctified life, filled with rich fruit for Jesus, joy in sorrow, peace amid the world's tribulations, a bright, glorious prospect of a home in heaven, all through the precious blood of the Lamb. These are offered to us by our Elder Brother, and He says, "Take, I pray thee, *my blessing* that is brought to thee." Yes, Jesus brought it to every follower when He left His Father's throne and cried, "*It is finished!*" Shall we *take* the blessing? He offers it to us to-day—that of a clean heart washed in His precious blood?

"IN proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a good degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect, as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty?"—*Upham*.

THE MISSIONARIES FOR AFRICA.

BROOKLYN CONVENTION CONTINUED.

Mrs. A. E. Withey said: "I have just remembered, to-night, something that was said some years ago. We were talking of going to the far West, with the design of improving our condition. A brother came to our house, telling of the hardships we would have to endure. I said to him: 'Well, I do not seem to want to go; having got along so far, I do not feel willing to be a pioneer.' Now, how wonderfully God has changed my heart. I am willing to go where others choose not to go. It is a delight to do so. When the Lord moved us to enter upon this work, we felt that we were least of all, and did not know that the Bishop would accept us. The question came, 'Have you a call by the Holy Ghost to give your life for Christ?' We waited on the Lord to know; we would gladly go for Him if He called us. We had been trying for several years 'not to frustrate the grace of God.' But we could not have known the call three years ago if God had said '*Africa*.' God has been disciplining me for this. I had the missionary spirit several years ago, with thoughts turned toward India especially. But we had four children, and it seemed impossible. When Bishop Taylor's letter was received, we waited on God to know His will. The matter came up in this way: 'O, the children, *the children!*' The sixth day, while thus waiting on Him, He seemed to say: 'You have given your children to the Lord. If He sees fit to call you to train them for Him on that distant field, have you any right to dictate to Him?' I said, 'Why, Lord, if you are calling the children, that makes a difference.' Light came clearer and clearer, showing that it was my work to go and take care of them. My attention was turned to God's Word, as given in 1st chap. Deuteronomy: 'The Lord your God shall go before you; He shall fight for you.' And especially these words: 'Moreover, your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.' These passages confirmed my call to Africa. I then prayed God to open the way in His providence, or shut it, as He pleased. I have thought over

all the difficulties, and now I am not troubled. I am ready to do my Father's will. I trust Him for everything. I have a conviction that He will let us live.

FREDERICK B. NORTHAM, Cobalt, Conn.: I come from a long-lived, pious ancestry. When a poor boy, nineteen years old, God called, saying, "*Go, and preach!*" I did not respond to the call, but started to go to the devil. I went well on the road for twenty-five years. My own strength was not sufficient to take me by places of temptation. I was sculling around cities until the devil's service became irksome to me. I read infidel works, and tried to make myself believe there was no God; but the time came when I found myself at the end of everything. I had hell within myself. I attended a revival meeting through curiosity. The preacher described my case, making terrible home-thrusts, saying, "Did you not read Paine and Voltaire, instead of the Bible?" He came down the aisle and asked me if I were a Christian. I said "No." "Don't you want to be a Christian?" "No!" I replied. I went home convicted, made good resolutions, determining to break off from gross sin, but the next day I was upset. I went to Church that night, purposing to have religion if there was anything in it. But God put the test: "*Will you preach?*" not, "Will you go to Africa?" I attended the Willimantic camp-meeting last summer. I said to Elder Robinson: "When Bishop Taylor comes on the ground, introduce me to him. I want to offer myself for Africa." The Bishop told me the dark side of the story—that they might have to bury me. That, however, did not move me. Now I am going, I do not feel any great exultation or depression. I have said I wished I could see a little farther into the future about the children, but I leave all with the Lord.

REV. LEVIN JOHNSON, Beaver Falls, Minn.: I am sweetly trusting my Saviour. I am glad to be here to add my testimony before going out upon the great deep. I go with joy of heart—have no fear whatever. God called me into the ministry, and I had no rest until I went to Evanston to prepare for it. I have felt for some time drawn to foreign missionary work, but I gave it up to the Lord. He has led me—I now see that He has opened the door, and I am glad of it. I left my mother and sister weeping bitterly. If I do not see them again I shall meet them in heaven.

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—THE PROPERTY OF GOD'S PEOPLE IN HIM.

CENTRAL TEXT.—"And I will be their God." 2 Cor. 6: 16.

STATEMENT.—Taking this clause in connection with that which formed the basis of our studies last month, we find a blessed reciprocal relation set forth between God and His people. His ownership or property in them has its correlative in their ownership or property in him. It is thus because of His infinite love and condescension. By inherent right, not less than by Divine choice we belong to Him, but only through His abounding free grace are we authorized to address Him as "OUR FATHER in heaven."

I. STUDY HIS EXALTED NATURE AND ATTRIBUTES AS TAUGHT BY HIMSELF, OR ON HIS AUTHORITY.

1. As to his *nature and substance* He is declared to be a SPIRIT. John 4: 24; 2 Cor. 3: 17.

2. As to His *attributes* the Bible teaching is *full and explicit*. By His attributes are meant the several qualities or perfections of His nature, or the different phases of His character. They are called attributes because He attributes them to Himself. Note the following:

(1) *Eternity*, or past and future existence without end. Deut. 33: 27; Psal. 90: 2; 1 Tim. 1: 17; Rev. 1: 8.

(2) *Omnipresence*, or existence everywhere in His essential being. Psal. 139: 7-10; Jer. 23: 24; Eph. 1: 23. "Tell me, where is God?" said an atheist to a child. "I will," said the child, "if you will tell me where He is not."

(3) *Omniscience*, or the knowledge of all things and all events. 2 Chron. 16: 9; Job 37: 16; Prov. 15: 3; John 21: 17. "With Jehovah nothing, strictly speaking, is future or past; but what He knows He knows as it

is, and not as it will be. . . . Knowledge (with Him) takes its form from the act, and not the act from the knowledge."

(4) *Omnipotence*, or power to do whatever is not repugnant to the Divine nature. Gen. 17: 1; Isa. 26: 4; Matt. 19: 26; Rev. 19: 6.

(5) *Immutability*, or unchangableness. Ex. 3: 14. "I AM hath sent me." Psal. 102: 27; Mal. 3: 6; James 1: 17.

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"And I will be their God." 2 Cor. 6: 16.

The Divine attributes already considered are those which are denominated *natural*, because they "do not immediately include the notion of moral action, being independent of the will."

Our present study relates to the *moral* attributes, which "involve an exercise of the will." The difference between the two has been illustrated thus: "As a man does not will to be six feet high, but does will to be honest, so God does not will to be eternal, but does will to be just."

(1) *Wisdom*, which is partly natural and partly moral, as embracing both knowledge and benevolence. This attribute is declared in Psal. 147: 5; Rom. 11: 33; Col. 2: 3; Jude 25.

(2) *Goodness*, or benevolence, implying His disposition to impart the highest happiness. *Love* is goodness, while *mercy* is a form of each. Ex. 34: 67; Psal. 33: 5; 57: 10; Matt. 19: 17; James 1: 17; 1 Pet. 1: 3.

(3) *Holiness*, or His perfect, absolute purity and rectitude of nature. Ex. 15: 11, "Glorious in holiness." Josh. 24: 19; Psal. 145: 17; Rev. 15: 4. To which add His own oft repeated declaration, "I am holy."

(4) *Justice*, which is the expression of His holiness in rendering to all their dues. Ex. 34: 6; Deut. 32: 4; Psal. 89: 14; Rev. 15: 3.

(5) *Truth*, or veracity—evidenced by the fulfilment of His promises, and execution of His threatenings. Num. 23: 19; Psal. 100: 5; 146: 6; Isa. 25: 1; Tit. 1: 2. (See Binney's Theological Compend.)

Such in brief is the character of Him who, in all the ages, has proposed to be the God of His people. Can we wonder that the Psalmist, in his exuberant joy, should exclaim, "This God is *our* God forever and ever!" or that, in his overflowing sense of spiritual wealth and security, he should utter the bold

challenge, "Who is so great a God as our God?" In the same confident strain was the triumphal song of Paul, "If God be for us, who can be against us?" And this blessed heritage has descended to all the living saints, thereby giving us a direct interest in the sure promise, "And I will be their God."

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"And I will be their God." 2 Cor. 6: 16.

II. THE INTEREST WE HAVE IN HAVING SUCH A GOD.

1. *He is the all-perfect pattern or exemplar.* Every one has some ideal of excellence, some model proposed by the mind for imitation, but the only perfect ideal is God himself. Matt. 5: 48, "Be ye therefore perfect, even as your Father in heaven is perfect." And because of Christ's essential, eternal oneness with the Father, he could also say, "Follow me," repeating it again and again, and declaring without qualification or reserve, "I am the way, and the truth, and the life," John 14: 6. His incarnation but rendered Him the more intelligible to human conception as an all-perfect pattern for human imitation. He was "the Word made flesh," John 1: 14; "God manifested in the flesh," 1 Tim. 3: 16; "The image of the invisible God," Col. 1: 15. Not likeness, but *image*. "Likeness represents a superficial resemblance, as when two leaves from the same tree are said to be like each other; image indicates resemblance by participation in the same life, by reflection of substance, by reproduction of essence. . . . Image is that which is essential, necessary, complete, and exhaustive. . . . Whatever of glory there dwells in the eternal Father, that is exhaustively and from all eternity imaged in the Son."—Dr. Behrends.

Here then is our infallible pattern in the imitation of which alone there is absolute certainty and security. The most that even the chief of the apostles could say was, "Be ye imitators of me, even as I also am of Christ." 1 Cor. 11: 1. As in the scenes of the transfiguration, there came a juncture when the disciples "saw Jesus *only*," so every other ideal for Christian imitation must vanish from our vision before the transcendent excellence of the all-perfect God-man. Study Matt. 11: 29; John 13: 15; Phil. 2: 5; Heb. 12: 2, 3; 1 Peter 2: 21-23; 1 John 2: 6.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"And I will be their God." 2 Cor. 6: 16.

2. *He is the all-worthy object of love and worship.* Man, as a religious being, must have some object of supreme affection and devotion. Of all such objects only one is true and all-worthy. "There be gods many and lords many; but to us there is but one God, the Father . . . and one Lord Jesus Christ." 1 Cor. 8: 5, 6. His claims appeal not less to our best intelligence than to our supreme love and devotion; but this can be said of no other object of men's highest religious honors. Well may we pity the blind devotees of the false gods described, Psa. 115: 4-7, and Acts 14: 11-16. All such imaginary deities whether celestial or terrestrial, were and are but "vanities," "the living God which made heaven and earth," being the only rightful object of loftiest adoration by men or angels. Here alone the heart's supreme love finds a perfect rest, and here alone its highest asking realizes an all-satisfying return. Eph. 3: 20, "Now unto him that is able," etc. In this "HIM" we have an interest as high as heaven and lasting as eternity. Ex. 20: 24; Deut. 6: 5; 10: 12; Psa. 27: 4; 42: 1, 2; Isa. 40: 31; John 14: 13; 15: 9; 1 Pet. 1: 8.

3. *He is the all-faithful Promiser.*

A devoted mother, upon the fatal wounding of her son by the Moors, found great relief and comfort in repeating the exclamation, "He never, never, never, told a lie!" What then should be the measure of our comfort and satisfaction in reading the Divine declaration, "That by two immutable things in which it was *impossible for God to lie*, we might have a strong consolation." Heb. 6: 18.

God has given us "many exceeding great and precious promises," but not one of them has been given without the purpose and the power to make it good.

When we read Gen. 17: 1; Ex. 19: 6; Deut. 18: 13; 1 Kings 8: 61; Isa. 1: 18; Jer. 33: 8; Matt. 22: 37; 1 Thess. 5: 23, 24; 1 Pet. 1: 15, 16; 1 John 1: 7, 9—commands and promises relating to entire holiness—we may be sure they mean all that appears on the face of them. No mockery, no trifling, no discount here, for "He is *faithful* that promised," Heb. 10: 23. "Rejoice and be glad, O my soul, since to thee this all-faithful Promiser declares as to his ancient Israel, "Know therefore that the Lord thy God He is God, the faithful God which keepeth covenant." Deut. 7: 9.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE meeting was opened by singing the 514th hymn. Many requests were read, after which we were led in prayer by Dr. Cullis, of Boston.

Singing, "*Jesus lover of my soul.*"

Mrs. Palmer read from Romans, 6th chap., and said, We have just sung, "Plenteous grace with Thee is found." Is it true, and is He willing to give it? If we properly receive the words of the Holy Ghost we will walk right into this experience, and the petitions presented in song, and our requests, specially the personal ones made here, will be answered, "Should not serve sin"—it seems to me that verse is enough. Let us look at our duty and privilege. "Let not sin therefore reign in your mortal bodies;" not even the sin of unbelief, the root of every sin. "Yield yourselves unto God." Is it possible for me to do that? Praise the Lord, I can through grace. Let every heart say, "*I will.*" Sin shall not have dominion over you, not if you put it away—also that terrible sin of unbelief. That dear sister who has been seeking so long wants to understand this verse, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness." It is said, truly, "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It would seem that any little child would understand this.

We have but to be willing and to yield. When we are not saved it is because of something which we are not willing to yield to God, some sin which we cherish. When all is given up I think that then the consciousness that this is done is imparted. Such has been the experience of most of those with whom I have conversed. The Spirit often tests our faith, not giving us the illumination and the joy at once, but if we hold on we shall have the blessed assurance and sealing. When I sought this nearly fifty years ago I thought this experience must come with joyous feeling, but the blessed Spirit taught me another lesson and I promised the Lord if I had not a joyous emotion I would continue to trust Him.

YIELDING TO GOD.

Dr. Cullis.—I am glad to be here this afternoon, though it is quite unexpected. While Sister Palmer spoke, my mind was on the repetition of that thought, "Yield yourself to God," and that is the sum of the whole matter. People talk a great deal about being consecrated, and seeking holiness, and wanting to be sanctified wholly, and at the same time they are keeping back something and are willing to give up everything but that. It may be one thing in one case and another thing in another, no two being exactly alike, but the command is, "Yield yourselves unto God." Another thought in connection with yielding unto God, is that people think that if they do so God will strip them of everything they have, but it is just like this: My little boy comes to me and says, "I will do everything I know how to please you." Now, will I take that boy and shake him to pieces, and say, "If you do not I will give it to you!" Do not I say, "Bless you my dear boy," and I approve of and encourage him. That is what the Lord does. He puts His arms around us and we feel them, and they hold us sweetly and steadily; but first we must have that experience of yielding, and it is not a hard matter. It was the best day's work I ever did in my life. I would not take it back for ten millions of dollars, or for all the money in New York. I would have Jesus and the life hid with Christ in God. I know not when to stop when I talk on this subject. God wants to make us kings and priests and not beggars and paupers, to make us rich not only here but throughout eternity. Sometimes we have given up all but self. "You

say, "I do not get any feeling, though I am willing to give my property, time, &c., but the self-life you have not given up. "Reckon ye also yourselves to be dead indeed unto sin"—*yourselves*, not somebody else, and the other side of that is in the next sentence, "alive unto God." Sister Palmer said she had no emotion when she sought this blessing, but said she would wait forty years without the feeling. I have said the same thing. I know not when I gave my heart to be sanctified wholly, but I do know what it is to be a temple of the Holy Ghost. I have had plenty of emotion since; God fills my soul to overflowing. If we yield ourselves to God then peace, joy and blessing come into our lives which we would not exchange for the city of New York. I would rather have one wholly sanctified soul than twenty converted ones for work. We realize as we walk, this precious union with One who gave His life for us. Our souls are at rest and we have joy unspeakable, and peace which flows like a river. My heart longs for every one who has not reached this condition to enter upon it now—yield now, God bless you."

Singing, "*Nay, but I yield, I yield.*"

A HAPPY EXPERIENCE.

A brother.—The best part of my life has been since I yielded to God. I lived in this world sixty years before I knew anything about Gospel religion, but fifteen years ago I embraced the faith of the Lord Jesus Christ; since then I lived a good while before I entirely surrendered to God. This latter period has been the happiest part of my life. Last Sabbath I read in Galatians where Paul said, "I am crucified, nevertheless I live; yet not I, but Christ liveth in me," and I said, "What a blessed life!" Shall I not let Jesus do according to His will, and make me what He would have me be? I was alone—nobody saw me but Jesus, and the power came down. Some things I cannot understand, but Jesus promised to give me the Holy Ghost that He might shew the things of Christ to me. He shewed me that the old man was to be crucified. I was a member of the Methodist Church, attended regularly and loved the class-meeting, and would sometimes get happy and go home rejoicing, but the next day something would arise and those joys would be gone. But since I have been living by faith on the Son of God my joy is constant

not only in health but in sickness and in pain and adversity. I can lean upon Jesus. God loves me and tells me so."

Singing, "*I will trust Him though Satan assail.*"

A RARE OPPORTUNITY.

Sister Dennler.—I am glad to say "amen" to these words: "The joy of the Lord fills my soul." I could not but think, as Dr. Cullis spoke of God's willingness to save us, if we yielded, what a rich opportunity there is here this afternoon for yielding ourselves to God and for receiving the blessed witness of acceptance. Such things are done right in this room; I am a living witness to that fact, glory be to Jesus! God will teach us the way of life by His Spirit if we yield ourselves unto Him. Let us not allow this opportunity to pass without our doing this. A circumstance which occurred on the Pacific coast came to my mind here. A great rise in stocks occurred, and a gentleman who had lost all he had a short time before, said to me, "If I had only known it yesterday I might have been a rich man now." I said, your opportunity for salvation is now. I thought, when the dear brother was talking, that I did not attend class-meeting for many years, I wandered away from God, out into the world, but when I came back the Lord received me. It once seemed to me presumption to believe, but God showed me afterwards that the presumption was in not believing His Word."

FAITH INDISPENSABLE.

Sister Clark.—If we could understand it, it would not be of faith. We cannot see but we can believe, far beyond what we can understand, upon the authority of God's Word. Do we need anything higher or greater than the Word of God? I have been very much impressed with these words during the last few days, "Wherein God, willing more abundantly, to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath." God has given us not only His promise but His oath that there shall be strong consolation for those who have fled for refuge to the hope set before them in the Gospel. How wonderful and infinite is the condescension of God! While Sister Palmer was reading the Word I was impressed with this thought, that faith leads men to please God. We may have everything else, but without

faith He will not give us the rich blessing purchased for us. He is able to do "exceeding abundantly according to the power that worketh in us." How my soul rejoices in this wonderful salvation! Dr. Cullis said, "I would rather have one soul fully sanctified than twenty converted. Mr. Wesley said, "Give me ten men who fear nothing but sin, and we will take London. Many are not in sympathy with holiness, and some ministers want sinners converted over a backslidden Church, but we must get on the line of entire consecration; "judgment must begin at the house of God." "Begin at my sanctuary," God said; and this is where the work must begin, to be permanent. My soul is in harmony with God. I know what it is to have the old man crucified. "Praise the Lord, O my soul, for the privilege of laboring in His vineyard."

JESUS ONLY.

Sister Cullis.—I was thinking, as our sister spoke, that it was not necessary for us to know, but to believe. Little children have to believe before they know. God is always teaching us Divine lessons. He tells us to become like little children—to believe. Let us look right up as a little boy does who catches the love in the mother's face. We are to look up and receive from God what He gives. An illustration comes to me: We are left at home to take care of things we know nothing about, because sometimes we have not been accustomed to it, and we do not get along so well. 'By and by one comes who knows all about it, and you rest and have no more care concerning those matters. Now this is a very feeble comparison, but it is like our coming to the Lord Jesus. Jesus has come to redeem me, and this glorious work He can do perfectly. My heart leaps with joy that He has enabled me to let Him do this work. Let us all allow Him to do it this afternoon.

Singing, "*Take me as I am.*"

A sister.—I am so glad the Lord took me as I was. When the dear sister spoke I thought of the time when the Lord saved me and made me whole. I said, "O God, I want every one to know what you have done for me." Praise His holy name that He ever gave His Son to save His people from their sins, from every sin, for without holiness no man shall see the Lord."

Singing, "*Jesus lover of my soul.*"

Sister Palmer.—I do not want to dictate, but it seems now that we ought to have positive experience—an expression from some of the seeking ones. The object of this meeting is to help souls to get into the light."

GREAT PEACE IN BELIEVING.

A sister.—When I sought pardon, God for Christ sake spoke peace to my soul. Afterwards I lived a vacillating life, sometimes up and sometimes down. Still my soul was heavenward bound in that up and down life. Then how difficult it seemed for me to give myself wholly to God. I could give everything else, it seemed, but myself. But one evening at the close of a long, weary day, after a struggle, when the sun was about setting, I was enabled by the Spirit of power to yield and be saved. I reckoned myself dead to sin, and then came wonderful peace into my heart—not the peace of the world, and I stand here to-day to testify to the possession of this peace. Talk about circumstances, when this peace dwells in the soul we are not moved by them. After a meeting like this some time since my dress was pulled by a cripple who, with a shining face, said to me, "I know all about it." This experience is for every one, and all the wealth of the world, of stars, of suns, and swinging planets, are not to be compared to this. A friend came into this port of New York, after crossing the ocean, and she said to the officer who looked at her baggage, "I have so much and so much," &c. She kept nothing back, and after awhile when the trunk lid was put down the officer used his chalk, and he sent it out with the cross upon it. She said it would make no difference what was in that trunk, that cross was on it—she had declared all and it was safe. The blood covers all our uncleanness, and I say to Christ, "Thou art my righteousness," and when we come to Him He cleanses us."

HOW SHALL I GET IT?

Dr. Lowrey.—How shall I get it? We all accept it as a doctrine, and as an attainable experience, and though we be hungry and thirsty for it, and our hearts pant for it as the heart pants after the water-brook, yet there may be mist about the way. I met with per-

sons yesterday who were full of inquiry right at that point. They said, I am willing to do this or that, to consecrate myself to God, and have done it as best I can," and yet they did not get the experience. Now, to sum up a reply I would say, meet the conditions and you are saved, or else you must take the ground that God is not true, that the promises are not valid, or else that they are for somebody else and not for you, and that will be a great mistake. Get the idea into your mind that God is more willing to have you than you are to be saved. Jesus has been knocking at the door of your heart for a long time and He says: "If you will open the door I will come in and sup with you." In presenting this thought in a somewhat similar manner last night I tried to make the conditions plain. I said, "You need not make an inventory of all that belongs to you. Go to God and present your bodies entirely, never mind the details; 'I give all I know and all I do not know,' and 'I give myself for ninety-nine years lease, renewable forever.' Meet the conditions. 'Come out from among them and be ye separate;' wash your hands from all sin; make a clean breast of it; renounce every sinful habit, and be not conformed to this world, but transformed by the renewing of your minds. I dwelt last night upon these points for about half an hour, and then said, 'As many of you as accept these conditions and realize God accepts you and cleanses you, rise up.' Seven or eight arose. A Swede knelt right by me to whom I explained the way as best I could. He was very earnest. All at once he said, 'He'sh mine! He'sh mine!' I thought I never heard broken English sound so sweet, and what a smile was on his face! You have a right to say, when you have complied with the conditions, 'Now He is mine.'

OUR RIGHTS.

Sister Bottome.—Dr. Lowrey has just said what I wanted to say. What I once looked upon as privileges I now look upon as rights. If a friend of mine were to die and leave something to me in his will I would insist upon having my rights. I would stick to this: "I will have what is left to me." Now, this whole matter of salvation has reference to something left me by the death of Jesus. He died and I claim my rights in the last will

and testament. But there is an "accuser of the brethren." As I entered the room Dr. Cullis was saying, "Yield yourselves unto God," and in that same chapter we are told to yield not ourselves. We are to yield not to temptation nor to Satan "the accuser of the brethren." Well the devil has had a good time with me a great part of my life as an accuser, saying, "Now you know you never could live it, it is not for you." It was as much mine as it was Mrs. Palmer's or Dr. Cullis'. God said to His people of old, "Every place that the sole of your foot shall tread upon I will give it you." Alfred Cookman used to say, "There are places where you will have to say, 'I will believe.'" Now there are a good many who have never put the foot of faith down and said, "*I will have this thing*"—and you will not get it till you do. You cannot slide into it, you are to take it by force.

BRINGING MATTERS TO A DECISION.

Rev. Geo. Hughes.—Now dear friends it is high time we should bring matters to a decision. God has laid on every man and woman in this company a solemn command. I have been rejoicing in spirit that the apostle ever wrote this sixth chapter of Romans. It is a great proclamation of freedom from sin. We are now to reckon ourselves dead indeed unto sin. Had Paul stopped at that point the command would have been impossible, but the closing sentence opens the possibility—we are to do this "through Jesus Christ our Lord." That settles the whole matter, it puts omnipotence at our command, and all may go from this assembly saved. We may show persons how to do this, but I insist upon it that no man need go out of this 6th chapter of Romans to know how to do it. We need not take human counsel or sympathy at all. Dr. Cullis put his finger upon the important sentence at the opening of the meeting, "*Yield yourselves unto God.*" Let God do this work for you. Will you be obedient to God now to the very best of your ability, with the full consciousness of all your helplessness? Let this be the hour of surrender.

At the close, all sang while standing, the hymn, "I rise to walk in Heaven's own light." Rev. Mr. Moore and Mrs. Palmer led in prayer, and the benediction was given by Rev. G. Hughes.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2: 39.

"Here, in earth's home, preparing
For the bright things above."

HOME AFFLICTIONS.

BY REV. JOHN HALL.

How soon, in many cases, is the joyousness we associate with a new home interrupted by sickness or suffering! The sky was bright; now it is clouded. The orange blossoms were sweet; now they wither. What is the teaching of the Divine Word regarding such experiences? Sooner or later pain or illness come to all, because we are members of a fallen race; we require discipline; we are under the providence of Him who chastises whom He loves, and warns by His providence those who forget him; we are inclined to live for the visible, and to expect satisfaction out of it, and we need to be disenchanted. The recollection of all this will prevent the young home-builders from being paralyzed with surprise or fear; will reconcile them to the training of which suffering is a part; will lead them to refer the issue to the Lord; and even aid them in giving those unselfish ministrations of care, sympathy and effort, which are often in different ways a durable and lasting blessing to the giver and to the receiver. Many a man has said: "I never knew how true and good a wife I had till I was ill." Many a wife has said: "I never understood of how much thought and tenderness my husband was capable until I needed his care." How often has the sickness of an infant drawn closer and closer the hearts of parents, and brought them under higher influences than those of mere natural feeling! Jeroboam is not the only man who has wished for counsel in the time of the sore sickness of a child. "Get thee to Shiloh: behold, there is Ahijah the prophet" (1 Kings 14: 2). The sorrow may come through parent, or brother, or sister. Such experiences often follow fast after times of joy. To have a call from God in this form, and not to heed it, is the sure way to harden the heart and prepare for visitations that are

not mercies, but judgments. At such a time it is wise to ask God for self-control, quietness and confidence; to obtain the best medical aid available; to call for the sympathy and prayers of godly friends; and while, like Mary regarding her mysterious child, pondering and laying up many things in her heart, to do in each hour that which seems best to be done in the way of giving the cup of cold water; and all this with a faith that sees Him who is invisible, bringing the sufferers to Christ, as men did to Him when He walked the streets of their town as a visible incarnation of compassion and of healing power.

—*A Christian Home.*

EASTER MORNING.

BY M. E. D. D.

Before Thanksgiving day had left
Its snow-white mantle round it,
Earth stood of Autumn beauty 'rest,
And thus the Old Year found it;
But after Christmas music rings
Through Christmas trees adorning,
The New Year to all nature brings
In time, an Easter morning.

When we have passed our Autumn day
And 'neath the snow are lying,
The earth will keep its onward way
Old age and time defying.
And every year in turn will bring
The old-time Christmas story;
And every Spring, as now, will ring
Its hymn of Easter glory.

Rest and reward, after the strife,
Thus has the Master spoken,
The resurrection and the life,
And this its annual token;
For truly as the earth doth wear
In Spring a fresh adorning,
So we will each His image bear
When we reach our Easter morning.

HOME EXERCISES FOR MARCH.

MOTTO—"I wait for the Lord, my soul doth wait, and in his word do I hope."—Psalm 129: 5.

SABBATH VERSES to commit to memory: April 5th, Psalm 91: 2. 12th, John 5: 44. 19th, Gal. 1: 4. 26th, Col. 4: 6.

SABBATH HYMNS to sing and to commit to memory: April 5th, (Methodist Hymnal) 481; 12th, 482; 19th, 528; 26th, 754.

FIRESIDE STUDIES.—*First week*: The murder of Abel; Genesis, 4th chapter. *Second week*—Matt. 5th chap.; 1-20th verse. *Third week*—Matt. 5th, 20-48 verse. *Fourth week*—The wickedness of the world before the flood; Genesis, 6th chap.

WRITING TOPICS.—Get your children to write on the following: *First week*, Grace. *Second week*, The Lord our guide. *Third week*, Joy in the Lord. *Fourth week*, Christ's love.

Letters to the Children.

BY REV. J. H. JAMES.

Reading for Jesus.

I SUPPOSE that all the boys and girls who read these little letters love to read. I wonder if many of them are like so many young people now-a-days, devouring every newspaper and pamphlet and story-book they can get hold of. There is a great deal of pleasure in reading, and people are learning more and more how to make books attractive to children. But do you know, little bright-eyes, that some of the most attractive books are the most dangerous? You hear a good deal said about rum, and the mischief it is doing, but I sometimes think bad reading is doing even more harm than bad drink. But I will not say more about that. I want to speak to those who are doing everything for Jesus about reading in the way that will please Him.

First, we must be careful *what* we read. Remember that Jesus is looking over your shoulder, and if the reading gives you impure thoughts, inclines you to be disobedient, or unkind, or selfish, the dear Saviour is pained. He doesn't want you to have such thoughts as that. And He has put it into the hearts of His dear people to write books that will help you, that will make you wiser and stronger. As I told you in those letters last year the best book to do all this is His own precious Word. But there are many books that help one to understand the Word and teach us what I called "Bible living." Many of these are in the Sunday School Library. I wish I could recommend all books that get into our libraries. But you will have to ask your parents or teachers to help you select those which will do you good. Besides these that directly teach right living are many that help to strengthen and inform the mind. Books of history that tell us how God has managed the world in the past, and is causing all things to help forward truth and righteousness; books of science that help us to understand God's wonders of creation; books of biography, telling us how men and women have conquered difficulties and honored God. And this solid reading is so much better than the mere story books. It strengthens the mind just as exercise strengthens the

muscles, while stories make the mind lazy, unwilling, and at last unable to do such thinking as I wrote about last month. Beware of bad books, and of weak books. Read those that make you think, and have you love to think—especially those that help you to see God's power and love and faithfulness. There are enough of them to fill in all your chinks of spare time. Any such book you can hold up to the blessed Teacher and ask him to help you understand it, and learn from it the truth He would have you know, that you may be wiser and stronger and better, forever.

"Happiness is a road-side flower, growing on the highway of usefulness."

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6.

HYMN FOR THE MONTH.—No. 150 (Methodist Hymnal) commencing—

"God is love; His mercy brightens
All the path in which we rove;
Bliss He wakes, and woe He lightens;
God is wisdom, God is love."

ARE YOU AT WORK? We do hope all our young friends are at work, studying the Bible Lessons which we give you from month to month, and then in endeavoring to bring your companions and friends to Jesus. Be at work—be at work—daily, all the time at work! Let us receive letters from you, telling how you are getting along.

BIBLE STUDIES.—*First week*—1. How many chapters are there in the Bible? 2. How often does the word "Lord" occur? 3. How often the word "reverend"?

Second Week—1. Which is the middle verse of the Bible? 2. What two chapters are alike? 3. Which is the longest verse?

Third Week—1. Which is the shortest verse. 2. What is the longest word? 3. What is the shortest book in the Old Testament?

Fourth Week—1. What is the shortest book in the New Testament? 2. By what four names are Christians designated in the Bible? Where is the Word of God compared to a looking-glass?

NEW RECRUITS.—Clara E. Kammer, Des Moines, Ia., writes that she was converted in February; intends to make this the motto for 1885, "All for Jesus." Euna May Smith, Navarino, N. Y., writes: "I am ten years old; my father preaches at this place. Forty have been converted, myself among them." Nettie Wheeler, Albion, Ia.: "I am ten years old; my parents prize the 'Guide' highly. I love to read the letters to the children. My cousin Charlie Long, and I, want to join the Try Company. Jessie G. Vaughan, Cottageville, S. C.: "I am eleven years old, was converted last March, I find it sweet to work for Jesus." (We welcome to the Try Company the above new recruits.—Ed.)

Loved Ones Gone Before.

MRS. S. J. HAWK, of Gallipolis, Ohio, finished her earthly journey, June 5, 1882. She was converted in her ninth year, and thenceforward lived in close communion with her Saviour. When about 35 she experienced entire sanctification. She bore her last illness patiently, and when the hour of departure came she said, "*all was well.*"

ABRAHAM M. CARPENTER, of Cleveland, N. Y., closed his earthly career, April 4, 1880. He had for years known Christ as his "wisdom, righteousness, sanctification and redemption." He was a diligent student of the Bible, and a deeply interested reader of the "Guide." In all the relations of life he was a faithful Christian. At the last he passed away in holy triumph, shouting "*Glory to God!*"

MRS. CATHARINE SUYDAM died in Fairview, Ill., on Monday, April 7, 1884, aged 61 years. A husband and six children mourn her loss. She was an old resident of Fairview, a member of the M. E. Church, and a kind-hearted Christian woman—one who was loved and respected by all who knew her and whose departure from this life is deeply regretted. The funeral services were held in the M. E. Church and were attended by a large concourse of citizens.

REV. JOHN SPENCER closed his earthly pilgrimage at McMinnville, Oreg., June 30, 1884. He was born in Cambria, Co., Pa., in April, 1802. At twenty years of age, under the preaching of Rev. John Bowen, he was convicted for sin, and at the first class meeting he attended he was converted. He entered the traveling ministry of the M. E. Church in the Pittsburg Conference and was an able and successful preacher, and was honored in being elected a delegate to the General Conference in 1844. In 1852 he removed with his family to Oregon, and was admitted to the Oregon Conference in 1854. He became a superannuate in 1856, relinquishing all claim upon the Conference funds, continuing to preach as he had opportunity. He enjoyed entire sanctification, and constantly declared the glorious truth. One of his last sayings was, "I expect to die a sinner saved by grace. My hope is in God through our Lord Jesus Christ." He has filled up the measure of his days and entered into the joy of his Lord.

ALEXANDER MCINTYRE, of Scotland, Dak., bade adieu to earth and entered his heavenly home March 15, 1884. He was born in Glasgow, Scotland, 1829, and was a member of the Wesleyan Connexion for twenty-five years. In 1859 he emigrated to this country, and in 1877 settled in Dakota and connected himself with the M. E. Church, of which he was a faithful member until called home. He closed his career in the triumph of faith. His widow and nine children mourn their loss but hope to meet him in heaven.

MRS. MARY PORTER fell asleep in Jesus at her home near Ripley, Ohio, Sept. 8, 1884, in her eightieth year. Her religious life began more than fifty-five years ago, the reality of which she daily exemplified. The Bible was her most precious treasure. She loved "The Guide," and found it very comforting in the twelve years of affliction through which she passed before her departure. Her daughter says, "We feel that mother has gone to the home prepared by her Saviour whom she loved so well. In the lessons of truth, faith, and love, which she taught us by her sweet, unselfish life, we inherit riches which the world cannot buy."

MRS. BETSEY J. BEACH, wife of Hosea Beach, of New Ashford, Mass., entered "the home of the blest" September 3, 1884. She was the daughter of Deacon L. Cole, Baptist, and was born at Lanesboro, April, 17, 1819. October 18, 1839, she was united in marriage with Mr. Beach. In the same year she became deeply convicted of sin and, after a few days struggle, found Christ. Continuing to walk in the light until 1848, she then realized that there was "more land to be possessed." She sought entire sanctification and was soon enabled to testify that the blood of Jesus had power to cleanse from all sin. She lived a devoted Christian until the Lord said, "It is enough, come up higher!" The latter part of her life was full of suffering which, however, she endured patiently until the close of her life-journey. In an affectionate letter written by a nephew to his bereaved uncle he says, "Her home and the community have lost a light and example of great value, which we know not how to estimate, and which cannot easily be replaced. I remember her good counsel and faithfulness in the prayer meetings, all the way up from my childhood, and the happy hours spent in her home I can never forget." Sorrowing surviving friends have good hope of re-union above.

Our Social Meeting.

Consciously saved.—Mrs. A. Marselis, Dundela, Can.: I am to-day consciously saved. The blood of Jesus Christ cleanseth me from all sin—glory to God in the highest!

Wonderful salvation.—E. J. Fisk, Willson's Mills, Ohio: I am thankful to God my Saviour for this wonderful salvation. He saves and keeps me by His mighty power, through faith. I have an unshaken trust in Christ which gives me victory in the heaviest trial. Glory to God!

The cleansing blood.—W. D. Woodward, Boston: May I add my testimony to the power of the cleansing blood? Jesus has been sweetly keeping me for over four weeks, and I am persuaded He can and will keep me the next four also; and, how much longer? Until He shall present me faultless before the throne of God and the Lamb. He does it—not I—glory to His name!

The luxury of living.—Mary E. Norris, Goldendale, Wash. I have found the luxury of living, for I have obtained the blessedness of the pure in heart. For six years I have loved to tell all the world that there is cleansing in the blood for me. Away here, in Washington Territory, the blood-stained banner is waving. Hallelujah! "The Lord reigneth, let the earth rejoice!"

A rich inheritance.—Noah Stowell, Chicago, Ill.: O, how rich the inheritance of the Christian in this life—"heirs of God and joint heirs with Jesus Christ!" "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." No wonder the angels shouted when Jesus was born.

Holy reckoning.—Mrs. Randell, Moran, Belleville, Can.: On the second day of January, 1884, I was enabled to "reckon myself dead indeed unto sin and alive unto God through Jesus Christ." I have many temptations, but I am trusting Jesus to keep me. He has taken possession of my heart and fills it so full of love that there is no room for hatred, ill-will, or strife—nothing but love. All glory to the tri-une God, now and forever.

Blessedly saved.—Minerva A. Jones, Fresno, Cal.: I am blessedly saved to-day. I have been on the altar—Christ—for seven years. I did not imagine how hot a fire it

took to burn out all the dross that the Heavenly King saw in me, but I do feel to-day that the Word is proved clearly, "My grace is sufficient for thee." Elijah's God must be proved by fire.

The heart's true language.—Abraham Geary, Tacoma, Wash.: Christ is mine and I am his, glory to His name! The language of my heart is, "Lord what can I do for Thee?"

Saved now.—Sarah A. Rishel, Cambridge, Ill. I am now in my 66th year. The Lord has been good to me all these years. I have been a great sufferer, yet it has all been for my good. Jesus saves me now. I have constant peace, knowing that the Lord is present with me all the time.

The heart thrilled.—C. A. Boom, Holcomb, Ill.: My heart has been thrilled through and through while reading "THE BELOVED PHYSICIAN." I have seen Dr. Palmer, and heard him talk; also his sainted wife. I have her life, also the "Way of Holiness," and "Faith and its Effects." My testimony is: I am still on the way, and the blood of Jesus Christ cleanseth even me to the uttermost. I am trusting by the moment, and have been for thirty years. Jesus has been a present Saviour all the way. To Him be all the glory, now and evermore, amen.

Saved and kept.—Mrs. S. F. Moss, Siloam Ark.: I praise God this morning that I am still alive and kept by the power of Christ. When I came here about one year ago there were only about 50 members in the M. E. Church, now there are over 200. In answer to prayer God sent us a wholly sanctified minister. After his first sermon, which was on full salvation, 20 knelt for prayer. The next night nearly all the members present came, and very many of the ungodly.

Exploring "Beulah Land."—Mary C. Bragway, Sheldon, Ia.: I have been exploring the "Beulah Land" of perfect love nearly eight years and, glory be to my adorable Jesus, the way grows brighter and the fruits richer.

"My Saviour comes and walks with me,
And sweet communion here have we."

My faith has been severely tested of late. I have been laid aside from active work for my Saviour for several months, on account of failing health, but I find it in my heart to say, "Good is the will of the Lord!" I am testing the precious promise, "My grace is sufficient for thee."

The Editor's Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

—HE who compared a contented heart to a watch hit upon a good simile; for, whether one runs, or walks, or rides, or is jostled about ever so much, the *main-spring* keeps its place, and every wheel, and the motion remains regular and perfect.—*Rev. J. Caughey.*

IS THE CHURCH JUSTIFIED?

LOOKING over the face of our spiritual Zion, and noting some of the peculiar indications of the period, we are frequently led to propound to ourself, if not to others, this inquiry: "*Is the Church justified?*" And, however unwelcome the thought, we are led to believe, if we have not misread the Scriptures, that very many Christian professors are not walking in a state of justification before God. They have the outward connection with the visible Church, they maintain a decent exterior, attend public worship, and contribute of their means to support Church institutions.

But, *are they justified?* That is the question. Justification, simply considered, is the pardon of sin. In theology, Mr. Watson says: "It is used for the acceptance of one, by God, who is, and confesses himself to be guilty." "To justify a sinner," says Mr. Bunting, in an able sermon on this important subject, "is to account and consider him relatively righteous; and to deal with him as such, notwithstanding his past actual unrighteousness, by clearing, absolving, discharging, and releasing him from various penal evils, and especially from the wrath of God, and the liability to eternal death, which, by that past unrighteousness, he had deserved; and by accepting him as if just, and admitting him to the state, the privileges, and the rewards of righteousness."

This is a comprehensive statement of the case as to

the pardon of sin, and the new relations to God into which the justified sinner is brought. But there are other gifts belonging to the justified. There is the work of *regeneration*, or, the new birth—the work of the Holy Spirit. It is expressed in Scripture by being "born again," "born from above," "quickened," by "Christ being formed in the heart." Gal. 4: 19; by our "partaking of the Divine nature." 2 Peter 1: 4. By this all the currents of our being are turned back from the illegitimate channels in which they have been flowing, into new, spiritual channels, and now flow Godward. It is a state of initial holiness, all the elements of perfect holiness are implanted, to develop their power, and to be brought, subsequently, by the further grace of entire sanctification, to perfection. Mr. Wesley said, "In regeneration, this concomitant of justification, sanctification is begun. This justified individual is not under the dominion of sin, does not serve sin. "Whosoever is born of God," says the apostle, "sinneth not." It is therefore a high estate, of liberty, and freedom from sin. There is therefore now no condemnation to them which are in Christ Jesus"—peace with God follows the pardon of sin.

And this justified one is adopted into the Divine family, he becomes an heir of God and a joint heir with Christ Jesus. Of these new relations he is made conscious by the direct witness of the Holy Spirit. Hence, the apostle writes, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Therefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Note, then, beloved, these distinct gifts belonging to this high estate of New Testament justification. A full pardon of all past transgressions—regeneration, or the new birth, giving freedom from the bondage of sin—adoption into the Divine family, and consequent heirship, jointly, with our Elder Brother, Jesus, to all that God is, and has, this sonship and heirship made palpable to our consciousness by the distinct witness of the Spirit. O, glorious, high estate! Are the multitudes of Church members walking in this light? If they were they would long to be wholly sanctified, and would speedily grasp the prize.

"In evil times it fares best with them that are most careful about duty, and least about safety."—Hammond.

UNSTUDIED PASSAGES.

"And he that doubteth is damned if he eat." Rom. 14: 23. This is a very solemn declaration of Holy Scripture. It furnishes a rule of Christian conduct which will apply to all those perplexities which arise in the course of our earthly life. It is said "The just shall live by faith," and here in the context the apostle says: "Whatsoever is not of faith is sin." "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat," that is, *condemned*. "Whatever he does," Dr. Clarke says, without a *full persuasion* of its lawfulness is to him sin; for he does it under a conviction that he may be wrong in so doing." "He that doubteth," says Alford, "incurs condemnation by eating, because he eateth not of faith, that is, from a *persuasion of rectitude* grounded on and consonant with his life of faith."

The Christian is not of the night, nor of darkness, but of the day. He is to walk in the light, to ponder the paths of his feet, to walk circumspectly. If any given action or course of life be suggested, and a doubt arise as to its propriety, or, consonance with the great principles of his spiritual life, he must hesitate, wait, ask God for wisdom, and if the doubt be not removed from his mind, refrain from acting. If while the doubt remains he performs the act, or enters upon the prescribed course, he will sin, and incur condemnation.

This principle will apply to pleasure, business, company, and to the varied matters which are presented for our consideration. No matter how pleasing to the eye, how great the promise of profit, if faith be not in full sway, "touch not, taste not the unclean thing." At all times and under all circumstances give Christ the benefit of the doubt. If this rule were universally followed there would be many more professing Christians in possession of an undefiled conscience, rejoicing in the inner testimony of the Spirit that they "please God." There is nothing to be compared with walking in the light. This is the highest freedom, and the joy of the Lord is our strength, now, and forevermore.

"If you cannot be great, be willing to serve God in small things."

BISHOP TAYLOR'S WORK

Bishop Taylor is reported as having presided at the Liberia Conference. His band of missionaries are *en route* for their destined field. They had a stormy voyage across the Atlantic. They held meetings in the saloon, some were converted, and a very interesting young Irishman was entirely sanctified.

A very pleasing incident occurred during the voyage. One of the children of Rev. Ross Taylor was very sick—it had brain-fever, and the physicians in the company pronounced it critical. Himself and wife were full believers in the Scripture promise, "The prayer of faith shall save the sick." They determined to commit the case to God without the use of medicine. The ship's surgeon said, if the child were not treated according to medical rule, he would have the father arrested for murder on their reaching Liverpool. The father stated that he was not accustomed to have interference in his family matters, and would not allow it in this instance. Faith was honored, the child almost instantly restored, and carried in his father's arms to the surgeon, who, to his surprise, acknowledged that he was healed.

While this African expedition is moving onward, the field in South America, occupied by the workers of Bishop Taylor, is full of promise. Fifty thousand dollars are greatly needed at once to build a College at Santiago, the centre of the work, and of everything in Chili. The school is full to overflowing, and if suitable accommodations were provided, instead of 200 scholars, 500 could be brought under Christian instruction. Shall this work languish when Christians have so much of their Lord's money in possession? God forbid! The whole territory of South America is white unto the harvest, and the voice of the Lord Almighty is saying: "*Put ye in the sickle, for the harvest is ripe!*" There are thousands who cannot go to these distant fields in person who could go by representatives. It is said that the applications of those who are desirous of going to Africa are numerous. Those who have gone are only the pioneers. More will follow. Let the means be provided.

—*Cunning conquers force, force can subdue numbers, intellect can master courage, but love subdues all.*

"THE OLD, OLD STORY."

Gladstone, the eminent English statesman, says:

"If I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as the power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which in a well-known hymn is called 'The old, old story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

Beautiful story, life-giving story! Are we telling it everywhere? Are we breathing it into the ear of the sorrowing all around us? Surely those who "know the joyful sound" should be spreading the tidings.

"Waft, waft ye winds the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole!"

—"The godly man is both a diamond and loadstone—a diamond of sparkling grace, a loadstone for his attractive virtue."

A writer gives this incident:

"A painter was engaged upon a likeness of Alexander the Great. In the course of his battles, Alexander had received an ugly scar on the side of his face. The artist was desirous of giving a correct likeness of the monarch, at the same time desirous of hiding the scar. It was a difficult task to accomplish. At length he hit upon a happy expedient. He painted him in a reflective attitude, his hand placed against his head, whilst his finger covered the scar. Let us put the finger of charity upon the scar of the Christian as we look at him, whatever it may be—the finger of a tender and forbearing charity, and see in spite of it and under it the image of Christ notwithstanding."

Love, thus exercised, covering human defects, is indeed a Christ-like quality, and the brightest of all the adornments of human character. Is it ours? Is its lustre upon our character? If not, let us give ourselves into the hands of THE REFINER, who will surely melt us down "into the mold of love." In the manifestation of this excellency unbelieving men are led to acknowledge the truth as it is in Jesus.

"RIFTED CLOUDS."

Our new and beautiful volume, "RIFTED CLOUDS; or, the life-story of BELLA COOKE," is going far and wide. We called to see her a few days ago, and found her still full of smiles, and expressions of gratitude and praise for all her Father's mercies. In the book we find the following, addressed at one time to her pastor:

You will remember that previous to our last lovefeast you desired me to give a few items of my experience. I thought much of it, but was too sick even to dictate. But knowing that the lovefeast was again appointed, and I being more comfortable, feel it my duty, as well as privilege in the fear of the Lord, to tell before the great congregation some of His dealings toward me since I last stood up with His people four years ago. This body has suffered much, very much, but the mercies and blessings of my Father have far, very far, outstripped them. I can truly say the past four years have been the happiest of my life, for the Lord hath revealed Himself to me in a wonderful manner. Yes, He hath enabled me to cry out: "Although the fig-tree shall not blossom, neither shall there be fruit in the vine, yet I will rejoice in the Lord. I will joy in the God of my salvation." Yes, when I look at the way He has led me I am lost in wonder, love and praise, for "He calls a worm His friend—He calls Himself my God, and He will save me to the end through Jesus' blood." Yes, for me the Saviour died. I praise Him that His blood is still efficacious, that it sprinkles the throne of grace. I can confidently look up and say: "Abba, Father." And although so unworthy, He is ever saying, "Fear not, I am with thee; I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." Praise Him, because my feet are fixed upon the rock, Christ Jesus, and although the winds may blow and the rains descend and beat against the feeble bark, they cannot harm me, for my Father is at the helm. Sometimes it seems as if I were just in sight of port and about to enter the gate of the Celestial City, when again I am sent back into the world. Still I hear a voice saying, "I will be with thee, I will never leave nor forsake thee, but lo, I am with you always."

The book is full of these excellent things which, if they be read, will send a thrill of joy to thousands of Christian hearts. A new and improved edition is almost ready, the first edition having been quickly exhausted. The prices are \$1.25, \$1.75, and \$2.00—according to binding.

THE POSSESSIVE PRONOUNS.—Bishop Ryle says:

"The life of Christianity," said Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour;" it is quite another to say, "He is *my* Saviour and *my* Lord." The devil can say the first; the true Christian alone can say the second.

Are we among those who can thus make use of the possessive pronouns?

—He that hath slight thoughts of sin never had great thoughts of God.—Owen.

OUR INQUIRY ROOM.

We are called once more to the "Inquiry Room." Let us be thoughtful, reverent, and prayerful, before the Lord, while we consider some important questions.

GENERAL INQUIRIES.

4. THE SON WITH THE DUMB SPIRIT.

Read Mark 9 ; 17 c 29. This is a most affecting case ; indeed, all these demoniacal possessions recorded in the Gospels are strange and touching narratives—they were real spiritual possessions. On this occasion a distressed father appealed to Jesus on behalf of his son, who was possessed of a dumb spirit, and by whom he was grievously tormented. When the father put forth the required faith, Christ rebuked the foul spirit.

The case had been first referred to the disciples, but they could not cast him out. *Inquiry* : " *Why could not we cast him out ?*" they asked their Master. His reply is significant : " *This kind can come forth by nothing but by prayer and fasting.*" Learn, 1st, These demoniacal possessions were a type of Satanic working in human souls—a most destructive work. 2d, Christ has power to arrest, to destroy the works of the devil. 3d, Christians may be co-operators in this work if they have faith. 4th, The faith-power is to be obtained by prayer and fasting—this old-time exercise of *fasting* is still a means of grace, and not to be set aside.

INQUIRIES OF CORRESPONDENTS.

A brother in Illinois asks :

1. Some of the leading members of different Churches, one a Sabbath School Superintendent, have built a Roller Skating Rink—is this right ?

Ans. The "Skating Rink" is one of the latest Satanic devices to ruin our young people, and hinder the work of God. It is strange that Christians should be thus entrapped by the adversary. Intelligent physicians pronounce the exercise, under the circumstances, detrimental to health. And we do not need a physician's testimony. Common sense teaches that exercise taxing the physical powers so greatly, performed in a crowded, overheated house, and then the exposure at a late hour

to the outdoor atmosphere on the way home, must be endangering. But the moral influence is far worse, exposing the young and inexperienced, especially females, to the corrupting influences of dissuading men, who are ever on the alert for such opportunities, in a promiscuous crowd, is perilous indeed. Pastors all around have had their special services during the winter greatly interfered with by this new, plausible and deadly device. Even saloon-keepers complain that their besotted customers, *the libertines*, are deserting them to enter this new field, to prey upon the sons and daughters of silly parents who allow their children to be exposed to the seductive influence of the *Skating Rink*. The Church should utter her voice positively against this evil.

2. A sister in Minnesota asks : "Do you think a lady, diligently seeking for holiness of heart, can wear her hair in crimping-pins and enjoy holiness ? I have thus far worn my hair plain, and am tempted to think it unnecessary. I have done it for Jesus' sake."

Ans. This may seem to some a trivial question, unworthy to have place in the GUIDE, but it is far otherwise. It is a subject upon which the Bible speaks—God has given explicit directions how Christian women shall wear the hair, and whoever goes contrary thereto, must inevitably come under condemnation. Read I Tim. 2 : 9 and I Pet. 3 : 3. These are sufficient. The sister thinks she is *tempted* to abandon her plainness—if a temptation, as it undoubtedly is, she had better resist it, and hold on her way.

Bro. McDonald, in giving an account of his journey to California, writes :

On reaching Wallace we met the first company of Pueblo Indians, with their usual traps for sale. They are not very attractive specimens of humanity. The Indian women, we noticed, were in the height of the fashion, especially in the arrangement of their hair. Each, so far as we observed, had their hair *banged* in the most approved style. In this matter our women have patterned after their aboriginal sisters, only in our case it is not as naturally done, as by these women of the forest.

BIBLE STUDY.—We are doing all in our power to encourage diligent, careful, and systematic Bible study. This is the great means of growth in the spiritual life. The series of "*Holiness Lessons*" furnished in the Magazine for over a year past, by Rev. J. L. Sooy, have been very highly appreciated. Those who know their value have urged us to bind them together in a neat tract volume for use in the family and by Societies, Bands, etc., on the line of holiness. We think we shall, at an early day, publish them in this form.

The Harvest Field.

AT HOME.

—We gather from our exchanges, and from other sources, revival tidings which must be very cheering to the lovers of Jesus.

NEW YORK—The "TUESDAY MEETING" is still attended with saving results from week to week. At St. Paul's M. E. Church, 14 probationers were received on a late Sabbath. 17th St., N. Hubbell, pastor, 10. At *Newfane*, T. R. Stratton, pastor, a wide-spread revival prevails; 65 have come to Christ. At *Canandaigua*, M. S. Hard, pastor, a large number of probationers have been received. At *Leeds*, W. W. Shaw pastor, 50 conversions; at *Saranac*, M. H. Smith, pastor, 44; at *Schaghticoke*, C. O. Reohr, pastor, nearly 50 have professed faith in Christ; at *Philmont*, W. R. Goss, pastor, 150 probationers received.

—At Logan, Ohio, a great work of God is progressing. The pastor, Bro. Burns, reports 150 converts.

—Rev. John Hamilton, presiding elder of Lansing District, Michigan, reports flaming revivals throughout his bounds.

—Chatham, N. J., S. D. Jones, pastor, has had a time of refreshing. Mrs. W. H. Wood, evangelist, has been aiding; 25 probationers received.

—It is reported that there have been 1,400 conversions, and 100 sanctified, on the Lancaster District, Ohio Conference, S. A. Keen, presiding elder.

—Carroll Park Church, Brooklyn, A. C. McBride, pastor, seekers of salvation are constantly coming forward; 60 have been received on probation.

—The city of Circleville, Ohio, has been inundated with a tidal wave of salvation. The pastor, C. F. Creighton, has been aided by Bro. J. S. Bitler, evangelist; 400 have been saved.

—Trinity Church, Newark, N. J., D. Halleron, pastor, is being graciously visited. On a late Sabbath 51 rose for prayer, most of whom came to the altar; 50 have professed conversion to date.

—An all-day meeting for the promotion of holiness recently held at 175 Hanover St., Boston, under the direction of Bro. W. C. Ryder, was a grand success. Bros. Short, McLaughlin, and others, aided.

—Sister Lidie H. Kenney has been working at Chestertown, Md., with marked success. One Sabbath afternoon sixty of the children and youth were at the altar, and about fifty presented themselves daily as seekers of full salvation, and the number of the saved was being constantly increased.

—Bro. E. T. Curnick is enjoying a blessed revival in Evans Memorial Chapel, Denver, Col.

—Bro. M. W. Knapp, Montague, Mich., says 143 have set their faces heavenward since Conference.

—St. Paul's M. E. Church, Jersey City, N. J., Bro. Hammond, pastor, is having a glorious work—200 said to be converted.

—Bro. John Walton reports times of saving power in Minnesota, at meetings held at several places; 200 souls gathered in the aggregate.

—A wonderful revival is progressing in the Beaver Falls, Pa., Presbyterian Church, J. D. Morehead, pastor; 105 persons were received to Church fellowship on one Sabbath.

—Bro. W. B. Godbey reports from Piedmont, Mo., in 24 days, 83 conversions, 27 sanctifications; at Farmington, 161 conversions and many received perfect love.

—A great revival is being realized at Ithaca, N. Y., under the labors of Edgar Davison, evangelist, of Newtonville, Mass; 200 converted.

—On Albany Circuit, Ky., M. E. Church South, L. S. Shelley, pastor, revival influences have been enjoyed. One elderly lady, 69 years old, was converted one night at home after family prayers.

—Under the labors of Bro. I. T. Johnson, in Binghamton, N. Y., Centenary Church, Bro. O. W. Scott, pastor, 300 have been at the altar as seekers, and 167 have already been received on probation.

Bro. Lewis A. Nelson, Charleston, S. C., writes: "Bethel and Trinity M. E. Churches, South, during revival services continuing two weeks, have received 150, and the Churches of the city, generally, have been revived."

—"The Christian Worker and Expositor" gives us some good news from "The Friends." At Greenwich, O., under the ministry of Noah C. McLean, 350 conversions, 100 sanctified; 100 joined the Friends, and 230 went to other Churches; at Zanesville, O., Zilpha Knight and others have held meetings. George Bartlett gave some good teaching on entire sanctification—over 80 converted and reclaimed; at New Garden, Ind., Elkanah Bean, Mary Moon and others have been blessed in work—100 conversions and renewals; at Fairview, Ia., J. P. Wooton held meetings. In one of the day meetings the doctrine of sanctification was so forcibly taught that a number, when call was made for it, came to the altar and sought for the blessing of entire holiness. Among the converts were a man and his wife, each past sixty years of age; at New London, Ind., Myron T. Hartley has been working—100 conversions and renewals.

The Field Abroad.

SANCTIFIED ECHOES FROM INDIA.

REV. S. P. JACOBS: I am fasting to-day, and find it very profitable. This morning I felt as though I should do so, and complied. I believe it was the great indwelling Guide, the Holy Spirit, who told me to fast and pray. O, I do feel so thankful for this deep, steady river of the Divine presence. Peace and joy in the Holy Ghost, and an ineffable assurance for the future are fruits of it. I have rejoiced much over the editorial reports of the Douglas Camp Meetings. The fire is on the increase. O, let it burn to banish earth's darkness! I was also glad to see that Dr. William Nast gave a very full testimony to the "second blessing."

I am of the opinion that an era of greater power is at hand. God will empower His people beyond anything in the past. This implies corresponding suffering which is likely to arise from "spiritual wickedness in high places," and from direct assaults of the adversary. But let God's will be done. I affix my name to His will, not knowing what it is, *i. e.*, in its minute individual providences. I know it is all holiness and goodness, whatever be its form of manifestation. Meekness measures our might. Our power will be according to our humility and faith.

REV. J. P. MEEK: The Lord is blessing us in our work—one soul saved to-day. I am more than ever determined to work, preach and live in the old Gospel and Methodist lines of purity, love, and power. I preach a full salvation, and invite to a perfect Saviour, and this God is blessing to many souls. Holiness is what the people need. It is the only safe-guard against backsliding. Christ the complete Saviour is doing mighty things for us in the Bengallee Church. Some of my people have received Jesus as the complete Saviour, and rejoice in the experience of holiness. I have a number of very precious souls in my Church. Some missionaries say natives can not be saved from *all* sin, and that they soon backslide. But God is saving and sanctifying real natives, and keeping them from backsliding in Calcutta.

PETER GEEVING, Foreman on G. I. P. Railway: "Thank God my mind is *stayed* on Him, and I am therefore *kept* in peace. A long while have I been learning the secret of being happy, but at last it has come. God has not changed the course of nature, nor in any way interfered with my daily surroundings; but He has taught me how to recognize His loving hand in every event, and to believe that all things work together for my good. Jesus is mine and I am His.

REV. C. B. WARD.—My soul is kept washed and filled—washed in the blood, filled with the ever-blessed Spirit. The way gets better and better. The present year exceeds all I have hitherto known of the glory of God in Christ my Saviour. That which has characterized this year's experience above the past is the wonderful revelation of the Holy Spirit in my soul—an experience not unknown in the past, but blessed in its fulness and power.

—The West London Mission of the Church of England is very actively and successfully engaged in evangelical work. At a number of points where "Missions" have been held recently by "Missioners," as they are called, decided spiritual results were reached.

—"The Christian," London, says:

Letters to hand last week from Amanda Smith report impressive results from Bishop Taylor's preaching. He had just arrived at Monrovia, and was very well received. Christians there are holding on in faith, expecting great things. Mrs. Smith was in good health, able to walk fourteen miles to a distant meeting. She had been very closely occupied since her arrival at Monrovia, visiting amongst the sick and poor, and holding meetings every night. She also mentioned that the President has proved himself loyal to temperance principles by vetoing a bill for lowering the license on spirits.

—The "Wesleyan Times," London, says:

The terrible destitution of London demands neither a business man nor a cautious man, but a man with a touch of General Gordon in him—a man, in brief, who is really willing, if necessary, to die for Christ. The devil cannot be dislodged from the London slums except by men almost as much beside themselves as the apostle Paul. Let us secure such men, and there will be no difficulty about the money.

—Of the meetings of Rev. E. P. Hammond, recently held in Dublin, it is said:

"The last days of his work here were certainly the most blessed. On Monday last week a very large number of Christian workers and converts gathered at the noon meeting. It was a time of great power and blessing; many fervent prayers ascended to God, for friends and relatives; many letters were received praising God for blessings sought and found during the Mission. At the close of the meeting a lady stepped forward and said: 'I should like to tell you something, Mr. Hammond. Seventeen years ago, when you were here, a boy I knew well was converted in your meetings; he was too shy to say anything about it, but he told me. I have just received a letter telling me how he went home to glory triumphantly. He had been a missionary for the last three years.'

—Revival services held at Oxford, England, have resulted in 230 conversions. At the earnest request of other Churches, chiefly of the Church of England, Mr. Cook met about forty undergraduates to talk with them about Christian holiness, and it was a remarkably blessed meeting.

—At Stockton, England, it is said:

Mr. R. W. Owen, of West Hartlepool, has just concluded a ten days' mission—preaching and singing the Gospel here. Much power attended all the services, and a large number of souls have been saved. The public-house brass band is completely broken up—seven of the rendered very effective service in leading the singing of the mission band during its marches outside. Seven members of one family and four of another have found the pearl of great price, besides many others.

—Rev. Thomas Cook, Wesleyan evangelist, has held a remarkable Mission at Walsall, at which the names of 900 converts were recorded.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR APRIL.—"For God giveth to a man that is good in his sight, wisdom and knowledge."—Eccles. 2: 26.

"On Thee, O God, my soul is stayed,
And waits to prove Thine utmost will;
The promise by Thy mercy made,
Thou canst, Thou wilt, in me fulfil."

BIBLE CALENDAR—APRIL.

The following Calendar is taken from the "THREEFOLD CORD," a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Thee Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. 1 Pet. 1: 13. Heb. 9: 28. Rev. 22: 20.
2. 1 Pet. 4: 13. 1 Pet. 4: 14. Psa. 18: 39.
3. 1 Pet. 5: 6. Luke 14: 11. Psa. 119: 78.
4. James 1: 22. Heb. 5: 9. Psa. 119: 46.
5. Jer. 3: 13. 1 John 1: 9. Psa. 51: 3-4.
6. 1 Tim. 6: 12. Isa. 54: 17. Psa. 119: 116.
7. Rom. 12: 2. 2 Cor. 6: 17-18. Psa. 26: 9.
8. Phil. 1: 27. Psa. 50: 23. Psa. 119: 133.
9. Matt. 17: 5. Isa. 55: 3. Psa. 119: 104.
10. Isa. 26: 20. Psa. 91: 15-16.
11. Jude 21. Matt. 10: 22. 2 Thess. 3: 5.
12. 2 Cor. 13: 11. 2 Cor. 13: 11. 2 Thess. 3: 16.
13. Phil. 4: 6. Phil. 4: 7. Psa. 19: 14.
14. John 12: 15. Deut. 33: 27. Psa. 31: 5.
15. Heb. 10: 21-22. John 8: 37. Psa. 22: 19.
16. Psa. 34: 13. Isa. 55: 7. Psa. 19: 13.
17. Deut. 6: 17. Prov. 29: 18. Psa. 119: 73.
18. 1 Pet. 4: 7. Luke 12: 37. Psa. 130: 6.
19. 1 Pet. 3: 15. Psa. 146: 5. Psa. 39: 7.
20. 1 John 3: 23. Acts 16: 31. Psa. 84: 12.
21. Heb. 13: 3. Isa. 58: 10. Psa. 94: 12-13.
22. James 5: 13. Psa. 37: 39. Psa. 108: 12.
23. Jer. 4: 1. Mal. 3: 7. Psa. 116: 7.
24. 1 John 2: 15. Matt. 19: 29. Psa. 119: 25.
25. Acts 17: 30. Jer. 33: 8. 2 Sam. 24: 10.
26. Jonah 1: 6. Jer. 33: 3. Psa. 86: 7.
27. 1 Cor. 15: 34. 1 John 2: 1-2. Psa. 25: 11.
28. John 1: 29. John 14: 13. Ephes. 1: 3.
29. Psa. 4: 5. Isa. 32: 2. Psa. 119: 114.
30. Ephes. 6: 11. James 1: 12. Psa. 102: 2.

PRAYER CALENDAR.

REQUESTS BY LETTER.—For the restoration of General Grant, if possible, and especially that he may be a witness of the great salvation before he goes hence. *New Jersey*, B—, A—P—, For an unsaved husband. For a revival. *New York*—For a son who is fighting the liquor demon. *Iowa*, W—, for a female class-leader to be restored to health. *Mich.*, L—, for a brother to be wholly sanctified. *Ohio*, H—J—, for an invalid friend to be re-

stored, and sanctified. *Missouri*, S—, for an intemperate husband. *Illinois*, E—, for the sanctification of a young minister. *California*, P—, for two sisters to be filled with the Spirit, and for revival. *Maryland*, N—, for revival. *New Hampshire*, W—, for the conversion of a young man and woman. *Indiana*, F—, for the conversion of two persons, and for the sanctification of husband and wife. *Nebraska*, M—, for a mother to be fully saved, a father reclaimed, a son converted, and a revival. *Dakota*, for a daughter to be reclaimed, the conversion of three children, the salvation of a father, and for revival in the place. *Missouri*, M—, for a minister who has recently been sanctified, to be aided in holding up the banner. *Ohio*, A—H—, for the sanctification of a minister's wife. *Iowa*, N—, for one seeking entire purity. *Virginia*, B—, for an unsaved brother. *Vermont*, E—, for two invalid sisters to be restored, and sanctified, and for revival in the place. *Oregon*, H—, for the conversion of five children, and for revival in the place. (Place not known); for the sanctification of a sister, and the conversion of brother-in-law's children. *Illinois*—For a student at Evanston to be sanctified, and for the conversion of brothers, one a skeptic. *Massachusetts*, C—, For a husband and wife to be sanctified, and for children to be converted. *Kansas*, A—, for a sister to be brought into clear light. *Iowa*, D—M—, for a sister to have clear witness of sanctification. *New Jersey*, M—, for a sister to be sanctified. *Canada*, E—, for a minister to be filled with the Spirit. *Minn.*, S—P—, for restoration of deaf and dumb son.

AN ANSWER RECEIVED.—A brother writes from Solina, Canada: I asked prayers for an unconverted son. Your prayers and ours have prevailed. He is now happy in God's love, and doing what he can for others.

BIBLE READING.—Let the members of the "Prayer Union" read on each Sabbath morning this month, the 2d chapter of Hebrews.

TOPICS FOR STUDY.—1st week—The promises of God to those who pray. 2d week—The conditions of effectual prayer. 3d week—Thanksgiving in connection with prayer. 4th week—Forgiveness of others in its relation to prayer.

THE CLOSET HYMN.

God of my life, to Thee I call;
Afflicted, at Thy feet I fall;
When the water-floods prevail,
Leave not my trembling heart to fail.

Friend of the friendless and the faint,
Where should I lodge my deep complaint?
Where, but with Thee, whose open door
Invites the helpless and the poor?

Did ever mourner plead with Thee,
And thou refuse that mourner's plea?
Does not the promise still remain,
That none shall seek thy face in vain?

Poor I may be, despised, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Saviour deigns to plead.

WORK FOR JESUS.

WORKING PLAN FOR APRIL.—1. Tract distribution from house to house this month.


2. Take one with you to the prayer-meeting each week.

3. Look after those who are evidently losing their "first love."

4. Call on your pastor and give him a word of encouragement.

5. Call on some of your neighbors for religious conversation and prayer.

EDITORIAL JOTTINGS.

 We can still supply the back numbers from January to new subscribers. Send on more names. Keep at work.

—A meeting for the promotion of holiness is held each Thursday afternoon at 2:30 o'clock at the residence of Rev. G. Hughes, Snyder Street, near Day Street, Orange, N. J.

—A very successful Convention for the promotion of holiness has recently been held at Woodstock, N. B., under the auspices of the New Brunswick Association. Bros. Short, Gill, Brown, of Norwich; G. M. Morse, of Putnam, Ct.; and others, lent their aid. Saving power was realized.

ARROW POINTS:

- A ministry on fire would take the world.
- "Holy indignation" is a very dubious phrase.
- Holiness and high-sounding titles do not accord.
- A gold-ringed minister in the pulpit is out of place.
- A Pentecostal visitation upon religious newspapers would be a blessing.
- Patent-medicine advertisements in papers devoted to holiness are very forbidding.

GLANCES HERE AND THERE:

—We need more money for the Phœbe Palmer Fund, for the free circulation of holy literature. Let us have it.

—A sister writes: "We are very much pleased with the "BELOVED PHYSICIAN," the record of Dr. Palmer's beautiful life. We have read it and are circulating it among friends. I wish I had a dozen copies to circulate; also the "Wall Roll," we prize very highly.

—Another sister in Vermont writes: "I never enjoyed the reading of a book as I have the "Beloved Physician." My soul has feasted on it these cold winter days."

—WHAT A PRIVILEGE! What a privilege it is to have one of the beautiful "WALL ROLLS" of Mrs. James in the house! God's Word in large type, each day bearing on some phase of the work of holiness, enlightening and refreshing the mind. And then, the front page is adorned with a likeness of the now sainted Dr. Palmer, and his triumphant dying words. Make haste to procure a copy—it costs only 75 cts.

—Rev. J. L. Sooy was obliged to cease preparing the Lesson Leaves for our "Bible Study." We regretted to part with him. But our excellent friend and brother, Rev. N. Vansant, has consented to take his place and will furnish us with a profitable series of Lessons. He is the author of a very sweet volume, consolatory in its character, addressed to bereaved parents, "Rachel weeping for her children." Get a copy—price, 75 cts.

—Two beautiful pictures have been issued which we have on sale—one, embracing a number of the missionaries of Bishop Taylor and families, taken at

the Brooklyn Convention—the other on ship-board, on the morning they sailed; price of the two, \$3, proceeds for the mission. They are beautiful for framing, and should be possessed by our friends.

—A "Friends'" Hymn Book is just announced in the "Christian Worker." "Sing praises unto our King, sing praises!"

—We would like some thousands of our readers to give us pledges of a given amount, weekly or monthly, small or large, that they are willing to pay to support Bishop Taylor's work in Africa, or in South America, as they prefer. Let us have subscribers from one penny a week up to a dollar or five dollars per week. Who will join this band after the apostolic plan? See I Cor. 16: 2.

PENTECOSTAL GATHERING.—On the Allegheny Mountain, at "Mountain Lake Park," Garrett Co., Maryland, commencing Saturday, July 11, and closing July 20, 1885. To be conducted by Dr. Dougan Clark and D. B. Updegraff, ministers of the Society of Friends. Ministers and Evangelists of other denominations will participate in the meeting. Christian workers from different parts of the country will unite with brothers Clark and Updegraff and such other ministers and evangelists as have been engaged to attend, and will wait together for such a latter-day Pentecost as will give them more marked success in winning souls for Christ. Due notice will be given of the meeting in our holiness papers and periodicals, so that all who believe in the baptism of the Holy Ghost as the present privilege of believers may come together in mighty faith, looking for the endowment of pentecostal power. All who read this notice are earnestly requested to make this occasion a special subject of prayer, and if not permitted to attend spend as much time in secret prayer during these ten days as possible; and if earnestly desiring a special baptism send requests for prayer during the services, giving such particulars as will direct pleading ones while lingering at the throne of grace. For further particulars address, Rev. John Thompson, 2002 Brandywine St., Philadelphia; or, Rev. John M. Davis, "Mountain Lake Park," Garrett Co., Md.

IN THE LIBRARY.

RETURN, O SHULAMITE, and other Sermons. By Rev. C. H. Spurgeon. Another excellent volume from the pen of this eminent writer. It contains seventeen sermons. The reader will find much evangelical truth therein, and will be edified by its perusal. It is gotten up in the neat style of the publishers, Robert Carter & Brothers, New York; price \$1.00.

THE CHILDREN'S PORTION. By Alexander Macleod, D.D. A series of discourses to children delivered by the author on Sabbath mornings prior to his regular service. Divine truth is presented to the young mind very attractively. It is a good book for children and youth, and will be appreciated in the home-circles where it is introduced—also well-suited to Sabbath School Libraries. Published by Carter & Brothers, New York; price \$1.50.

THE GUIDE HYMNAL.

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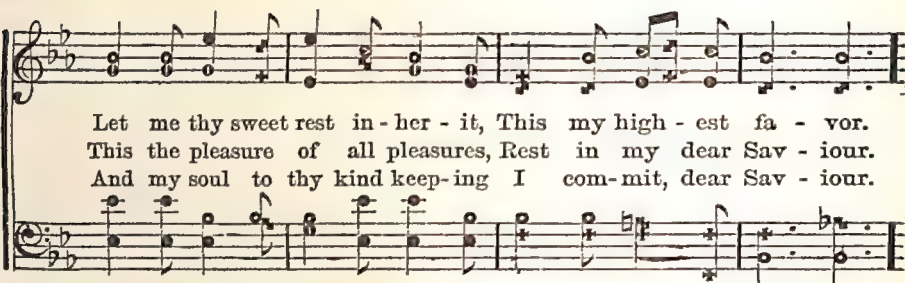
Rest.

Rev. E. H. STOKES, D. D.

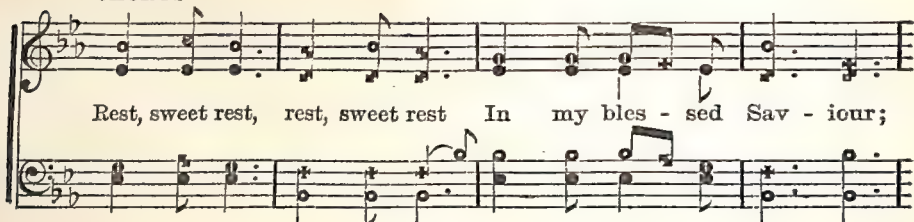
JNO. R. SWENEY.

With feeling.


1. Touch my spir - it with thy Spir - it, Lord of All, my Sav - iour;
 2. I have found him, what a treasure!—Found my blessed Sav - iour;
 3. I have found him: past my weeping, Blessed, bles - sed Sav - iour;



Let me thy sweet rest in - her - it, This my high - est fa - vor.
 This the pleasure of all pleasures, Rest in my dear Sav - iour.
 And my soul to thy kind keep - ing I com - mit, dear Sav - iour.

CHORUS


Rest, sweet rest, rest, sweet rest In my bles - sed Sav - iour;



Rest, sweet rest, rest, sweet rest In my bles - sed Sav - iour.

4 On the earth this heavenly resting
 Comes to me, dear Saviour;
 This is love's own manifesting,
 Through my blessed Saviour.

5 In this rest toil does not weary,—
 Toil for thee, my Saviour;
 In the gloom there's nothing dreary,
 With thee, O my Saviour.



— MAY, 1885. —

OUR FATHER'S WORD.

"But as He that hath called you is holy, so be ye holy in all manner of conversation."

"Because it is written, Be ye holy; for I am holy."

1 Pet. 1: 15, 16.

"Holy as Thou, O Lord, is none;
Thy holiness is all Thine own;
A drop of that unbounded sea
Is ours—a drop derived from Thee."

"And when Thy purity we share,
Thine only glory we declare;
And, humbled into nothing, own,
Holy and pure is God alone."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

OUR Father's precept is cited above—a great, comprehensive, all-pervading precept. Holiness is our normal condition, our high estate, the birthright of creation. Sin has despoiled us of our Eden-inheritance. Christ, in His redemptive work, has brought back the inheritance. Now, the call of our Heavenly Father is to inward and outward holiness. Note the comprehensiveness of the precept—"holy in all manner of conversation," in all manner of life or behavior. Beginning in the interior life, and work-

ing a thorough renovation, even to the destruction of the root-principle of depravity, and the implantation of all the graces of the new life, by the Holy Spirit, in all the forms of outward life there is the beauty of true holiness.

And, observe, the all-controlling reason, governing the call: "Because it is written, Be ye holy, for I am holy." The fact of God's holiness necessitates our holiness. Without it we can have no Divine fellowship, in earth or heaven. "*Because it is written*"—that writing upon the hallowed page settles all disputes, it makes the precept imperative. Reader, obey the Divine call, at once, in an act of full-surrender, so that the will of your Father may be done in you.

SERMON.

PAUL'S WONDERFUL PRAYER.

BY REV. BISHOP M. SIMPSON.

(Preached at Ocean Grove.)

That ye may be filled with all the fulness of God.
Eph. 3 : 19.

HERE are some passages in God's Word which are sermons in themselves. And if this part of the Apostle's prayer can be made to apply in our thoughts, in our hearts, not only during this hour of worship, but through our coming lives, the text alone will be a most blessed inspiration.

I remark, in the first place, that whatever is meant by this, "That ye may be filled with all the fulness of God," it is a something which was within the possibilities of all the members of the Church. It is for all the people of God everywhere, and the possibility of it is shown in the fact that the Apostle prayed for its attainment, guided by the Holy Spirit. He prayed for what was possible; He would ask for nothing impossible, specially when guided by the Holy Spirit.

In the second place, there is no intimation that whatever this is, it was to be limited in its attainment to the period of death or any future period. The Apostle prayed the Church might enjoy it then, and he follows this prayer with some directions with regard to their conduct and their duty, showing that he expected the attainment of these blessings, so that the Church might direct and employ them for the benefit of others.

There are some passages which almost stagger us by their greatness; almost overwhelm us by the immensity they contain. They are so full of heavenly meaning, they promise so much, that we are scarcely willing to believe the words to be true declarations. To think for a moment that

you and I may be filled with God, filled with the Divine in some way, may be partakers of the Divine nature, is staggering; yet we, so full of mistakes all our lives, so full of infirmities, on whose memories rest so many thoughts of errors and transgressions, even we can be filled so that we shall be like Christ. Filled with the fulness of God—with *all* the fulness of God. Can anything in our conception be higher, grander?

After extolling the riches of grace, throwing open the Gospel to the Gentiles, opening the doors for the heathen, breaking down the middle wall of partition, letting them in on the common platform he showed that in the great mystery God's design from the beginning was to save them and make them members of His Church in the ages to come. Then he says he bows his knees for them and prays for them, and the prayer all through is a remarkable one. There are two other steps in this prayer which seem to be preparatory. He prays Christ may dwell in their hearts by faith; that they may be rooted and grounded in love, that they may be able to comprehend with all saints what is the length, breadth, height and depth, and to know the love of God, which passeth knowledge. "That ye might be filled with all the fulness of God."

One of these steps, and the first one is, *The exercise of faith.*

"That Christ may dwell in your hearts by faith." It is not necessary to talk about the nature of faith when talking to people whom, I trust, have exercised it; who trust as well as believe; who live on the promises of God, and take Him at His word, just as you believe me if I tell you something of minor importance, so believe God. And that faith is taking God's word, no matter whether fully comprehending it or not, because God may have something beyond our comprehension. God knows what we do not. In teaching us He will always get a little beyond our comprehension. He intends

to lead us, and we will see through a glass darkly now, but *then* clearly; here we know in part, but the time will come when we shall know even as we are known.

Repentance towards God, faith towards the Lord Jesus Christ. This is the old Gospel. It is the new Gospel. The Gospel for all time; for all people; for all men, however high or low. Believe in Christ, take Him as your Saviour, take Him as your Redeemer, take His atonement for your sins as your only trust. He is the only Mediator between God and man. If He is God His mediation is enough. We need no saint's intercession; no priest to come between us and the great sacrifice. He was offered once for us—Jesus, our Great High Priest, has gone into the Heavens and ever liveth to make intercession for us. It is only because of that intercession you and I are here this morning. It is only because He pleads that we live. O, our sins would have cut us off, long ago, but Jesus pleads, "Spare them a little longer." Now, then, after this exercise of faith, Christ comes and dwells in our hearts. I can't tell precisely how He comes to dwell in our hearts; I don't know how He comes to dwell in a human body; I don't understand that; I do know He came from Heaven and was incarnated on earth; did dwell in a human body for thirty-three years, then offered Himself as a sacrifice for sin. He knows how to dwell in a human body; knows how to come to the soul of man. He promises to come and make His abode with us, dwell with us. "I will not leave you comfortless. I will come again." Now, if Christ comes and dwells in us, is there not pretty good ground for believing we may be saved from sin here? If Christ comes and dwells in us is He not a power? Did He not keep our body from sin? Is He not the same if He comes and dwells in us? If He comes tempests may rock the oceans with fearful violence around us. It is only for Christ to say, "Peace, be still," and all is well.

Now notice that the whole quality from

this on is *love*. Christ dwells in our hearts and imprints His nature. "God is love." Christ is love, and dwelling in our hearts makes us love God. So we pray for all men, work for all men, anxious for the safety of all men, "the love of Christ constrains us," becomes the very principle of our nature. When we are in this love we are able to comprehend with all saints something of its breadth, its height, its depth. Here is a principle we do well to think of, that is, being rooted and grounded in the love of Jesus. Prepared more fully to comprehend the vastness of that love. He who thus dwells upon this love of God his mind expands, his affections enlarge. He looks out farther, climbs into higher security, has a wider range of vision. He is able to comprehend with all saints something of the length, depth and height of the love of God. The phrase "comprehend" here is not used in the sense of perfect comprehension. I don't know whether we will ever comprehend fully the depth, height and breadth of the love of God. It is so vast the Apostle could do no more than say, "God so loved the world, etc." So loved. Think of this love; its antiquity. Go back, think how long ago God loved us. How steadily God loved us. Think how wonderfully God loved us, in loving you and me out of so many; how He came to notice us at all. Notice us out of fourteen hundred millions. It is wonderful. This wonderful love does not pass one of us by.

"O for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Saviour's praises speak."

I understand this filling to be of *love*. The whole idea of the Apostle is in this line. There is a sense in which we can be filled with the fulness of God. God's fulness reaches to every part of His works. It was said of Christ, He was the Creator of all things, the first born from the dead, that He might have the pre-eminence, etc. There was a fulness in

creation of God's creative power. I like that word "*fulness*." It gives me a kind of idea of something overflowing, God's power going out. I look at Him as creating all lands just out of His own fulness. His likeness is upon all. I like the idea of these evolutionists who seem to find something like Himself in the horse; something like the horse in the dog; in the monkey, the fish, a little likeness of the fish in the serpent. I say God may do all this—put His *trade-mark* upon them all. I see God's great handiwork just as if a mechanic made them out of some material in some shop and put his brand upon them. He has made us in His image; given us to know good and evil; enabled us to enjoy Him and be like Him in some measure. His fulness, expressed in creation, we never can measure. No part of that can we have. That dwells in Christ, in whom all fulness dwells, so I may go through other attributes. We have no part in the great scheme and work of God's providential government; nor in redemption, as far as offering sacrifice; I take it in this line of the fulness of *love* we can have no part.

We may be filled with all the love of God. If this be so—a fact—if filled with God, we would never hate anybody. Never try to underrate anybody, do evil to anybody, always wish to do them good. When we put the Son of God into a man's soul in its intensity it takes hold of his whole nature. He loves, first, God with all his heart; and secondly, he loves men because God made men, and has use for men, and it is God's will all men should come unto the truth and be saved.

This we do if filled with the fulness of the love of God. Now, is there anything impracticable, impossible, in this? Is it impossible to love God with all our hearts? Why should it be? Has not God made us so that we can love? You can take a man, however ignorant and rude, down to the ocean shore, tell him to look out upon the ocean when the wind blows upon its dimples like a sleeping babe. He says it

is beautiful! He wants to stand and enjoy the vision. He can love it because made to love what is beautiful. Its billows rise higher. It may be the early morning dawn, the sky is just launching forth the sun to rise with golden light above the horizon. He can't help loving it. He was made to love it. Take him on the hills, show him the flowers; he cannot help loving them. You never saw a little child that don't love the flowers. The most of us bigger children retain that love of the flowers. God made us to love the beautiful. This ocean is but His thought. These heavens are but His handiwork. These flowers the pencilings of His touch. All the beautiful here comes from Him. Can I love the beautiful and not pass to the *All-Beautiful*? My heart rises a little higher. I would soar above these things of earth and grasp the Infinite and love Him.

I love the brave fireman who puts up the ladder and comes down with my child. I can't help taking that man to my arms. He saved my boy. Shall I not love God—Jesus—who died for all my children to save them from eternal ruin and rescued them from that perdition to which they are going? I want no other proof of the depravity of the human heart than the fact that men do not love God. If this depravity is cast out by taking Christ, getting near to Christ, getting Him to dwell in your heart, getting Him to stay morning, noon and night, you can then look out on this planet and take in the breadth and height and rise above every surrounding of trial, being "filled with all the fulness of God." But then, as I intimated, there must be love to comprehend love. There must be a practical exhibition of love to enable you to fully comprehend love. God did not theorize; He practiced. He gave His Son. He told Abraham to take his son and offer him. How did Abraham feel in all those three days when looking upon Israel? How did he feel when taking the knife? Could he forget him as he

turned his head? He looked so much like Sarah, shall I slay him? Could he forget him? God gave His only-begotten. Could He forget us? I hear Him saying, Lo! I come to do thy will, even as He looked down the future, past the years, past the centuries, past the ages, on to Calvary, saw the pangs, saw all, yet He came. There was practical love for us. We must begin to work, to do good in some way. There is not a person whom God has not placed under circumstances in which he can do good. God gives to us the key to some hearts no one else can open. It must be done by us or it is not done at all. As Christ came for our sakes we ought to go for His sake. Here is a young lady who can go out on the street and gather the children to Sabbath school, but she says, "It is not convenient," she is too tired; rather rest. Was Christ tired? Did He refuse to work for us because it was inconvenient? Did He give Himself to us as our example that we should work as He worked? that the mind should be in us that was in Christ Jesus. If ye are Christ's ye must have the mind of Christ. When do you expect to enjoy this fulness? It must be in this life and by showing a practical love for others. On this Camp Ground you may not be able to teach; that you can do at home. But there is a work you can do. You can consecrate yourself from this moment forward to the Lord and His work. In view of what Christ has done for you, talk to your associates about Christ; ask if they have this love; if rooted and grounded in it; whether God dwells in their heart by faith. O, there is work these ministers cannot do. They may preach like angels from this platform, yet there is a work in reaching others. Some are weak, some careless. You can talk to them, you can remove difficulties. Many would be led into higher life, many converted. Now these views come to me suggested by the text, yet there is more in it than I know. I have never been able to solve it. All see

something of this mystery, see something of this love, know something He has done. But the riches of His glory are beyond my comprehension. I had a friend who preached once on the love of God and its unfathomable nature. He used this figure. Brought a sounding line and reached away down and said, "So many fathoms." Another expression, "So many fathoms," and then cried out, "More line!" "More line!" He had not line enough to measure the depth of the love of God. I am not able to describe it all, but, thank God, you and I have all eternity to try our line. This congregation is large, but it is a very small part of the congregation where we shall be by and by. I was struck last evening listening to the singers as they sung, "What a gathering of the faithful that will be." Gathering! what a gathering! This Camp meeting, other Camp meetings, fathers, mothers, pastors, friends, what a gathering! What a meeting on the other shore! If we could see there this morning how our hearts would enlarge. Multitudes around the throne to-day! I am charmed with that thought. There is a central figure. I am more charmed with—the Man on the Throne. His kingdom shall triumph over all. The time will come when every knee shall bow and every tongue confess.

I think of the men gone before—fathers, mothers, little children—that crowd up yonder. I think I can see them. O, there is a cloud of witnesses. I urge on my way, run my race, ever looking to Jesus, who is alone the finisher of faith. O, may this audience all follow Jesus and be a part of that grand gathering that shall meet on that other shore!—*The Pulpit Treasury*.

"WHEN we go into the region of reason, with the great reasoner, the *father of lies*, we meet him on his own platform; no wonder he overcomes us. But when we meet him in the simplicity of faith, 'I believe it, because *God says it*,' his fiery darts are quenched in a moment."—*J. H. Evans*.

BIBLE BRIEFS—119th PSALM.

AN INTELLIGENT PURPOSE.—"I will walk at liberty." Psa. 119: 45. Why not? God intended man to be free from sin, from self, and Satanic control. Freedom, the highest style of freedom, is his noble allotment. The Satanic usurpation in this world has terribly frustrated the original design of creation. The scheme of grace, however, by Jesus Christ, restores the forfeited inheritance, "Whom the Son makes free he is free indeed." Reader, assert your liberty; lay hold upon the heavenly gift.

PRACTICAL INFERENCE.—If we may and ought to walk at liberty, through Christ, how ignoble to be a slave of sin and Satan!

A PECULIAR PEOPLE.

BY SHERIDAN BAKER, D. D.

"A peculiar people, zealous of good works." Tit. 2: 4.

FEW passages have been so generally misunderstood by common readers of the Scriptures as the one just cited. It is universally quoted by such readers to show that Christians, in contrast with people generally, must be odd or strange in some marked degree. And it is true Inspiration teaches that believers are to be distinguished from unbelievers by some obvious characteristics, but this is not the reigning thought of this passage. The Greek word rendered peculiar in the authorized version literally means superabounding, or wealthy; and may have been used by the Spirit to convey the idea that the people whom Christ has purified unto himself are a people rich and abounding in the resources of true happiness; or the word may have been intended to convey the thought that such purified persons are the special treasures of the Heavenly Father. The former accords with all those Scriptures which represent believers as rich in faith and the owners of all things. The latter idea accords with all

those passages which represent the true worshipers as the "Lord's portion," "His jewels," "a royal diadem in His hand," &c., &c.

Again, the English word peculiar in the days of King James, by whose "special command" we have the authorized version, had for one of its leading significations, "Exclusive property," and was most likely used by his majesty's translators to convey the thought of an absolute ownership in purified believers. Hence the learned committee, which has given us the Revised Version, has rendered the Greek by the phrase, "A people for His own possession." This thought excludes the idea of all other claims, and the absolute cancelation of all mortgages held by the world and Satan. The deliverance from these captors is complete.

If, however, the reader insists that "peculiar" in the text must mean odd, or singular, or strange in contrast with the worldly-minded, then it must not be limited to that cheap kind of peculiarity which consists in the use of a particular idiom of language, or a peculiar cut of the coat, or special plainness in attire. These will mark believers from few of the worldlings. Many bad people may use the same idiom, have the same cut of the coat, and have the same plainness of dress. But while the gospel demands plainness in dress, language, equipage, house-furnishing, and everything else, the special peculiarity of Christians is to be found in the manifested spirit and life. The Spirit that in sorrow will always rejoice, that will bless the Lord at all times, that will rejoice evermore, that will love enemies, that is always gentle and easy to be entreated, that always has a sunny and pleasant face, that does unto others as he would have others do unto him, that pays the uninformed seller more than he asks for his property when the market will truly justify it, and that in every thing seeks not his own exclusively, but another's good, will truly be

peculiar, and distinguish its possessor from all worldlings. This cannot be counterfeited.

Another thing predicated of those whom Christ has purified unto himself is that they are zealous of good works. Though this is not like the other, misinterpreted by the common reader, yet it is clear that the mass of Church members have not apprehended its true meaning. The Greek word rendered "zealous" means a strong drawing, or affection toward anything, and in this connection is intended to affirm that the purified have lost all disrelish for good works, and have gracious affinities for them. Hence they no longer take up a cross, properly speaking, and pray in the family or Church, no longer take up a cross and speak in class, no longer feel any aversion to religious work, but a pleasant relish for everything that is pure, and heavenly, and Divine. They may feel a diffidence, and a self-distrust which some good people improperly call a cross, but they really no longer have to go to crucifixion when any good work has to be done. They love and are drawn toward it.

Reader, are you still taking up your cross and doing religious work? End this hard service and make it a delight by presenting yourself to God a living sacrifice, and let Christ purify unto himself a peculiar person, zealous of good works.

CHRISTIAN PROGRESS.—A little child was taken to a great cathedral. He stood on the marble floor and looked up with wonder to the men and women who were walking in a gallery round the great dome, a hundred and fifty feet above him. "How did they ever get there?" thought the child. He longed to get there too, but he thought, "It is too high, too far, for me." Then the child's father opened a door in the wall, and taking him by the hand, led him through it. The child saw some stone steps in a winding stair-case. One by one he put his feet upon the steps and presently he found himself in the gallery, with the blue dome just above his head and the floor on which he had stood far below. He had come all the way step by step. So must we climb. Let Jesus take the hand and lead on step by step.

BIBLE BRIEFS—119th PSALM.

A GOOD RESOLUTION.—"I will meditate in thy precepts." *Psa. 119: 15.* Here is a great subject for human thought and study—God's precepts. They are pure, comprehensive and of universal adaptability. They excite the admiration of angels, and engage their lofty powers in ceaseless contemplations. The wisest human minds have delighted to ponder them. Reader, meditate therein, day and night. It will expand your intellect, purify your heart, and mould your life after the heavenly pattern.

PRACTICAL INFERENCE.—If the precepts of the Lord are so worthy of human study, how great the guilt of neglecting them.

HEAVEN-BORN CHARITY.

REV. CHARLES W. L. CHRISTIEN.

III.---"Doth not behave itself unseemly : seeketh not her own." *1 Cor. 13: 5.*

TRUE religion has to do with every part of man's inner and outer life. To make it simply a creed is fatally defective, to think of it as an inward experience only is equally a mistake, to confine it to the realm of action is quite as erroneous. It is a creed which holds "the truth as it is in Jesus;" it is that creed turned into an experience, the heart in harmony with the truth; and it is that heart working itself out in corresponding action day by day. And just as in a living body the life is everywhere present in muscle, and sinew, and nerve, and every hair of the head, so religion is the living spirit pervading, governing, moulding the whole of the "walk and conversation." Thus, as a matter of fact, manners are a part of piety; it is no marvel to find that charity "doth not behave itself unseemly," that is, behaves in a manner fit for the occasion, decorous, proper, becoming, never so as to lay itself open to just reproach and condemnation.

The different circumstances and rela-

tionships of life call for different lines of action, but in every position charity will act according to the golden rule, "As ye would that men should do to you, do ye also to them likewise." And this rule will never permit of unseemly behavior either to superiors, or equals, or inferiors. Charity will never wound the feelings of another save when absolutely necessary in the discharge of duty. There are times when the necessity does arise. We cannot uphold law and order in the community, we cannot act out our religious principles, nay, the preacher cannot declare the truth without crossing and irritating others. "In many things we offend all." But in no case is the wound made with a reckless hand. It is the lancet of the surgeon never used but to save from a greater evil than the pain itself. Charity teaches the most perfect politeness, the politeness of the heart. There is a politeness in manner which can exist in union with a cold and godless heart, but it is outside polish merely, a thing of etiquette. The politeness born of charity is a thing vastly superior, springing from a profound respect for human nature, a deep sense of its worth, a keen apprehension of what is religiously due from one man to another, an inherent shrinking from giving pain, and an ever-present desire to "adorn the doctrine of God our Saviour in all things." And this is continually taught in the Book: "Thou shalt rise up before the hoary head, and honor the face of the old man," says Moses to the young Jew. "Be courteous," says St. Peter; as plain a command as that other from the same pen, "Be ye holy in all manner of conversation;" "Honor to whom honor is due;" and "Gentle unto all men," says St. Paul, whose behavior was the most perfect gentility, whether to kings or semi-savages, Athenian philosophers or a ship's crew. And when the Master sent forth the disciples to preach He said, "When ye come into a house salute it." The remark is perfectly cor-

rect, that "no Christian ought to be a boor, but every Christian ought to be a gentleman." It is the genius of Christianity to refine the heart, and so, of necessity, to culture the manners.

But here, again, we find light thrown upon this feature of charity by the next in order, which is a much broader characteristic, "seeketh not her own." Unseemly conduct toward others always springs from selfishness in some of its myriad forms. But charity is the death of selfishness. There is a lawful self-love, an essential part of human nature, recognized in the second great commandment, "as thyself." "For no man ever yet hated his own flesh." And God who sets such marvelous value upon man would have us so love ourselves as to seek at His hand all the rich blessings of full salvation. We have no right to treat ourselves as though we were not worth saving, and saving "to the uttermost." But selfishness is self-love fallen, degraded, distorted, such a love for myself as overlooks my neighbor, such a regard to my own interests as ignores his. And this is the self from which charity saves us. Charity never overlooks her duty to herself or neglects her Gospel privileges, but she finds and completes her own blessing in caring for "the things of others." She knows how joyfully to sacrifice personal ease that she may do hard and difficult work for those around. She ungrudgingly lays her substance on the altar of a thousand generosity, thankful to be "poor, yet making many rich." She leaves the pure and beautiful that she may visit the outcast in the hovel, and take healing for the body and the soul." She builds the infirmary, and the refuge, and pays down the millions to set the captive free. She studies the map of human woe that to its darkest continents and its farthest isles she may hasten with light and life. She busies herself forever with the sufferings of the race. She has no rival in public spirit, for nothing that concerns the wel-

fare of humanity is foreign to her feelings, or outside the broad range of her sympathies. Every real reform finds in her a friend and active partisan. Yes, she is the queen among the ameliorating and uplifting forces of the world. Look around at Christendom and contrast its political, social, and domestic life with that of the world two thousand years ago, the world as seen at its best, in Rome and Athens, Corinth or Alexandria, and ask what has made the change—a change so vastly beneficial that it is all but impossible to realize it; and the answer is, Christian charity in human hearts, the charity that “seeketh not her own.” And just as this sweet grace takes up her dwelling in the souls of men and women will the sins and miseries of the world give place to the fruits and flowers of supreme earthly good.

The man who has a selfish heart, and leads a selfish life, has no claim to call himself a Christian. The Master “pleased not Himself.” He “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.” And “it is enough for the disciple that he be as his Master, and the servant as his Lord.” And the stern duty and blessed privilege of every Christian upon earth is, “Let this mind be in you which was also in Christ Jesus.”

“THEY shall come from the East.” (Luke 13: 29). “When Krishnu Pul, the first convert to Christ in Bengal, was on his death-bed, all who visited him were impressed with the deep peace that reigned there. The stillness of the sick chamber, broken only by the low utterance of prayer, or the feeble voice of the dying man as he spoke of his hopes and prospects, and of the Saviour to whom he owed them all, seemed to breathe nothing but tranquility. He was asked if he loved Jesus Christ. ‘Where can a sinner go,’ he replied, but unto Christ?’ Soon after the same question was repeated. ‘Yes,’ said he, ‘but He loves me more than I love Him.’”

BIBLE BRIEFS—119th PSALM.

AN APPROPRIATE PRAYER.—“Quicken Thou me in Thy way.” Psa. 119: 37. Christ is the life as well as the truth. “I am the life,” He declared. Hence, says the apostle, “You hath He quickened,” or, made alive. Are you thus quickened, reader? Is your dead soul started into life, all its faculties instinct with life? If so then your feet are prepared to travel in the Divine way, with alacrity and delight.

“Urge on your rapid course.”

PRACTICAL INFERENCE.—We cannot keep the way of the Lord except we be Divinely quickened. Get therefore to the true source of life.

HE GIVETH POWER.

BY REV. B. W. GORHAM.

MAN is the weakest of creatures. In all zoology there is not one his equal in size that is not his superior in strength and flight; nor is there one that is not better fortified, naturally, against climatic severities than he; nor is there one at birth so ignorant as he. The young canine can swim where the young human must drown. The infant swimmer and the infant man were dropped in the field a mile from home. The infant swimmer went straight to his sty; and the infant man only moaned and died.

Yet he that comes into life “naked against the elements,” and feeblest to resist them, is in fact the one only creature that can live in all climates and traverse all continents and all waters. But his power is never in himself: and he is only strong as he can lay hold on strength and wield forces other than his own, and greater than his own. How far a man can travel in a day is not a question of his own muscle, but may be of the power of his horse, and may be of the speed of his train. He travels by forces not his own.

Beasts and birds have instinct of local-

ity and never lose their way. This instinct man has not, but he has found the polar needle, and moves straight over continents and oceans, the world around.

A man speaks in New York from Trinity steeple; and having strength is heard, of a still night, by a listener a mile away, on the Jersey shore. The word has reached him in four seconds and a half. At the same moment a man speaks from a neighboring building to his friend in San Francisco, three thousand miles away, and is heard in ninety-one one-thousandths of one second.

Here then is the line between brute and man; that the latter can subordinate forces external to himself, and wield them to his ends. So man rises above brute; and so man rises above man as his masterhood over the forces of nature broadens beyond that of the other.

But if man be found the weakest of creatures in the earth, physically, he is probably the weakest of creatures in the universe, spiritually. He sets out in existence, practically innocent indeed, but with proclivities all in the wrong direction. He has a native taste for the pleasures of sense and of sin: but he has no native relish for holy joys or holy employments. His bent is downward and away from God. Again, the spirit of the world in which he lives is opposed to godliness, and drives headlong hellward forever: while evil spirits continually, by tempting baits and cruel snares, seek to draw the soul away from godliness and hope and God. Thus bowed with weakness and beset by foes is every human soul.

Heaven is set before us; but heaven is only for the holy. So here we are, thrust into life with the world against us, infernals against us, our own hearts against us; and the alternatives of holiness or perdition before us. Both earth and hell assail human nature just when it is weakest. What shall we do? We must overcome: but here are foes too

mighty for us. Here, as everywhere else, we must have help from without. We must be able to summon forces beyond our own for the unequal fight.

Thank God, help is at hand! We have not to go on a search for it up into heaven, across the sea, or into the depths. "The word is nigh thee." Let us pursue the same policy touching salvation that we do touching all other of our wants. Let every soul despair of himself, and consent to utilize forces beyond his own in his aspirations for eternal life. We cannot overcome—Satan is too mighty for us. The world is too mighty for us. Our own evil hearts are too strong in their perverse desires for conscience, even when to will is present with us. We cannot overcome. We cannot; but by the grace of God we can. Let us lay hold on the power of God unto salvation. Sin has might: but here is Almightyness.

The policy is, surrender. Let us surrender ourselves to the power of God unto salvation, even as the patient surrenders himself to the surgeon, or the traveler to the train, or the infant to the guidance and help of mother. There is a power, my brother, that can make and keep you a holy man: but it does not reside in yourself in any sense. Stop trying to be holy, and surrender the whole matter to God. You cannot. He can. Your only proper effort is to get to Him. Let go. Get away from yourself. Get to God; get to God now. The case belongs to Him, not you; therefore surrender all your soul to the forces of the gospel—to the action of the Holy Ghost, and looking steadfastly up into the face of Jesus, this moment you are a saved soul.

PHILIP HENRY notes in his Diary the saying of a pious hearer of his own, which much affected him; "I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditation and praying over it in secret, as I should, when I come home."

BIBLE BRIEFS—119th PSALM.


A BRIGHT RECORD.—"My soul hath kept thy testimonies." Psa. 119: 167. The testimonies of the Lord, in His inspired Word, are wonderful. There are testimonies concerning God, in His triune personality—testimonies especially concerning redemption, our high and glorious privileges in Christ Jesus. These bright, gracious testimonies are to be kept, not so much in the head as in the soul—in humble, holy trust, so as to appropriate them personally. Happy those who thus keep them?

PRACTICAL INFERENCE.—The soul is the best keeper of the Divine testimonies—there they may have a sure and saving lodgment.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

The Lord's Prisoner.



WHEN God by His grace enlightened me to see His service a delight, I desired health, wealth, and strength, imagining that thus I could do His will more effectually by visiting and caring for the poor, the sick, and the ignorant, to tell of Him who had given me light. But the gifts I thought so good were withdrawn, and weakness and suffering were there instead. I was the Lord's prisoner, and for the first time I had an opportunity of reading and meditating on the Word of God, although at times I was incapable even of this.

I was vehemently urged by some laborious Christians to "forget" that I was ill, and go forth and labor among the people around. I refused, feeling that I was unequal to the task; but, supposing by the re-iteration of their arguments that I ought to "work" (that is, for them), I became ashamed of my refusal, and thought they must know best. So I went.

Meditation and prayer were now no longer available. The labor of one day left me incapable of either; my little strength had been spent in seeking for people I seldom found, and when I succeeded in my search, I do not believe

that I was in any way blessed to them, and certainly I had no blessing on my own soul.

"The *flesh* profiteth nothing," and I lay down at the end of my first week's experience of labor, as much convicted of being out of the way as if I had gone into the world of folly, for which I had not the least inclination.

In the loneliness of my now solitary room, all was perplexity and sadness. I cried, "Lord, show me *thy* will; by *any* means show it me."

I had not long to wait. On returning exhausted from a visit up many flights of stairs, I stumbled, and sprained my foot. The pain and inconvenience soon showed me my way, and I was convinced that I had been walking according to the will of man, and not by the mind of the Lord; and I thanked Him for dealing with me so gently, and showing me *His* will at any cost.

Said one to me, "But that was walking 'as the horse, or as the mule.'" (Ps. 32: 9.) But it seemed to me that day far better to be "held in with bit and bridle," than to be out of the way. In these silent hours I learned, that to understand the will of God we must enter into the sanctuary. For many weeks my sprained foot was the angel in the house, keeping me in the way.

When I was nearly restored, a Christian lady, whom I had once met, called on me in passing through London. She expressed her regret at finding me lame, as she had sought for me to ask me to see a young married woman from the village where she lived, of whose state she felt very uncertain, and whom she found dying of an incurable disease, within a short distance from the place of my abode.

So late a sufferer in obeying the will of man, I shrank at first from the suggestion; but I promised to reflect on it, and if the Lord made it clear for me to go, when my foot was well I would do so. The circumstances were the same

outwardly, but my condition was different.

When my foot was strong enough to be used, my heart inclined to go to the place indicated as the abode of my poor neighbor. I found myself in a quiet street, within about ten minutes' drive. I entered a room on the ground floor, where the labored respiration of the sick woman told of the anguish of each hard-drawn breath. She was dying of disease of the heart.

The heavy curtains shadowed the light, and when they were slightly withdrawn, I saw a heavier shadow on the pallid face that welcomed me.

"How is the Lord dealing with you?" I asked. She replied by telling me of her trust in the slain Lamb; but of that risen Lord who *lived* for her, and who would be with her in the valley of the shadow of death, which she shrank from entering, she had no experience, so that she was often of doubtful mind. She was safe for eternity; but her fear of death, her sorrowful days, made others doubt if the Lord was indeed her hope.

By grace it was given me to see the clouds roll away from the valley as she descended into it, and at every visit to witness a brighter and a brighter light upon her face, that lost all its anxious care.

Day by day I returned from her house strengthened, refreshed, and instructed. My visits were necessarily brief, for her strength and my own; but even her physical suffering appeared lightened while I read and prayed with her, and her eager and affectionate welcome made it indeed a service of joy. Jesus wanted me there, and He had sent for me. Often, when the remembrance of that first brief ministry rises before me, I recall the prophetic blessing her parting spirit left me, as she passed into the valley that had "no shadow;" my heart returns to its rest, remembering how bountifully my Lord has dealt with me, and I cry, "It is good to wait on Thee."

ANSWER TO "NOTHING BUT LEAVES."

BY LULA E. SMITH.

Must my life be as nothing but leaves?
When our Heavenly Father above
Has given us ripe and golden sheaves
From the bountiful hand of His love?
Nothing but leaves; yes, sad memory brings,
To aching hearts, the pain
Of years mispent, and vows unkept
Amid the wasting of "Golden Grain."

Must my life be as "nothing but leaves?"
Where all along the way
Our Father has scattered the precious seed
That His children might each day
Carefully watch the tender blade,
And with joy untold may see
The budding, the blossom, the perfect fruit
That God had ordained to be?

Must my life be as "nothing but leaves,"
Where the whitened fields we see,
The sickle in waiting for willing hands
Yet garnerers few there be?
Then haste to the vineyard of the Lord,
Let the Master's work go on;
For great indeed the reward He gives,
When His work at last shall be done.

God grant that my life may be more than this,
And as the years roll on,
With His dear hand to guide in the vineyard
wide,
To rid it of tares and thorns;
And when at last at the bar of God
We shall stand with our "golden sheaves,"
May memory kind blot from the mind,
The days we sought "nothing but leaves."

"WHY should it be thought incredible?" Acts 26: 8. "I have stood (says one) in a smith's forge and seen him put a rusty, cold, dull piece of iron into the fire, and after awhile he had taken the very same individual piece of iron out of the fire, hot, bright, and sparkling. And thus it is with our bodies; they are laid down in the grave, dead, heavy, earthly; but at the resurrection this mortal shall put on immortality; at the general conflagration, this dead, heavy, earthly body shall arise, living, lightsome, glorious; which made Job so confident; 'I know that my Redeemer liveth, &c.; and though after my skin worms destroy my body, yet in my flesh shall I see God.'"

—Spencer.

THE MISSIONARIES FOR AFRICA.

BROOKLYN CONVENTION CONTINUED.

SAMUEL J. MEAD, Underhill, Vt.: Bless the Lord, I am fully saved. While sitting here I have been reminded that the Lord has been giving me fresh blessings each day since I have experienced this salvation. And I have just received a new mercy. My wife's father was opposed to our going to Africa. He said he would never forgive me. We took it to Jesus. We wrote to our father inquiring if he wanted us to come and see him before we went, to which he replied. "No!" I said to my wife, "all right, we will commit it all to Jesus." She asked, "Did you tell father where we were?" I said, "No." She said, "I wish you had done so; he might want to come, after all." This afternoon I went to my lodgings and *father was there!* He said, "in cherishing his opposition, everything had seemed to go wrong with him, and had come to bid us God-speed!" This is the blessing we have to-day. Christ is a wonderful Saviour!

MRS. MEAD, (who was deeply affected): This is all of Jesus—all I am belongs to Him, praise His dear name! It has been ringing in my ears to-day, "*redeemed!*" That is the song in my soul; I am redeemed, washed in the blood of the Lamb. A pure heart is the great blessing. I have great reason to praise God. He has clothed me with the beautiful garments of salvation. I am simply going to do the will of the Lord. Even Christ came not to do His own will, but the will of His Father. I have yielded everything to be led by Him. And this promise came to me, "Lo, I am with you alway, even unto the end of the world." Some of the tests presented when I thought of going to Africa, were, "Are you willing to give up this and that—your father, your only child, &c.? They were severe at times, but victory came. I love my Saviour more than my father. I go cheerfully, my heart is full of joy, it is sweet to do the will of the Lord, praise Him forever and ever.

MISS MEAD, (adopted daughter).—I feel the love of Jesus in my soul this night. I do not fear anything. If I die in Africa it will be a short cut to heaven. I do not feel it to be a sacrifice to work for Jesus, to save souls. I leave everything in the hands of the Lord, I have joy in my heart.

Singing—"Yes, I will rejoice," &c.

(We saw the aged father of Mrs. Mead standing on the dock as the ship was moving out, with tears streaming down his cheeks, waving his cane, and shouting, "Glory to God! Glory to God!")

REV. ROSS TAYLOR (son of Bishop Taylor, going with his wife and three little children): I am so glad that the Lord Jesus permits me to be here to-night. After a blessed experience of three years I know God will provide. I am not depending upon anything but God. Thus depending on Him, in going to Africa, all will be well, Glory be to God! He will keep me alive, and my dear ones, so long as we can be used. He has wholly sanctified my soul. The difficulty was, there was a thief inside, and just as soon as the enemy outside would knock, the thief within would open the door. I have been busy to-day, but God brought all out right. I am depending on God for everything. He has stripped me of all the empty baubles of life. Glory be to Jesus! There will be a wonderful cutting off if we come to the Bible. I was the proudest boy you ever saw, but my Heavenly Father brought me down. I am so glad to-night, "I am a child of THE KING!"

MISS MARY R. MYERS, M. D., Woodstock, Ct. (This sister overcame Bishop Taylor's scruples in regard to accepting females, and was the first under appointment): "I will simply tell how the Lord has been leading me to-day. I never felt more like praising God. He is surely a present help in trouble. I received a telegram this morning announcing the death of my father. I expected to see him here to-night. I came on with my youngest sister, and did not know of father's illness until this telegram came. I did not know but I might be needed at home under the circumstances, but the answer came, "Do as you think best." I am going to Africa, trusting in God. Five years ago I obtained a clean heart. I had to stand up alone in the Church in testifying of this grace." In closing she used the words of Madam Guyon, "No frowns of men," &c. Then the congregation was led in singing—

"Only Jesus, I have no other," &c.

and a sacred influence rested upon all.

Each testimony deepened the impression that God's hand was directing this movement.

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—MUTUAL OBLIGATION—THE HUMAN
SIDE.

CENTRAL TEXT.—"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing (Rev. Ver., no unclean thing); and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

STATEMENT.—The opening "wherefore" refers back to verses 14-16. The meaning is, that separation from every unclean thing, morally considered, is the Divine condition of property in God, and especially of that higher relationship set forth in verse 18. As in the earthly home the parental and filial relationships involve mutual obligation, so is it in the family of faith. Here the "God" of verse 16 becomes our "FATHER," and the "people" of that God are adopted as "sons and daughters" of this Father, hence the idea of mutual obligation.

I. *Note first the human side of this obligation—that of the children toward the Father.*

1. The obligation of perpetual separation from moral uncleanness.

To this separation there are two parts:

(1). *Separation from sinners.* "Come out," etc. verse 17—a free quotation from Isa. 52: 11.

To secure the sanctity of His ancient people God separated them from all other nations; and that national separation was the symbol of a broad principle of moral separation applying to all ages, and all the relations of life. Cf. Ex. 33: 16; Lev. 20: 24, 26, with Ps. 1: 1, 2; Eph. 5: 7-11.

What is said of Jesus is intended to be true of all his followers—"Separate from sinners,"

Heb. 7: 26—separate from all complicity in their wrong doing, and from the intimacy of a close fellowship, only as necessity or duty may require.

(2). *Separation from sin.* "And touch no unclean thing"—called in verse 1 of the next chapter: "filthiness of the flesh and spirit," from all which we are to "cleanse ourselves." How? Turn to 1 John 1: 9, and find the answer: "If we confess . . . He is faithful," etc. Beautiful union of the human and Divine agencies! This complete separation is to be maintained in ceaseless perpetuity. James 1: 17; 1 John 5: 18; Jude 21.

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL TEXT.—"And ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 18.

2. *The obligation of unfaltering obedience.* The filial relation, by both the law of nature and of nature's God, requires this. "Children obey your parents in the Lord," Eph. 6: 1. So in the higher spiritual realm the command is, "Be ye followers (imitators) of God as dear children," 5: 1. "As obedient children," etc. 1 Pet. 1: 14.

This required obedience is both general and specific. For some of the general precepts consult Deut. 4: 6; 30: 14; 1 Sam. 15: 22; Ps. 35: 10; Eccles. 12: 13; Isa. 1: 19; Matt. 5: 19; Luke 11: 28; John 7: 17; James 1: 22; Rev. 22: 14.

As to specific requirements we need scarcely do more than study our Lord's sermon on the Mount to learn the whole duty of man. Most wonderful are its manifold teachings! By the highest authority in the universe it enjoins the following: 1. *Holy example.* "Let your light so shine," etc. Matt. 5: 16. Cf. 7: 16-21; John 13: 5; 1 Pet. 2: 12. "It is not sufficient to carry religion in our hearts, as fire is carried in flint stones.—Hooker.

2. *Love to even our enemies.* "Love your enemies, bless them that curse you, etc. 5: 44. Cf. Prov. 24: 17; 25: 21, 22; Rom. 12: 19-21.

"Prayer for our enemies is the surest evidence of our charity to them."—Scougal. 3. *Benevolence.* "Therefore when thou doest thine alms," etc., 6: 2-4. Cf. Ps. 41: 1; Prov. 19: 17; Isa. 32: 8; Matt. 25: 34-40; Acts 20: 35; 2 Cor. 9: 6. "In the early

Church, exclusion from the *offertory*, that is, the privilege of giving alms, went for a very great punishment."—*Hammond*. "There is no such merchant as the charitable man; he gives *trifles* which he could not keep, to receive *treasure* which he cannot lose."—*Quarles*. "God does not say he loves an open-handed, liberal, magnificent giver, but a *cheerful* giver."—*Segneri*.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL TEXT.—"And ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 18.

4. *Another specific requirement is prayer, especially secret prayer.* This latter is enjoined, not only for its immediate comfort, but also as a preparation for public prayer, and all other Christian duties. 6: 5-8. Cf. 7: 7-11; Gen. 32: 24; Dan. 6: 10; Matt. 14: 23; Mark 1: 35; Acts 10: 9. "Beware of thinking—'Because I pray always, therefore I need not set time for private prayer.'"—*Wesley*. "If we begin the day with God, the whole day will go on well."—*Overberg*. "Apostasy generally begins at the closet door."—*Herz*.

5. *Forgiveness.* 6: 14, 15. Cf. Luke 17: 3; Eph. 4: 32; Col. 3: 13; 1 Pet. 3: 8. "Christ prefers forgiveness to every other virtue."—*Paley*. "Hath any wounded thee? Soft language dresses it; forgiveness cures it; and oblivion takes away the scar."—*Quarles*. "To return good for good is human; evil for evil, brutal; evil for good, diabolical; good for evil, Divine."—*Royard*. 6. *Fasting.* 6: 16-18. To be practiced, not with Pharisaic sadness and sanctimoniousness, but with Christian cheerfulness and joy—symbolized by the ancient anointing of the head. Cf. 17: 21; Acts 10: 30; 14: 23; 1 Cor. 7: 5.

7. *Contentment.* 6: 19-34. Cf. Phil. 4: 12; 1 Tim. 6: 6; Heb. 13: 5. "To work our own contentment, we should not labor so much to increase our substance, as to moderate our desires."—*Sanderson*.

8. *Charity in our estimate of others,* 7: 1-5. Cf. Rom. 14: 10, 13; James 4: 11, 12. "He that diligently watches himself will be willing to be silent concerning others."—*Jeremy Taylor*.

Would you know the full force of your obligation to observe all these golden precepts?

Read it in our Lord's majestic peroration, 7: 24-27.

FOURTH WEEK.—LESSON IV.

(Continued.)

CENTRAL TEXT.—"And ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 18.

3. *The obligation of child-like trust.*

This is instructive in the child toward the parent. How natural for the little girl, away from home at night with her father, to say to him as they stepped out in the darkness: "I can't see our house, papa. I don't know the way." And when he gave her the assurance, "I can see the road; keep hold of my hand, and I will take care of you," it was just as natural for her to return the confident answer, "Yes, you do know the way, papa; and you will take care of your little girl, because you love her."

Even higher and holier is the instinct of trust in our loving Heavenly Father. And how transcendent are the motives for its cultivation. Recall the infinite perfection of His character as taught in last month's lessons; and then think of even the volumes that would be required for all the precepts and encouragements of the Bible relating to this duty. Turn to these few: 2 Sam. 22: 2, 3; Psa. 4: 5; 22: 4; 125: 1; Prov. 3: 5; Isa. 26: 4; Jer. 17: 7; Heb. 10: 35.

How shall a true, living trust in God be distinguished from a false, presumptive confidence? By this twofold test: 1. Presumption is "faith without works," and is therefore "dead," James 2: 26. Mahomet, camping with his followers after a weary march, overheard one of them say, "I will loose my camel and commit it to God," to which he replied, "Friend, *tie* thy camel, and commit it to God."

2. A genuine Christian trust is always in harmony with the written Word, rightly understood. Isa. 8: 20.

How supremely sweet is such a trust! Well might the Psalmist say, "Blessed are all they that put their trust in Him," (2: 12) and then repeat it again and again.

Cecil, having quoted Rutherford's beautiful saying, "I lay my head to rest on the bosom of Omnipotence," adds, "While I can keep hold of this, it shall be a fine day whether it rains, hails, or shines."

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

AT the opening of the meeting Mrs. Palmer said, "Let us expect a very special blessing from our Heavenly Father." She announced the 493d hymn, which was sung, commencing—

Ye ransomed sinners, hear,
The prisoners of the Lord;
And wait till Christ appear,
According to his word:
Rejoice in hope, rejoice with me,
We shall from all our sins be free.

The requests for prayer were very numerous, and were from all parts of the country.

Mrs. Palmer remarked, "I said amen to every petition presented in our brother's prayer. My heart's desire is that we may realize to an uncommon degree the presence of the Holy Ghost. "Never before," said she (holding her Bible in her hand) "did this Word of truth seem so much to be *God* speaking to me. A little Sunday School boy once said to me, 'I used to think the Bible was a good Book and we must read it, but now it seems it is *God* speaking to me.' The little fellow was soon taken home to heaven. His Sabbath School visitor called to see him while ill, and Willie was asked if he should pray. He replied, by saying, 'Mr. Seaman, will you speak to God for me?' " Mrs. Palmer then read a part of 1 John, 3d chap., remarking, "We will now hear what *God* will say to us. He says, 'When He (Christ) shall appear we

shall be like Him, and every man that hath this hope in him *purifieth* himself!' Some do not seem to remember this. Let us pray that the Holy Spirit will send an arrow to the heart of every deceived soul indulging a hope of heaven without purity. Many exceeding great and precious promises are given to us that by these we might be partakers of the Divine nature, a pure and holy nature. Who will accept the promises *now*? Will those dear ones who rose expressing their desire for a clean heart take the promises? The first one coming to my mind for them is, 'If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from *all unrighteousness*.' Again: 'I will sprinkle clean water upon you, and ye shall be clean.' 'By whose stripes we *are healed*.' Who will now believe? How it would strengthen these seeking ones to stand up and express their desire, and purpose to accept—to say, 'God speaks, I obey, I now believe—I accept Jesus as my sanctification.'

Singing, "*God loved a world of sinners lost.*"

A TRIUMPH OF GRACE.

Rev. Geo. Hughes.—I have been impressed with the thought from the Scripture lesson that as God hath loved us so are we to love one another. The suggestion has also come to my mind, "Had you not better keep still this afternoon and love your neighbor so as to give him the privilege of speaking?" I am full of talk—could talk for half an hour, but I will not; I want to hear some one else who has not spoken here, and especially those who have risen for prayer. I will give a testimony for one who is not here. After dinner I went up to see Sister Bella Cook and I would say that if you want to see a room on earth filled with heaven go to see Bella Cooke. In a little house, back from Second avenue, reclining upon her couch is this saint of the living God. She has been lying there nearly thirty years is very feeble, almost gasping for breath, but O, how full of smiles!

WHAT IS DEMANDED OF US.

Dr. Lowrey.—I heard, as I came into the room, what impressed me very deeply, and I thought I could make a personal application of the same: "He that doeth righteousness is righteous." That is the test, the external test, the manifestation to our fellowmen, not

only to the Church but to the world, of our internal righteousness. And it occurred to me that my being here every week was not sufficient proof that I was a righteous man. Preaching emphatically upon the subject of holiness and professing to have obtained it is not to the world and the Church a convincing proof that I am a righteous man. What is? The fact that I am seen and known and heard to do righteously; "he that doeth righteousness is righteous," and that we should remember is the evidence that all who are somewhat prejudiced against this experience, and who ever slur the subject and jibe at those who profess it, demand, and they have a right to demand, this evidence. I must steadily do righteousness, must have my conversation seasoned well with grace, must manifest a Christ-like spirit, must discharge all obligations laid upon me, pay my debts, keep my promises, show by my taste for reading that I have a pure relish, a godly relish for literature that is good, and that I eschew literature that is bad, that I do not live carelessly on the Sabbath day, nor read the secular newspapers; that I do not go to places nor indulge in amusements that I cannot indulge in in the name of the Lord Jesus, that I do not go to places of resort where Jesus cannot go with me. This is only a hint at the way in which I am to move. If there are any people who ought to submit to criticism, and take it in good part, it is those who profess perfect love. The world has made us subjects of criticism. If we are goats they will find it out, and if we are sheep they will know it. They will know us by our fruits. What a lesson I have learned from the passages read! It is not the first time I have thought upon this subject. Let us live such lives and have such characters that they may fire their volleys of criticism at us and it will not disturb us at all. "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." It may be all according to the will of God. The Lord will have a tested people and He puts them through the crucible of discipline that they may be tried and tested. What shall we do under such circumstances? The passage tells us, "Commit the keeping of your souls to God in well doing." If you have a precious treasure you are hardly willing to keep it in your house. Our treasures are sometimes better in the hands of our friends

than in our own. Our souls are safe in God's hands, under criticism, in His holy tender-love and fatherly-keeping. Now that passage has a sweetness in it which some of you have not found out. The meaning of the Greek is that we are to place our souls along side of Jesus as a little child will go to its mother's side. That is the meaning of that word "*commit*." Jesus is sure to put His arms around you, and when you get there you will say, "What time I am afraid I will trust in Thee." He will keep you in the enjoyment of sanctification forever. I thank God that for many years I have had an experience which confirms what I have now been saying. It is a wonderful thing, all these years I have been walking between graves. I have great reason to trust and have confidence in Him, and I mean the balance of my days not to take my cause out of His hands. Praise the Lord."

Singing, "*In God I have found a retreat.*"

THE WONDERFUL LOVE OF GOD.

A brother.—There is no place so much like home as this to me. I have come to love this doctrine. The lesson read this afternoon is the lesson I had this morning. I commenced and read the chapter through in our regular family worship, and after breakfast I thought I would like to read the whole Epistle through. Then I have heard it read again this afternoon and my mind was deeply impressed with this thought, the wonderful love of God. My thoughts have been dwelling in that direction, specially, for a week. Let us allow the Spirit of God to impress the words upon our hearts, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." We cannot understand it—how wonderful! As I sat there with the Word in my hand, and as we sit here in heavenly places in Christ Jesus, we cannot comprehend this love bestowed upon us, absolutely given us, but let it get into our hearts, let us not keep anything back. I feel this afternoon as if I wanted the Lord to have everything.

HIS PURITY AND POWER.

Sister Clarke.—My heart is in harmony with the Scripture read. During the past two days I have had such astonishing views

of God's power and majesty in His works in creating and sustaining the millions of worlds which hang on nothing, and in thinking upon the heaven He has prepared for His people, that my soul has been lost in wonder, love and praise." I feel like a mote floating in the universe of God contemplating His infinite love! Why He should have thought of me and of the human family in this small world of His creation is a question which overwhelms me. I cannot express in language what I have felt as I have thought on the manner of the love which God has bestowed upon us, and upon the infinite purity of our God, that sin cannot be in His presence, that His very purity would consume it. While I thought of Jesus' love, and of that eternal heaven, and of the glory which He had with the Father before the world was, I have seemed to see the angels looking into this wonderful plan of salvation that they might comprehend it; and shall we reject it? Jesus says, "Father, I will that they also may be with me where I am that they may behold my glory, the glory which I had with thee before the world was." Let us plunge into the cleansing flood and be made every whit whole. Hallelujah for such a salvation."

HUNGER FOR HOLINESS.

A sister.—My friends, I am very happy to be here this afternoon after an absence of two months. I have been in the Western States and now I want to tell some of my friends of the great blessings I have received. The people where I have been were much interested in holiness—they heard me, gladly, and were anxious to obtain like precious faith. A week ago last Sabbath in a church in Indiana where I attended worship, I was invited to stay for class, and when called on to speak I had nothing to speak of but this great salvation, this glorious rest in Jesus. I implored them to seek this great blessing also, and they seemed wonderfully interested in what I said. There was only one sister who understood it. She said she had experienced this rich grace. The next day several called upon me that I might point out to them the way more perfectly, and to inquire where they could get books which would help them to obtain a fuller knowledge of this great truth. I praise God for His goodness to me while I have been away these months. The Lord has preserved my life

and given me strength and courage to talk about holiness. Praise the Lord.

LOVE ACCEPTABLE TO GOD.

A sister.—My voice has been often heard here, yet I have thoughts which I desire to express. I am glad God requires perfection of us—not perfect judgment—when judgment is at fault God accepts our love. This gives me great comfort. A lady in Orange went out one Sabbath to church and on her way home she met her little child running down the walk with a flower in her hand. As soon as the mother saw the flower her heart dropped. It was a foreign flower, and she was sorry it was plucked; but when she thought of the motive that prompted the plucking of it she had to take the child up in her arms and thank her. I often pluck the wrong flower through imperfect judgment, but God, looking at our motives, accepts us through Christ as faultless. The first thing I say in the morning is—

"I am thine, O Lord, I have heard Thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to Thee."

The desire of my heart these days is to do something for the Master. I have gone past the point of wanting to save myself, the growing desire of my heart is to do good while I am here.

THE BLESSING RECEIVED.

A sister.—"Every one that hath this hope purifieth himself even as he is pure." I am so glad I have this blessed hope, and being thus purified it is my duty I think to speak in this meeting. Four years ago when I had told my story here and was coveting this blessing, Dr. Palmer said, "Let us pray for this sister." They knelt and prayed and I gave myself to God as fully as I could, though I had given myself to Him just as fully before. Going home on the elevated cars, I felt I was all the Lord's, and I am His to-day. Since then I have had new experiences, God has graciously come to me in baptisms. I have had greater freedom, been as free as a bird. All the way He keeps me, and to-day I am His and He is mine."

MISTAKE MADE WHILE SEEKING.

A brother.—I am always impressed with the importance of saying something that may help some one. Many of the flowers which I have plucked I can see clearly were the result of imperfect knowledge of Christ. I have made mistakes in reference to Christ's relations to me, and I want to say definitely what the mistake was, so that some one may be helped by hearing of it. I used to think that Christ was a helper. I trusted Him fully to pardon and justify me. But I wanted to be saved from sin. I began to love holiness, but I thought Jesus was simply a *helper* and I prayed to Him to help me to be saved from sin, to help me to overcome besetting sins, and my prayer was not fully answered—I did not get the victory. When at work for the Lord in Boston I found I had an irritable temper. I prayed that God would help me to overcome this temper, so that I would not speak unadvisedly with my lips. Hearing that sentence of the Lord's prayer repeated, "for thine is the kingdom and the power," the thought was impressed upon me that the power is not mine but His. I then began to trust Jesus to save me every moment, and when I did this I had the victory. Is not this mistake of trusting Christ as a helper largely made, and is not this the reason why the Church has not the victory? This is not by prayer alone nor by works, but by trusting in Jesus now.

ALL VICTORIOUS GRACE.

A sister.—I feel I can say, O I am so happy in Jesus, trusting in His precious promises. The first promise He gave me was, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." That verse was the means of saving my soul. Afterwards He came to me when I was sick and in trial and showed me that the prayer of faith would save the sick." Afterwards he took away those I loved, and then I went to Him for comfort. I gave Him all my sorrow, and asked the dear Lord if He wanted me to be joyful in that sorrow. I gave Him the sorrow and I was so full of joy that I felt ashamed before others, and I said, "Lord do not make me any happier than you want me to be." I have much to praise the Lord for. If any

here have not given all to Jesus I would say, do not wait till He brings you through suffering. The moment we give up all for Jesus He gives us all. If we give our will to Jesus everything else will follow.

Mrs. Palmer said: We want to get others to trust Jesus. We are to believe without any other evidence but what the Word of God furnishes. I say to those who are seeking, will you not take Jesus now to save you from *all* sin? Beautiful words are these: "Christ who of God is made unto us wisdom, righteousness, sanctification, and redemption." Now let those who will accept Jesus, in these precious relations, do it at once while we rise and sing.

Singing, "*I rise to walk in heaven's own light.*"

Dr. Lowrey then led in prayer and pronounced the benediction.

A PRESBYTERIAN TESTIMONY.

Mrs. Laura W. Brown, McLean, Ill., writes: After taking "The Guide" for one year I do say it has been a great help in bringing me closer to the Lord Jesus. I have many times desired to testify that the words of St. John, 1st epistle 1 chap., 7 c. 10th v., have come to me with power. As a child of God, I felt that I did not want the heart-tendency to sin, and I know that Jesus with His own precious blood washes it all away. Mothers are often placed under trying circumstances and need special Divine help. I desire ever to be kept in the hollow of His hand and to know His will concerning me. I was led to take "The Guide" by an old lady, and in reading it the subject of holiness was impressed upon my mind and a desire was given me to enjoy the blessing. Providentially, I went to a revival meeting in the M. E. Church. The lady who accompanied me was called on by the minister to pray, which was a new thing to me. I knelt down with her, and while she prayed the Sun of righteousness shone upon me. I had been a member of the Presbyterian Church nearly twenty-one years, but never knew, really, what it was to come down to the foot of the cross before. But, bless God, I know now what it is to love my Master, and I want to do His will and live for Him all my days.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2:39.

"Here, in earth's home, preparing
For the bright things above."

—I find the doing of the will of God leaves me no time for disputing about His plans.—Geo. Macdonald.

SHAPING OF CHARACTER.

IT is not always, nor commonly, the direct efforts at child-shaping that do most in the child-shaping line in any home. A child's mode of pronouncing words, and his general style of language, are a better indication of his parents' ordinary habits of speech before him, than of their specific directions in cases where he has asked and received their instruction. The spirit which his parents display toward one another, or toward their servants, or toward those with whom they are least on their guard, is a far more impressive pattern to the child than the model spirit described by the parent on a Sunday afternoon, or a bed-time religious talk with the child. What a child is permitted to do at the table or away from it, when the family is all by itself, is more likely to stand out in the child's conduct when visitors are there, than the company manners which were enjoined on the child most faithfully and repeatedly while he was being washed and dressed for the occasion. Habits of thought, standards of conduct, rules of taste, purposes of life, are given or promoted in the work of child-shaping at home, by example rather than by precept; unconsciously more often than by design. And this it is which increases the difficulties of right child-shaping, without lessening its responsibilities or its duty.

There is no use in our trying to evade the imperative duty of rightly shaping the minds and characters of the children in our own homes, except by facing the alternative of having them wrongly shaped by us and by others, through our neglect of this duty. Here are the children, shapeless and shapable to begin with, needing to be shaped, and sure to be shaped. Their right shaping is our duty;

their wrong shaping is an imminent danger. For their shaping—be it right or wrong—we are responsible; and we shall have to take the consequences. Whether we mean to do it or not, we are shaping our children day by day, by what we say and by what we do, and more than all, by what we are. Our words to them and before them, and our spirit and conduct in their presence, are potent factors in their shaping, for time and for eternity. Does it not then behove us to consider well the needs and possibilities of our children individually, to well consider, also, opportunities and methods of their wise shaping; and to bear ever in mind the duty, the responsibility, and the difficulties of such shaping?"

—*Home and Social Life.*

MY GREAT HIGH PRIEST.

BY HERBERT G. PAULL.

I gloried over a mine of earthly treasure!
But of that treasure God hath left me bare;
I sailed upon a stormy sea of pleasure;
Now for that worldly sea I little care—
For Jesus Christ, who is my Great High Priest,
Hath bid me welcome to my Saviour's feast.

What though I languish on a bed of mourning?
What, though my friends have left me in despair?
Doth not the gloomy night flee from the morning?
Then for my little sorrows shall I care,
When Jesus Christ, who is my Great High Priest,
Hath bid me hasten to His glorious feast?

So all my wealth is gone, yet am I poor?
I languish with disease, yet I am whole!
My friends have fled—God's promises are sure,
No friends like He can ease my troubled soul;
Amazing love, that this my Great High Priest,
Sent me an invitation to His feast.

—Let all seen enjoyments lead to the unseen fountain from whence they flow.—Halyburton.

HOME EXERCISES FOR MAY.

MOTTO.—"*I will sing unto the Lord, because he hath dealt bountifully with me.*" Psa. 13:6.

SABBATH VERSES, to commit to memory: May 3d, Eccles. 11:1; 10th, Prov. 11:30; 17th, Psa. 106:3; 24th, Phil. 2:3; 31st, Heb. 12:1-2.

SABBATH HYMNS, to sing and to commit to memory: May 3d, No. 2; 10th, No. 101; 17th, No. 102; 24th, No. 165; 31st, No. 262.

FIRESIDE STUDIES.—*First week*—The Ark, Gen. 7th chap. *Second week*—The sermon on the mount continued, Mat. 6:1-15. *Third week*—The assuaging of the waters, Gen. 8th chap. *Fourth week*—The sermon on the mount continued, Matt. 6:16-34.

WRITING TOPICS.—Get your children to write on the following: 1st week, Peace with God. 2d week, Meekness. 3d week, How to treat enemies. 4th week, How to overcome Satan.

Letters to the Children.

BY REV. J. H. JAMES.

Speaking for Jesus.

I HOPE my little friends of the "Guide" family are in the habit of speaking when they have opportunity, of the goodness of the Lord to them. Even a child may help souls to love the Saviour by witnessing for Him. But it is not only in this way that one may use the lips for Jesus.

He wants us to be very careful not to speak that which will injure us or others. In His Word He has given us some very precious instructions in regard to this matter. Find in your Bible what a terrible thing a bad tongue may be. James 3: 5-8; and what kind of wrong speaking we must avoid, Prov. 12: 22, Psalm 34: 13, Titus 3: 2. Even in prayer we may speak unwisely; see Eccles. 5: 2. In Matt. 12: 33-37, Jesus shows us the importance of guarding our words. I hope those who are trying to live for Jesus will mark these places in their Bibles and often read them, because we may do so much harm by wrong speaking.

And then so much good may be done by right speaking. Did you ever notice the beautiful comparison in Prov. 25: 11? Just think of it! A picture made of silver with beautiful golden apples. You can imagine how pretty it would be. And the wise man says that "a word fitly spoken" is as beautiful. I suppose that means a kind word, a helpful word. Such a word as Jesus would speak.

I was reading the other day of such a word spoken by a little boy. The child had died. A neighbor, whom his parents hardly knew, came to the house and asked to see the little body cold in death. He stood looking at it with great tears running down his face and said that not long before he was working at his trade as a mason and had been up on a high ladder; as he came down, the little fellow stood by the ladder and said, "Weren't you afraid to go up so high?" And then quickly said, "O, no! you prayed to the Lord this morning to take care of you and so you were not afraid." Said the man, "I had not prayed, but I have prayed every day since." And He was so grateful for that word that so kindly reminded him of his duty. The wisest of people could not know just when to speak the

right word but the youngest child may do so if he will seek wisdom where the prophet Isaiah tells us he found it. Isa. 40: 4.

USEFUL EMPLOYMENT.

"Live for something; be not idle;
Look about thee for employ;
Sit not down to useless dreaming;
Labor is the sweetest joy.
Folded hands are ever weary,
Selfish hearts are never gay;
Life for thee hath many duties;
Active be, then, while you may."

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.*" Psa. 32: 8.

HYMN FOR THE MONTH.—No. 456 (Methodist Hymnal) commencing—

"Vain, delusive world, adieu,
With all of creature good!
Only Jesus I pursue,
Who bought me with his blood."

THE BEAUTIFUL MONTH.—The beautiful month of May again visits us—the time of flowers and of the singing of birds. Are your hearts, dear young friends, attuned to the praise of God? Are the flowers of grace blooming in your character? Are you becoming more like Jesus? These are important questions. We hope you can say *yes* to all of them.

BIBLE STUDIES.—*First week*—1. Where is the Word of God called a sword? 2. Where is the Word of God called a well of water? 3. Where is the Word of God called a mirror?

Second Week—1. What two apostles used precisely the same words with reference to humility? 2. What was first created? 3. Of whom was the first prophecy, and what was it?

Third Week—1. By whom was the first city built? 2. Who was the first tent-maker? 3. Who was the first musician?

Fourth Week—1. Who was the first exile? 2. Who was the first giver of tithes? 3. Who was the first silver-smith?

ANSWERS TO QUESTIONS.—Alice Francis, of Holly Springs, Ia., and Ida Brown, of Trumansville, Canada, send answers to questions in March, not quite correct, however. The last book of the Bible that was written was Revelation. The number of letters in the Bible are 3,586,489; number of words, 773,692; number of verses, 31,173. Let each member of the "Try Company" commit these to memory.

LETTERS.—Ella Hilborn, Collingwood, Can., writes: "This is my 12th birthday, and I have given myself to the Lord anew." Annie May Walker, Windsor, Fla.: I am a little girl nine years old; I was converted when I was five. My papa and mamma enjoy the blessing of holiness, and I want it too. Do pray that I may receive it. We have a holiness meeting every Friday night. (We will remember Annie.—Ed.) Hayes N. Brown, St. Joseph, Mich., wishes to join our Try Company. He is welcome.

Loved Ones Gone Before.

MRS. PHARISINA NIXON fell asleep in Jesus at Grand Ledge, Mich., March 16, 1884. She was born in Argente, Canada, Oct. 12, 1806. When about twenty years of age her family removed and settled in Royalton, N. Y. In 1835 she was converted and connected herself with the Baptist Church. She soon became an earnest seeker of entire sanctification. After settling in Michigan in 1837 she united with the Methodist Episcopal Church, of which she continued to be a faithful member during life. She belonged to the nobility of Heaven even while walking on the earth. Through years of affliction she walked with God, proving that the secret of the Lord is with them that fear Him." She was an Israelite indeed in whom there was no guile. For many years she was a subscriber to "The Guide," and loved its teachings, for she personally enjoyed Christian holiness. On the Thursday before her departure she attended the prayer meeting, but could not reach home without help. On Saturday evening she sweetly fell asleep in Jesus. Those who heard her last prayer on that memorable Thursday evening will never forget it. She has entered the joy of her Lord.

JACOB SPENCER departed this life at Colfax, Ia., Sept. 21, 1884. He was converted and united with the Methodist Episcopal Church in January, 1851. Later in life he received the blessing of entire sanctification, and testified that the blood of Jesus cleansed him from all sin. He was a constant reader of "The Guide," and worked earnestly for the circulation of holy literature. He sustained the relations of class-leader and steward in the Church acceptably. His aim was to do all the good he could, and was loved by all who knew him. At the last, death had no terror; he committed his soul trustfully into the hands of his merciful and faithful Creator.

MRS. DORCAS FISH passed to her heavenly home from the residence of her granddaughter, Mrs. Etta Stowe, Oxford, Wis., Oct. 7, 1884. She was born in Chester, Vt., May 15, 1805, and removed with her parents to New York when eleven years of age. At nineteen she was married to George A. Fish. She had been early made a subject of grace, and united with the Methodist Episcopal Church, and was a devoted Christian all through life. She was an invalid for many years, and for

two years was confined to her room, yet her interest in the cause of God was a great encouragement to the active workers. She bore her sufferings uncomplainingly. For fifteen years she was a constant reader of "The Guide," esteeming it next to her Bible. For a year prior to her departure the young people held a prayer-meeting in her house, which she greatly enjoyed, and her young friends received from her lips much good counsel. Her pastor, in conducting the funeral services, appropriately used the text, "Blessed are the dead which die in the Lord." She has finished her course well, friends miss her greatly, but they know to her "death was gain."

MRS. EMELINE A. TAYLOR, wife of Rev. C. E. Taylor, of the Wyoming Conference, departed this life at Whitney's Point, October 5, 1884, in the 63d year of her age. She was converted at Herrick, Pa., when twelve years of age. The evidence was so clear as never to admit of a doubt. She at once united with the Methodist Episcopal Church, and with decision of character performed all Christian duties. When about seventeen she became deeply convicted for a clean heart, and after a long struggle obtained it. Her peace was like a river, and her joy unbounded. This Divine anointing remained with her. In 1845 she was united in marriage to Rev. C. E. Taylor, then of the Oneida, now of the Wyoming Conference. Her life was one of holy consistency. She was mighty in prayer and exhortation, and was always ready for duty. She suffered much in her last sickness. An hour or two before she breathed her last she was heard to exclaim: "Glory to God the Father, to God the Son, and to God the Holy Ghost, now and forever more, amen!" The struggle was over and she triumphantly entered her long-sought rest. She was a constant reader of "The Guide" about thirty-five years.

C. E. Taylor:

MRS. LIZZIE L. HOBBS, wife of Rev. James Hobbs, of the Southern Illinois Conference, who had been his faithful companion in ministerial labors, departed this life at Greenville, Ill., Feb. 14, 1885. Her end was peaceful, and her prospect of everlasting life bright. She obtained entire sanctification in 1878, and lived in this joyous experience until life's close. Her last sickness was long and painful, but her trust in Christ was unshaken, and she has obtained her crown, the purchase of her Saviour's blood.

Our Social Meeting.

A friend of Jesus.—Mrs. D. Like, Bowen's Prairie, Ia.: I am one of the friends of Jesus. My trust is alone in Him. When I cannot go to church I read the sermons and Social Meetings in the "Guide." I could not do without it.

For many years.—Rev. W. Willard, Kearney, Neb.: I know by happy experience that the blood of Jesus cleanseth from all sin. For many years I have proved this full salvation, and expect to while I live.

Full Salvation.—Mrs. Ursula Tuttle, Geneva, Ohio: I would like to add my testimony, that there is a full and free salvation, and that I enjoy it from day to day. Bless the Lord, O my soul!

Jesus in the sick room.—Mrs. E. Bachman, Fayette, N. Y.: I am still shut in my little room, where I have been for eighteen years, with almost constant pain, but I am not unhappy, thank God. I am happy in my Saviour's love. I have so many mercies to be thankful for, and it will not be long at the longest when I shall exchange this earthly tabernacle for a mansion in heaven.

Deaf but hearing the heavenly voice.—The dear old "Guide" comes to me monthly, and with my age and infirmities, how precious it is to me! God only knows, next to my Bible I prize it. I read and rise to praise God that such reading is scattered among the people. I have been deaf for thirty years, realizing how near I am to the end, but am praising God for the many blessings received from His hand.

Renewing the covenant.—Mrs. L. Hawkins, Iola, Kans.: I would not miss one number of the "Guide." For eight years it has been as a welcome visitor to me. First, leading me to trust my Heavenly Father for full salvation, then often encouraging me on the way. Especially do I enjoy the experience meetings and would add my testimony. I am trusting in the promise of my Saviour. On examining myself and renewing my covenant I was asking especially for strength and grace to take up a cross and perform a duty when these words were presented to me on opening my Bible: "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. 8: 32.

Over eighty.—Calvin Hempsted, Spring Prairie, Wis.: I am 84 years old. I love my Saviour, and I love the "Guide."

The arms of love.—H. D. Perrett, Wahpeton, Dak.: I am still trusting in the cleansing blood, and the arms of Christ's love are around me.

Better than ever.—Joseph N. Noble, Upper Woodstock, Can.: I love the Lord Jesus better than ever. His blood cleanses me now—glory to His name!

Jesus all in all.—Mrs. E. M. Van Norinson, Walton, Mich.: Jesus is all in all to me. Without Him I could not live—nor would I dare to die without hope in my blessed Saviour.

In the work.—Mrs. Sarah A. McConnell, Ravenswood, W. Va.: I praise the name of Jesus that His blood cleanseth my heart from sin. I rejoice that while passing through this world of sin and temptation, the grace of God is sufficient for every day and trial. I expect to stand fast, always abounding in the work of the Lord.

Kept for many years.—Robert Newman, W. Lubec, Me.: I praise the Lord for that power which has through faith kept me the past twenty-one years already. I am conscious of growth in grace, knowledge, faith, hope, and love, with an increasing endearment and strengthening of those ties which bind Christian hearts in love. Let us glory in Him who said, "I am the way, the truth, and the life."

A child of the King.—C. B. Bromley, Greenville, Ct.: I commenced to take the "Guide" in 1873. It has cheered and helped me along the King's highway. I prize it next to my Bible. I have given all to Jesus, and He accepts and saves me—glory to His name. I am an heir of the King, and would not exchange places with any earthly monarch.

Led into Beulah.—B. W. Cochran, North Liberty, Ohio: I do not know how to express my gratitude for the benefit of the "Guide" and other works of yours on that subject. They have led me into the land of "Beulah," a land that flows with milk and honey. O the love, the joy, the peace of the soul saved from sin! I will prove my love to the "Guide" by sending \$5 for the Phoebe Palmer Fund. I wish there could be a Supplement to the "Guide" filled with the experiences of those benefited by it.

(It would be a large Supplement.—ED.)

The Editor's Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

"As the light is to the eye, with its sensitive array
Of delicate adjustments with their finely balanced play,
With its instinct of perception, and its craving for the
light,
So is Jesus to the spirit, when He gives the inward
sight."

—Havergal.

THE UNDERSTANDING OPENED.

THE journey of the two disciples to Emmaus, after Christ's resurrection, was truly memorable. One of them was Cleopas or Alpheus, said by the ancients to be the brother of Joseph, Christ's reputed father; who the other was is uncertain. What their object was in going to Emmaus, which was a little village about seven miles from Jerusalem, is not stated. Some think that they were retreating homeward to Galilee, discouraged by the crucifixion of Jesus, and unwilling to receive the reports of His resurrection. Certain it is, they bore a sad countenance, indicative of the deep heart-sorrow that was preying upon them. Their conversation related to the strange events which had transpired in Jerusalem.

As they pursued their way the compassionate Saviour drew near. He knew their perplexed thoughts, and if they had deserted the company of the disciples, His visit was most opportune, for the re-establishment of their confidence, and to induce their return to the sphere in which they were designed to move.

The Stranger—for He was such to them—"their eyes being holden," entered into very familiar conversation with them, inquiring concerning the manner of their communications, and the reasons for their sadness of countenance. They expressed surprise at His apparent ignorance, even as a stranger in Jerusalem, of the startling events

of the period. They rehearsed the story of Jesus of Nazareth, how He had been condemned to death, and crucified, and the crushing disappointment which had fallen upon them, in that they had hoped that He was the anointed of the Father to restore the kingdom to Israel. The testimony of the women who were early at the sepulchre, respecting His resurrection, was also referred to, but the plain intimation was that they did not credit the report.

This elicited from the Master a tender and yet pointed rebuke: "O fools, and slow of heart to believe all the prophets have spoken!" And He proceeded to open the prophetic records and to show that the facts which they had narrated, and which so troubled them, were but a fulfilment of the announcements made by a succession of prophets, and should have been expected.

As they drew near to Emmaus the Stranger "made as though He would have gone further." But as it was toward evening they constrained him to abide with them, so delighted were they with the words which He spake. And He did tarry and brake bread with them—blessing, breaking, and giving it to them. And here comes in the beautiful and inspiring record: "*And their eyes were opened and they knew him,*" and were charmed with His resurrection glory. What an illumination was that! What a marvelous sight—the disciples gazing entranced upon the risen Christ, their Saviour and their God!

This is an illustration of the great office-work of the adorable, now risen Jesus—"to turn men from darkness to light." First, from the darkness of sin to the glorious light of His kingdom, the light of salvation. Then, being enlisted as His disciples, in life's varied journeys, perplexities and sorrows, to give light, to dissipate the clouds, and to afford tokens of His glorious presence which shall fill the heart with rapture.

In becoming disciples of Jesus we are brought into the most intimate relations, and to the enjoyment of great privileges. By the illuminations of the Holy Ghost which are imparted, we may be led into all truth, even the mystery hidden for ages which is Christ in you the hope of glory, and amid these unfoldings, like the two disciples of old our hearts will burn within us.

—“EVERY TEMPTATION is an opportunity of getting nearer to God.”

UNSTUDIED PASSAGES.

“But let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil.” Matt. 5 : 37. In the preceding verses we find the Master Teacher testifying strongly against all forms of profanity. Here He inculcates simplicity of speech in the ordinary intercourse of life. The Christian language is pure, simple, elevated—“seasoned with grace.” But, we have in these times slang phrases, and what may be called, *semi-profanity*—forms of expression which are revolting to a pure mind ; and in these, many apparently very good people, allow themselves. There are those who, in ordinary conversation, cannot affirm or deny the simplest thing, without coupling it with strong language, such as, “I declare to you,” “What I am about to affirm you may rely upon as true,” “I affirm in the most positive and unmistakable terms,” “As I am a man of truth I say, &c.,” “What I am about to say you may depend upon,” “Count me out of your books if what I say is not the truth, &c.”

Now, if the one given to such expressions would reflect a moment he would see very plainly that what he intends should strengthen his affirmation or denial, tends to weaken it ; that it diminishes instead of increasing confidence ; that in fact it courts doubt and distrust on the part of the hearer. And, under this superabundance of language a principle of *sin* may often be found lurking. The voice of Inspiration says, “In the multitude of words there wanteth not sin : but he that refraineth his lips is wise.” Self may assert itself, personal vanity find gratification, by these profuse expressions. This offensive, God-dishonoring thing called *self*, may thrust itself forward in myriad shapes. Nothing but a crucifixion will put it out of sight.

Our Book of Discipline has wisely directed us “not to use many words in buying or selling.” This rule is in accord with the text under consideration. A multiplying of words in the representing of goods that we have to sell, or, in seeking to carry our point in buying, will very likely involve

us in evil. The plain, straight-forward course adapted to all the scenes and relations of life, is here well-defined by our Divine Master. Let your communication be, “Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil,” is of the devil—that is the plain meaning. Let it be *yes* or *no* with you, every time.

—“FAITH is the soul going out of itself for all its wants.”

FREE INDEED.

John Bate, an old writer, says : “Jesus Christ not only called Lazarus into life, but He commanded the grave clothes to be taken off him, that he might have liberty in life. Life, without liberty from the grave clothes, would scarcely have been a blessing. So Jesus Christ not only gives life to the soul which believes in Him, He also commands the Spirit to descend upon him to set him free from all enslaving habits. If the Son therefore shall make you free, ye shall be free indeed.”

This is *full salvation*, entire sanctification, Christian Holiness. The death-scepter is broken, a reign of life is inaugurated, the resurrection life of the Son of God. The habiliments of the domain of death are exchanged for the garments of salvation and the robe of righteousness. Gladness sits upon the brow, songs of victory burst from the lips, the tread of the liberated one is that of a conqueror. All the forces of the new, eternal life, imparted to the soul, flow Godward and Heavenward.

This renders the Christian, whose love has been perfected, the highest style of man. He has a royal nature, a royal name, and a royal inheritance. The King’s seal is in his forehead and He is assured by the Holy Ghost that he belongs to the family of heaven. Mark ! all this is predicated of the one whose love is perfected, a subject of entire sanctification. Surely this is a high estate. Angels contemplate these saving results with profound satisfaction.

Reader, have your grave-clothes been taken off? If not, let the almighty Jesus speak the word of moral emancipation.

GENERAL HOLINESS ASSEMBLY.

CHICAGO, ILL., MAY 20TH.

Arrangements have been made for the holding of the "GENERAL ASSEMBLY" of the friends of Christian Holiness. We desire that the eyes and hearts of all who are interested in the loved theme shall be turned toward this important convocation. The time and the place designated seem to be opportune. We earnestly invite all who possibly can do so to attend. If it shall be proven to be an extraordinary MODERN PENTECOST, as we trust it may, would you not like to be there, to be under the copious effusions of the HOLY GHOST? What are time, money, and travel when such a result is possible. We are calculating, the Lord willing, to be there, and to partake of the good things that will be prepared for our Father's children. Many, however, cannot be thus favored. We invite all such, therefore, to make "The Assembly" a special subject of prayer, in their closets, at the family altar, and at all social meetings for the promotion of holiness. Pray that Divine wisdom may direct all the deliberations, and especially that a rich New Testament anointing may come upon all who shall be gathered together. Pray that a fire may be enkindled in Chicago so intense, so sin-consuming, so destructive of the works of the devil, that the out-leaping flames shall extend to every part of the land, and the name of Jesus be gloriously magnified. The following is

The Official Call.

The undersigned, committee, having been nominated for the purpose of conferring together in regard to the appointing, and preparing for, a general convocation of Holiness people, at some not distant date, and being agreed as to the necessity and propriety of appointing such general convocation, unite in publishing this official announcement.

The Holiness people throughout the land are invited to meet in general Assembly, in the city of Chicago, Ill., on Wednesday, May 20, 1885, for the purposes of fellowship, conference, and prayer. The sessions of the Assembly will be held in the Park Avenue Methodist Episcopal Church, and will be continued until the evening of Tuesday, May 26th. The first service will be held at 7.15, Wednesday evening, May 20th.

The Assembly, when convened, will determine its own proper work, as to its plans of action, and the subjects to be acted upon. That the body should be left free to order its own proceedings

without the limitations of a human programme is deemed wisest and best, since under such conditions of self-direction it will be left free for deliberation and decision touching all questions that may require notice, and will have absolute liberty to follow the dictates of the Holy Spirit concerning the future prosecution and conservation of the Holiness work throughout the land. It is believed that the present and peculiar needs of the Holiness cause are such that some public opportunity of general deliberation is demanded; and certainly it is most urgently demanded by the perilous and protracted crisis through which our beloved cause has been called to pass, that counsel and guidance be sought and accepted from the blessed Holy Spirit, who being the very inspiration and life of our work, should receive the united and grateful recognition of our people.

All will concede, we doubt not, that the coming Assembly will bring to the Holiness people of the land a proper occasion for such exercises as the following:

1. The thankful expression of their remembrance of what the Lord hath wrought in connection with the great Holiness revival that has so distinguished the religious work of the last two decades in our own, as well as in other countries of the globe.

2. A renewed declaration, on the part of our Holiness people, of their steadfast and unyielding adherence to the Holiness *experience* and *testimony*, and a united and public avowal of their unchanged and unchangeable determination to maintain their identification with the Holiness work in the future as in the past, and to labor for its extension henceforth with a more uncompromising constancy, a holier courage, and a heartier zeal.

3. The occasion of the Assembly will afford opportunity for our Holiness people to re-affirm, if possible with profounder conviction and more earnest emphasis, the truths involved in the precious Holiness doctrine, and to commit themselves to the more constant and faithful vindication of those truths, which have not ceased to be mis-stated, misrepresented, and perverted by opposers of Holiness, both by public teaching and private report.

A local committee, composed of brethren resident in Chicago, will be constituted, to whom will be referred the duty of procuring reduced rates of travel, if possible, over all the railroad lines entering the city, for all persons attending the meeting; and of engaging as far as practicable gratuitous entertainment for members of the Assembly. Should the numbers in attendance exceed the gratuitous accommodations provided by the local committee, arrangements will be made by them for reduced prices for meals and lodgings in the city.

The committee recommend the observance of a general fast among our holiness people, with prayer for the special blessing of the Lord upon the sessions of the Assembly. Friday, May 15th, is named as a suitable day for such observance.

JOHN P. BROOKS (*Illinois*),
GEO. HUGHES (*New York*),
GEO. D. WATSON (*Florida*),
THOS. K. DOTY (*Ohio*),
W. B. M. COIT (*Missouri*),
S. B. SHAW (*Michigan*),
B. A. WASHBURN (*California*).

—NEARNESS of life to the Saviour will necessarily involve greatness of love to Him.—*Spurgeon.*

OUR INQUIRY ROOM.

Come with us, dear friends, once again into the "Inquiry Room," looking for the enlightenment of the Holy Spirit.

GENERAL INQUIRIES.

5. SUBJECT: *The Widow's Mites.* Take your Bible and turn to Mark 12 : 41-44. Jesus was at one time watching the gifts which were being cast into the treasury—the money-chests where the offerings were received to pay the expenses of the temple. This shows that the Master has a regard for the temporal as well as the spiritual interests of His Church. The gifts of the rich who cast in of their abundance, and especially of a poor widow woman, engaged His attention.

QUESTION: *Why did the widow's offering claim His attention, particularly?* She cast in two mites only, the smallest of Jewish coins. Why did he notice this? 1. As an example of extraordinary liberality. *She cast in all her living.* 2. Because of the purity of her motive. Unless it had been an offering of love it would have been vain. 3. To commend it to the imitation of the Church in subsequent ages. We have not yet many imitators, but the time is coming. *Note*—How improper the oft-repeated saying, "I have cast in *my mite*, or, *my two mites*." Have they cast in *half*, or, the *whole* of their living? If not the language is improper.

INQUIRIES OF CORRESPONDENTS.

A brother in New England writes of a Church being profaned by fairs, auctioneering, guessing for cakes, so much per guess—a species of gambling. A member testified against it as profaning the house of God, hoping it would never be repeated. He was accused of insulting language, and called before a Committee of examination. The minister proposed to them to ask his withdrawal from the Church, as being really too good for their society, or else to make an apology for rash and offensive speaking. He asks, *What course should the accused brother take?*

Ans. Should he accept the proposal to withdraw from the Church? No; never! Should he apologize for his testimony against this abomination of the times? No; not unless there has been some rash or intemperate language employed. What then should he do? Nothing but to commit his cause to his merciful and covenant-keep-

ing God. But suppose they eject him from the Church? Well, accept the issue meekly, and find a Church-home where ministers and people have more respect for Bible teaching and for the sanctity of God's house. He will not be the first brother who has been cast out of the synagogue for fidelity to Christ, nor is it likely that he will be the last. It is still true, "They that will live godly in Christ Jesus shall suffer persecution."

A sister in Indiana inquires: How may one tell the teaching of the Holy Spirit from the suggestions of the enemy?

Ans. That there is such power of discrimination possessed by the children of God is undoubted. Jesus said, "The sheep follow him (the Good Shepherd) for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers." This fact finds many illustrations in nature—the sheep, an inferior animal, knows the voice of the shepherd; a babe knows the voice of its mother in preference to all others. How? We cannot tell. By a law of their being it is so. Now this is equally true as respects the spiritual realm. Have the sheep of the Good Shepherd less discernment than the sheep of the Oriental shepherd? Has the child of God less knowledge than a helpless babe in its mother's arms? No! The saved of the Lord, the fully-saved, have a clear spiritual discernment. See 1 Cor. 2 : 15; 1 John 2 : 20-27. But, may not "Satan transform himself into an angel of light, and deceive as it were the very elect? True. And, when he makes such advances, all the power of holy discrimination possessed, may have to be exercised. There is one safe rule to follow: The Holy Spirit and The Word invariably agree. If any doubt arise about a given suggestion, bring it to the great touch-stone, THE WORD, and you will soon know whether it is the voice of your LORD or of the evil spirit. But there is abundant ground for the Scripture injunction, "*Try the spirits*," and if we try them with the infallible tests of THE WORD we shall discern clearly the true from the false.

NIAGARA FALLS.—A deeply interesting programme of services on the "INTERNATIONAL CAMP GROUND" is being arranged for the coming summer.

The Harvest Field.

AT HOME.

We continue to receive good tidings from various parts of our country. The Lord is not slack concerning His promises. He is visiting Zion with showers of blessing.

NEW YORK.—The "Tuesday Meeting" is still held under delightful influences. Persons come from near and from far to receive the heavenly gift, and they are enriched, going away to testify of full salvation through the blood of the Lamb.

The missionary and evangelistic work of Rev. A. B. Simpson is progressing steadily. A whole ship's crew was recently converted, and immediately went out in quest of other men of the sea, to bring them to Christ.

In the State we have revivals reported as follows: "Mexico," C. H. Guile, pastor, 85 conversions. "Marlborough," S. P. Gallaway, pastor, special services since December, many converted. "Millville," C. A. Woodworth, pastor, 130. "Newfane," T. R. Stratton, pastor, 120. "Victor," the largest revival in forty years, notwithstanding the pastor's sickness—A. Purdy. "Pawling Avenue, Troy," J. C. Russum, pastor, 93 are said to have changed masters. "St. Paul's," Peekskill, F. Hamlin, pastor, 240. "Trinity," Troy, B. B. Loomis, pastor, 62; 200 received on probation in the past three years.

—At Newport, N. J., W. S. Ludlow, pastor, 80 conversions.

—At Plymouth, Pa., J. P. Walker, pastor, 200 conversions in nine weeks.

—At Ovid, Mich., G. C. Draper, pastor, under the labors of J. C. Higgins, evangelist, 275 saved.

—Battle Creek, Mich., Geo. S. Hickey, pastor, is having a glorious revival, 150 made subjects of grace.

—At Ashpening, Mich., W. Hastings, pastor, during eight weeks of special services, 300 have found Jesus.

—At Passaic, N. J., J. O. Winner, pastor, 75 have obtained forgiveness. Mrs. M. E. Lowrey, evangelist, has aided.

* —A gracious work of the Holy Spirit has been enjoyed in the First Baptist Church, Norwich, Ct., Bro. Walter, pastor, A. A. Gardner, evangelist, aiding.

—The North West Texas Holiness Association has been holding its first meeting at Meridian—60 sanctified and a number converted.

—In Streator, Ill., under the labors of Bro. D. W. Potter, lay evangelist of Chicago, there is a sweeping work, 300 conversions—on one Sabbath about 50 found Christ.

—At Bethel, Ct., 77 probationers have been received.

—At Nelsonville, Ohio, J. E. Moore, pastor, 175 have professed conversion.

—Greenville circuit, Ind., W. H. Davidson, pastor, there have been 120 accessions.

—On Beaver circuit, Ohio Conference, M. E. Church, 100 probationers have been received.

—The Jeffersonville, Ind., M. E. Church, South, has had a glorious revival, 150 conversions.

—At Dorchester, Mass., 79 probationers have been added to the M. E. Church during the year.

—Bro. D. F. Carder, pastor, of Pleasant circuit, W. Va., Conference has received 45 probationers.

—On Whitewater charge, North Ind., Conference, 100 received this year by the pastor, Bro. Woolperst.

—Bro. McDonald and Watson are on a tour in California. At Los Angeles, about 100 were converted or sanctified.

—Bro. W. B. Brown, South Salem circuit, Ohio Conference, M. E. Church, has received 119 probationers since Dec. 1st.

—At Circleville, O. C. F. Creighton, pastor, there have been 500 conversions, Bro. J. S. Bitler, evangelist, has been aiding.

—A glorious revival has been enjoyed lately at Ocean Grove; Bro. E. H. Stokes, and Mrs. Inskip have been assisting. God has blessed the effort.

—Bro. M. L. Haney, evangelist, is working at Ipava, Ill., with saving results—seven interesting young men at the altar one night—souls are also being sanctified.

—The M. E. Church, South, has been enjoying a gracious revival at Henderson, Ky. Revival services have been held for six weeks, resulting in nearly 100 conversions.

—The Free Methodist reports an old-fashioned quarterly meeting at Ensley, Mich.; some came forty miles to attend it—the altar services were powerful, several were converted, and others sanctified.

—At Bordentown, N. J., the Methodist, Baptist, and Presbyterian Churches have united in special services, under the auspices of the Young Men's Christian Association, resulting in a glorious work, 100 conversions reported.

—Bro. D. B. Updegraff (Friend), reports that at Kokomo, Ind., he was in a close fight with the devil, dancing, skates, cards, and worldliness generally; and even the Churches were swamped in it. Some were being converted, reclaimed, and sanctified.

The Field Abroad.

A VOICE FROM CANADA.—A sister writing from St. Catharine's, a few weeks ago, said: "Our much esteemed pastor, Rev. F. A. Cassidy, has been laboring in special work, and God has made bare His mighty arm. One evening there was a gracious outpouring of the Holy Spirit. Illumined countenances all around told the story of the presence of the Comforter. Words of burning testimony, uttered by ready witnesses, bore attestation of the blessed reality of the religion of Jesus. My own soul was wonderfully blest, and O, I thought,

"If ever I loved Thee, my Jesus, 'tis now!"

I could not sleep—Jesus seemed close beside me, and I felt I could put my hand in the hand of my blessed Redeemer, and say, "Where Thou leadest I will follow."

The Sabbath previous was a feast day to many waiting souls. Our pastor was filled with holy zeal for his Master and as he appealed to the unsaved, inquiring, "Sinner, what are you doing with Jesus?" a holy awe pervaded the assembly. After preaching, the sacrament of the Lord's Supper was administered, and Christ was in the midst. Many of the children of the Sabbath School have found Jesus.

THE CITY OF LINKOPING, SWEDEN, is blessed with a very great revival this winter. In January and February revival meetings are being held every night, and a great many souls have been saved at every meeting. The revival meetings are still (the 7th March) going on every night with great success. About 150 are among the saved and sanctified. The pastor, Wm. Anderson, converted in Memphis, Tenn., sends his brotherly love to all the brethren in America, but specially to St. John Church in Memphis, Tenn.

GOOD WORDS FROM INDIA.—Rev. C. B. Ward, writing from Secunderabad, says: "Jesus saves and blessedly keeps my poor soul away out here in India, among the heathen. India is a very short cut to glory. I could not afford to lengthen my journey by seeking more congenial work and fields.

Last year I was led to open the "*India Holiness Tract Depository*." In twelve months 12,000 tracts, and nearly 300 books have gone out over this empire, at a purchase price of \$250. You will smile at this, but it is a good beginning for sterile India. I have decided to translate "*Entire Devotion*," by Mrs. Palmer, into Telugu, a language of 16,000,000. The cost of publishing 5000 copies will be about \$500. What do you say to helping me publish this in Telugu? You probably cannot give \$500 for this yourself, but can-

not some one or more servants of the Lord give it me. (Who will take this call to heart? We commend it to the stewards having their Lord's money.—ED.) I leave this matter with you and the Lord, meanwhile shall go on with the translation which will take me, with all my other work, about six months.

Bless the Lord there are a few saints in India, and the heaven worketh. The Lord standeth fast by His holy ones. Entire sanctification would save lots of missionaries from going home sick, or failing of soul-saving on the ground. If the 700 missionaries in India were entirely sanctified I believe we should see 100,000 converts to God in a year. But, alas! of the 700 not 100 can be found who do not hold up holy hands of horror at *entire sanctification* from all sin in this life as a heresy. But the light is shining. Glory to God the ends of the earth shall see Jesus and feel His cleansing touch!

English Christians continue the popular and successful Special Religious Services in theatres, halls and mission-rooms. The past series, which was the twenty-fifth, was attended by nearly 350,000, the larger portion of whom never enter any other place of worship.

—Rev. Thomas Cook, Wesleyan evangelist, has held a remarkable "Mission" at Pendleton, England—perhaps the most successful of any which he has conducted. Not less than 1,100 persons, over 14 years of age, professed to find Christ.

—The Primitive Methodists, England, report some good revivals, resulting in conversions, as follows: Southampton circuit, 50; St. Austell Downs, 54; White-le-Head, 40.

—The Maharani Surnomoyi, said by Mr. Mackenzi to be "the simplest-minded, kindest-hearted of all the great women that India has produced," has given \$60,000 to endow a female medical school at Bengal.

—The people of Tokio, Japan, are said to be much excited with religious affairs, and newspapers are daily giving the arguments and opinions of religious conflict, while the common book stores sell New Testaments and tracts. A missionary expresses the opinion that in fifteen years foreign missionaries will not be needed there, that the native Christian resources will be ample.

—During the past year the largest single contribution to the missionary work of the Protestant Episcopal Church in China was the gift of \$5,000 by a Chinaman to St. Luke's Hospital in the city of Shanghai, in recognition of the good accomplished by this means to his countrymen. These facts show very clearly how this medical work is reaching the heart of heathendom. It has had a great influence in winning many to Christ, and it is one of the most important, indirect evangelistic agencies.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR MAY.—"And they shall call them The holy people, The redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." Isa. 62: 12.

"God shall rise, and, shining o'er you,
Change to day the gloom of night;
He, the Lord, shall be your glory,
God your everlasting light."

BIBLE CALENDAR—MAY.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Three Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Acts 3; 19. Psa. 145; 8. 1 Kings 8; 30.
2. Isa. 46; 12. Isa. 46; 13. Psa. 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psa. 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psa. 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psa. 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neb. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 33; 15.
9. Rom. 14; 19. Luke 1; 78-79. Psa. 109; 26; 27.
10. Psa. 105; 4. Psa. 105; 3. Psa. 27; 8.
11. Isa. 2; 22. Psa. 29; 11. Psa. 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psa. 138; 3.
13. Ephes. 5; 11. 2 Cor. 6; 16. Psa. 140; 40.
14. Col. 3; 1. Psa. 22; 26. Psa. 119; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 18.
16. Zeph. 2; 8. Psa. 37; 11. Psa. 86; 4.
17. James 4; 8. Jer. 30; 21-22. Psa. 73; 28.
18. John 15; 9. Rev. 2; 10. Psa. 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psa. 142; 7.
20. Rom. 12; 21. Mark 13; 13. Psa. 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psa. 103; 2-4.
22. Phil. 2; 14-15. Psa. 149; 4. Psa. 106; 4-5.
23. Psa. 29; 2. Isa. 56; 6-7. Psa. 115; 1.
24. Colos. 4; 5. Psa. 107; 43. Psa. 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psa. 84; 3-4.
26. Job 5; 17. 1 Cor. 11; 32. Psa. 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psa. 119; 11.
28. 1 Tim. 2; 1-2. 1 Tim. 2; 3-4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psa. 103; 13-14. 2 Tim. 1; 18.
30. Isa. 51; 7. Isa. 54; 5. Psa. 121; 1-2.
31. Matt. 28; 18; 20. Joel 2; 28. Psa. 74; 20.

PRAYER CALENDAR.

GENERAL REQUEST.—For a Pentecostal outpouring of the Spirit, at the GENERAL ASSEMBLY of the friends of Holiness at Chicago, on the 20th of this month.

REQUESTS BY LETTER.—*Florida*, M—, for the closing of a saloon, and a dancing club, and general outpouring of the Spirit, and for the sanctification of a husband. *Connecticut*, T—, for an outpouring of the Spirit upon pastor and people. A boy of 13 just converted, for the salvation of father. *California*, A—, for a revival and the salvation of several friends. For salvation of a family. *Maine*, E—B—, for a widow sorely afflicted. *Indiana*, P—, for a sister to be filled with the Spirit and the salvation of friends. B—, for a sister to be sanctified. *Nebraska*, —, for a Divine visitation. *Oregon*, for a backslidden daughter. *Pennsylvania*, P—, for a brother to be filled with the Spirit. *New York*, for the conversion of a skeptical son of a minister; also, a younger son, and for a family of invalids in straits. *Ohio*, M—, for a son's conversion. M—U—, for sanctification of husband, a minister. *Wisconsin*, B—, for the conversion of a husband and son. *British Columbia*, for a brother to be sanctified, and for revivals. *Texas*, C—, for the salvation of a family. A minister, afflicted, for special help. *New York*, for a drunken husband. S—, for sanctification of minister. *Kansas*, for a sister to be sanctified, and son saved. For one who has lost holiness; for an invalid brother. *Maryland*, B—, for the sanctification of husband and wife. *Dakota*, for a sister to be sanctified. *Kentucky*, a sister for heart purity. *New York*, for sanctification of a husband and wife and conversion of children. *Illinois*, for the salvation of children. *Wash. Ter.*, for sanctification of minister, a seeker. *Michigan*, a mother for consumptive son; also, a brother, and son and wife. *New York*, for restoration of backslidden husband, a swearer.

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month 1 John 1st chap.

TOPICS FOR STUDY.—1st week, Adoption into God's family. 2d week, Christian hope. 3d week, The Divine law. 4th week, The resurrection of the dead.

THE CLOSET HYMN.

Jesus, my Saviour, Brother, Friend,
On whom I cast my every care,
On whom for all things I depend,
Inspire, and then accept, my prayer.

If I have tasted of Thy grace,
The grace that sure salvation brings;
If with me now Thy Spirit stays,
And, hovering, hides me in His wings;

Still let Him with my weakness stay,
Nor for a moment's space depart;
Evil and danger turn away,
And keep till he renews my heart.

If to the right or left I stray,
His voice behind me may I hear,
"Return, and walk in Christ, thy Way;
Fly back to Christ, for sin is near!"

WORK FOR JESUS.

WORKING PLANS FOR MAY.—1. Write letters to unsaved friends, and insert leaflet tracts.

2. Make effort to rescue the worst drunkard in your vicinity.

3. Speak to some store-keeper where you trade about his soul.

4. Go into the streets and lead wandering children to Sabbath School.

5. Testify to the all-cleansing efficacy of Christ's blood to some Church member at home.

6. Try to get some on the street-corners to accompany you to Church on the Sabbath.

"THOSE who live upon God in the USE of the creature can live also upon Him in the LOSS of the creature."

EDITORIAL JOTTINGS.

CANVASS FOR THE GUIDE.

It is time now for our friends to enter upon the summer canvass for new subscribers. All new subscriptions now received will date from July, and persons subscribing will receive the May and June numbers *free*—fourteen months for the one subscription. We renew the offer, also, to send "THE BELOVED PHYSICIAN" as a premium to any who will send us two new subscribers during the month of May and June. We make this liberal proposition, being desirous that as many of our friends as possible should possess this memorial volume of our late colleague, Dr. W. C. Palmer. We hope earnest work will be done during these two months, and that our lists will be handsomely increased.

ARROW POINTS:

1. Keep thyself pure." How? By keeping Christ fully enthroned within.
2. "Sin is a reproach to any people." Diffuse then the heaven of true holiness.
3. Christ enjoins daily self-denial. In what do you deny yourself, daily?
4. "The thought of foolishness is sin." How much more then the foolish word and act?
5. "A word spoken in due season how good is it!" Let words of salvation be ever dropping from your lips, opportunely.
6. "The love of money is the root of all evil," so the Bible says. See to it that the root is not in your heart.

Mrs. I. M. Hartsough, evangelist, writes from Sioux Falls, Dakota thus:

"It has been my privilege during the past winter to labor in revivals at Mount Vernon, Valley Springs and Lodi, in Dakota Ter., and at Hartly, Ia. I have never witnessed greater manifestations of the power of God in convicting and saving. About 125 have come to Christ, from ten years of age up to about sixty, among which were many heads of families. A man who was once class-leader observed: 'I have bowed my knees in prayer to-night, for the first time in twelve years.' A woman twenty-seven years of age said, 'I do not know that I ever prayed until yesterday.' Her husband said, 'I do not know that I ever did a day's work before without swearing.' The profane, the Sabbath breaker, the intemperate, and the dancer, have knelt at the altar of mercy, and are now rejoicing in a Saviour's love. Many are testifying that there is more joy to be found in one day in the service of the Lord than in their whole life before. Many Christians have consecrated all to the service of Christ, and wonderful baptisms of the Holy Spirit followed.

Praise God that the old-time Pentecost-power has not passed away. His name is still Jesus, for he saves His people from their sins.

—At New Diggins, Wis., sister Catharine Watson has been laboring, and 120 souls have been seeking salvation—many saved.

—EVERYBODY who can afford 75 cents should have one of the "WALL ROLLS" by Mrs. James. A new edition just ready.

—Rev. B. W. Gorham has issued a new and improved edition of his excellent work, "*God's Method with Man*," and still only \$1.00. It should be circulated.

—Some have been responding to the proposition to contribute monthly or weekly, as the Lord may prosper them, to the *Taylor Missions*. Let us hear from many.

—National Camp Meetings are appointed for Lansing, Mich., June 14th to 21st, and Red Rock, Minn., June 22d to 30th; Ocean City, N. J., July 18th to 26th; four others to follow.

—We are using with considerable satisfaction, the "*Waterman Fountain Pen*." We write with it for days without having to dip the pen in the ink-stand, or to replenish with ink. One filling, it is claimed, will do sixteen hours' writing. It is on sale at 155 Broadway, New York.

—Our new book, "*The Beloved Physician*," continues to circulate. There is a general desire manifested to possess this memorial volume of Dr. Palmer. The proposition to send it as a premium for two new subscribers, \$2.00 being remitted, places it in the power of very many to procure a copy, and how much good might be done by using it to circulate in the community where you reside.

IN THE LIBRARY.

Books from the Methodist Book Concern.

HAND-BOOK OF BIBLE BIOGRAPHY. By Rev. C. R. Burnes. It has been prepared by the author with great care, aiming to present to the reader the *results*, rather than the *processes*, of study. The general divisions, *Name and Family, Personal History, Character and Difficulties*, are designed to give ease of reference. It is a good book of reference for Bible Students, Sunday School Teachers, &c. Price, \$2.25.

MEDITATIONS ON LIFE, DEATH, AND ETERNITY. By Johann Heinrich Daniel Lschokke. Translated from the German by Fredericka Rowan; compiled by Rev. L. R. Dunn, D. D. The author was a German writer of great distinction. It was a favorite book with the Prince Consort. This made it precious to the Queen. She employed Miss Rowan to make the English translation. As it had afforded so much comfort to them it was thought that other sorrowing hearts might also be comforted. The work is in two neat volumes. Price, \$1.60.

THE METHODIST YEAR BOOK FOR 1885. In addition to the usual and varied epitomized record of Methodist Church Work for the year, it has an extended exhibit of the important doings of the General Conference. Edited by W. H. DePuy, D. D. Price, 25 cents.

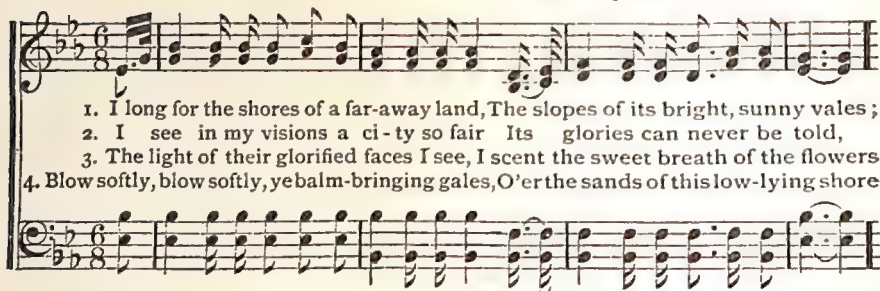
OXFORD LEAGUE SERIES. An interesting and very beautifully gotten-up "Tract Series" of seven, presenting some of the prominent phases of Methodist History, such as "The Ancestry of the Wesley Family," by Daniel Wise, D. D.; "The Birthplace of Methodism," by J. M. Freeman, D. D. These are good publications for the young people, of Methodism, to make them conversant with the facts of their Church history. Price, 5 cts. each.

FROM CARTER BROS. SPURGEON'S SERMON NOTES.—A selection from "Outlines of Discourses," by C. H. Spurgeon. From Genesis to Proverbs—I. to LXIV—with anecdotes and illustrations. This is a good help to ministers and lay-workers. Suggestive, practical, evangelical. In Carters' neat style of binding. Price, \$1.00.

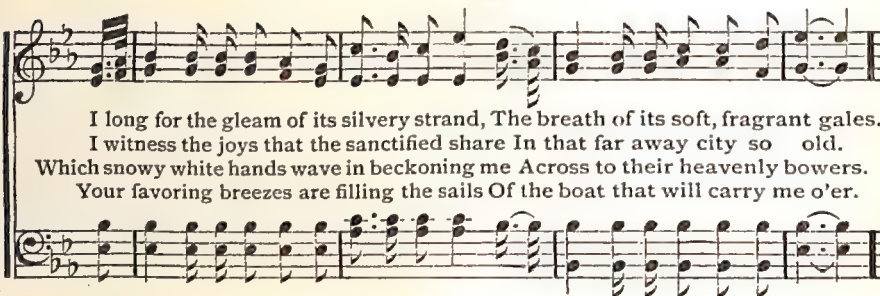
THE GUIDE HYMNAL.

I Long for the Shores.

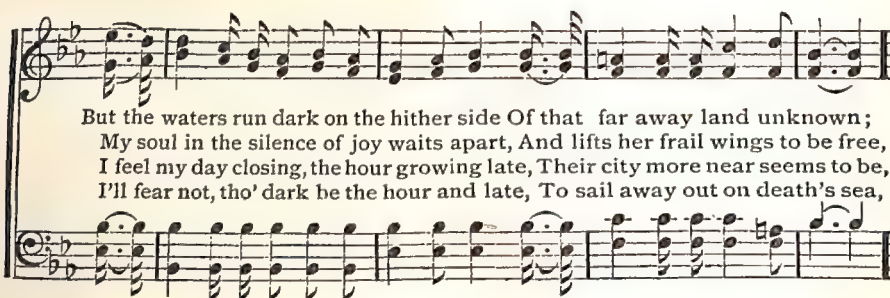
Music by Miss ALICE HARTSOUGH.



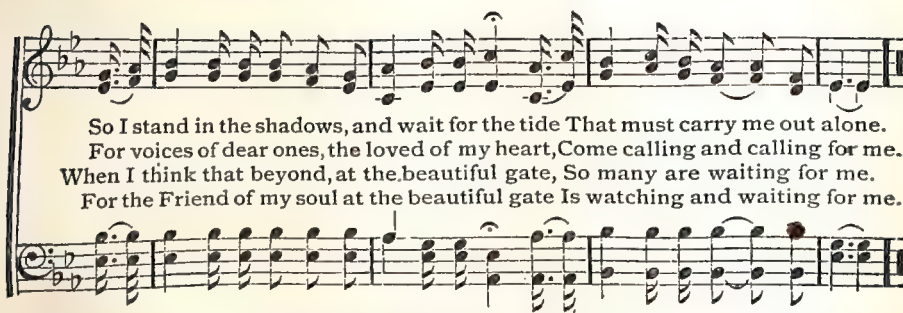
1. I long for the shores of a far-away land, The slopes of its bright, sunny vales;
 2. I see in my visions a ci - ty so fair Its glories can never be told,
 3. The light of their glorified faces I see, I scent the sweet breath of the flowers
 4. Blow softly, blow softly, ye balm-bringing gales, O'er the sands of this low-lying shore



I long for the gleam of its silvery strand, The breath of its soft, fragrant gales.
 I witness the joys that the sanctified share In that far away city so old.
 Which snowy white hands wave in beckoning me Across to their heavenly bowers.
 Your favoring breezes are filling the sails Of the boat that will carry me o'er.



But the waters run dark on the hither side Of that far away land unknown;
 My soul in the silence of joy waits apart, And lifts her frail wings to be free,
 I feel my day closing, the hour growing late, Their city more near seems to be,
 I'll fear not, tho' dark be the hour and late, To sail away out on death's sea,



So I stand in the shadows, and wait for the tide That must carry me out alone.
 For voices of dear ones, the loved of my heart, Come calling and calling for me.
 When I think that beyond, at the beautiful gate, So many are waiting for me.
 For the Friend of my soul at the beautiful gate Is watching and waiting for me.



— JUNE, 1885. —

OUR FATHER'S WORD.

"I am He that liveth, and was dead ; and, behold, I am alive forevermore, amen and have the keys of hell and of death. Rev. 1 : 18.

" Enthroned is Jesus now,
Upon His heavenly seat ;
The kingly crown is on His brow,
The saints are at His feet."

" In shining white they stand,
A great and countless throng ;
A palmy scepter in each hand,
On every lip a song."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

GRAND PROCLAMATION of the risen Christ, the son of the Eternal Father, is given above. He has spoiled principalities and powers. He stands at the right hand of God. He holds a scepter of unlimited authority. Satan and sin and death are subject to him. Holding the keys is the symbol of supreme power—All power is given unto Him in heaven and in earth. He can no more be brought into captivity to death, —He is "*alive forevermore!*" Let earth

and heaven ceaselessly chant His praise.


Here we have the guaranty for the fulfilment of all Gospel promises. Is a pure heart promised? The risen Jesus can confer it in an instant in response to faith. Are supplies of strength and consolation needed in life's pilgrimage? He holds the keys of The King's Exchequer, and can answer every call. Is the ransom of the body from the grave promised? He holds the key of every sepulchre and will unloose every prisoner. Does He promise us an abundant entrance into the heavenly city? He holds the keys, and will open wide the gate of life at the approach of every saint. Rejoice, *rejoice!* JESUS the Conqueror reigns —He holds the keys!

SERMON.

AN INVITATION TO STRAITENED SOULS.

BY REV. JAMES CAUGHEY.

"Even so would he have removed thee out of the strait into the broad place, where there is no straitness, and that which should be set on thy table should be full of fatness." Job 36 : 16.

 HE inquiry I make is, what are we to understand by these terms, "Even so would he have removed thee out of the strait into a broad place, where there is no straitness?" What is literally straitness? I suppose the word strait here means narrow. The place between two mountains, that is a strait—a narrow passage. Seamen will understand it by a reference to the Straits of Gibraltar. They say such and such straits are dangerous to pass through, and sailors know well that it is often dangerous to go through straits—there is no sea-room in them. I have been on the Atlantic when the thunder has roared, the lightning flashed, and the mighty waves have dashed upon the deck, and when our hearts have failed within us; yet there was plenty of sea-room, and although the very sails were torn into strips, there was no danger of shipwreck on a lee-shore.

A strait implies a difficulty of choice; hence St. Paul said, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

We say of a man, when he cannot pay his debts, that he is in straitened circumstances; and I find that in various countries they have terms to express the same state. In Scotland they say pinched or hampered; in America, that he has a hard row to hoe. This expression is in reference to the hoeing of sugar or corn. Sometimes one row is harder than another, and one poor fellow lags behind

the rest because he has got a harder row to hoe; and so, when anybody is in great pecuniary trouble, it is said he has a hard row to hoe. We say a man is in a strait when he has a large family and a small income; and many a professor of religion is straitened when he gets to class and finds there is no religion in him. His leader gets up and says, "Brother, how do you feel?" He is straitened, and if not disposed to act the part of the hypocrite, he has scarcely a word to say. But if he has religion, he is not straitened at all; his heart is full, his soul is full, he has a living spring of joy within himself; he is in a broad place; he equally meets the demands of the law and Christian love; "he rejoices evermore, prays without ceasing," and thanks God for everything.

So much for the literal meaning of the words. I cannot tell whether I have hit your views on this point; but it is not particular, if you understand that as strait places are unpleasant in temporal circumstances, they are also unpleasant in spiritual affairs.

The next point is, why the Almighty Father uses these words to every professor. I wish to be understood that I take the passage in its evangelical sense, and therefore shall leave Elihu and Job, and apply it directly to ourselves, and mention some reasons why our Heavenly Father uses these as his words. God knows, you have had plenty of it, brethren; you have been straitened in your souls long enough, narrow and contracted, always in a strait in feeling—as lean as Pharaoh's lean kine—a lean heart. Many a time you have said, "O! my leanness!" When you have got down to pray, you have said, "O! my leanness!" You have been straitened for words and ideas and have had a sad time of it. My brother and sister, pray, "Bring me out of a strait place,"—I wish you may do so. Amen.

The first reason is, that the grand designs of Christ may be answered. You

remember the shedding of Christ's blood had two ends in view: the first to obtain pardon, and the second purity. "Without the shedding of blood there can be no remission." "The blood of Jesus Christ, his Son, cleanseth us from all sin." When you have obtained a remission of sin and a sense of pardon, if you are content with these, you go into a strait place, as sure as you are a man. Says one, "Why?" Because if you go out as the Reubenites, and do not cross over Jordan to Canaan, you will get into a strait place. So long as you are only justified and not purified, you are only half a believer; and do you think Christ can be satisfied with your being half a believer? Christ pleads for you; and much of your straitened feeling is to make you forsake the low ground, and bring you to a higher state of religion.

Another reason why our Heavenly Father uses these words is to take us into a broad place out of straitness. If I understand anything, the Lord wishes us to be happy, and O the meaning of the words "rejoice evermore," and "again I say rejoice!" Now, brethren, happiness and holiness are inseparable companions, and sin and misery are wedded as close together.

My brethren, in proportion as you carry in your breasts sin, you carry misery—you carry a portion of hell in your nature—you carry a little of the fire of hell in your nature—you carry a little of the worm that never dies, that is the torment of the wicked in hell—you carry the dread instrument that torments the damned forever. While you have sin, you have part of the devil's mark in your nature, that will distinguish the sheep from the goats; you have the sharpness of the sting, the hottest coals of hell, in your nature, and therefore your conversion must be connected with unhappy feeling until God purifies your heart. So long as you are only partly renewed in heart and life, and God and the devil divide your life, you will be inconsistent

inside and outside, and inconsistency always brings with it unhappiness of mind. "Even so would he have removed thee out of the strait into a broad place, where there is no straitness."

Again: his desire is that we should be contented with all our circumstances. Says God: "Contentment is great gain." Now, in order to my being contented with my present state of soul, I must know first that I can be in no better state. If I have felt that I have been so lean and in such a strait place, is not God willing to remove my leanness, and to give me a broad place, or must I be content with my present state? Have I felt that God himself can make me no better by his Spirit, and that I am just as well as I can be? Ah, this will not do! God can remove my secret trouble, and I never can be content until the blood of Christ cleanses me from all sin. And hence, my friend, what has been the state of your soul for years? Why, looking back and saying, "I was very happy at such a time when God converted me some years ago, and I hope I shall be so again in the future, but there is a difficulty in my experience." Is that so brother? You do not seem to have a present tense to your happiness. That is the difficulty with you. I recollect, in my reading, meeting with this remark: "Some people's good days are like the verbs in the Hebrew language: there is no present tense—all is in the past or future." When I saw this, I was some thousands of miles from you, and there was sitting beside me a young man from Scotland, who was seeking religion and desiring to be very happy. I said, "My friend, hearken to this: Some people's good days are like the verbs in the Hebrew language; there is no present tense—all is in the past or future."

This sentiment of the writer relative to the Hebrew verbs does not apply to others. Some of us have happy days—like our good old English verbs, our happiness has a present tense. Happy yes—

terday, happy this week, happy this month, happy this year; blessed be God, happy next day, happy next week, happy next month, happy next year, and, blessed be God, happy now. As regards us, this sentiment of Pope is not correct. And if we have religion, if the Holy Spirit has made us a holy heart, we are exceptions. Blessed be God, those who are converted to God, and enjoy holiness and perfect love, they are holy—they are blessed. Poor Byron! how I have felt when I have read that sentiment of his, in which he says, "I have been thinking over how many days I have been happy in my life, and I have never been able to make more than eleven; and I have often wondered in my mind whether I can make the round dozen between this time and my death." Whether poor Byron made out the round dozen I cannot tell; but O, give me the Bible, give me religion, give me holiness, and, bless God, I shall have a better story to tell than poor Byron.

I think if I can gather anything of the mind of God, it is that we should be useful. As holiness and happiness are inseparable companions, holiness and usefulness are very closely connected—more so, perhaps, than any of you are aware of. In proportion as a man is holy, God can use him without destroying him by pride and vanity. I was struck, during the first year of my ministry, with a sentiment contained in one of Mr. Wesley's letters, and a letter written, too, before he was converted (which is a most remarkable thing). His mother had written to him at college, wishing him to take a parish in the Established Church; and after reading this letter, he replied as follows: "My dear mother, I am persuaded of this, that the more holy a man is, the more God can use him without the danger of destroying him by pride and vanity." Bless God, these words were written on my heart whilst on my first circuit in North America. Brethren, a holy heart is one free from pride

and vanity; and when God can use us without puffing us up with pride and vanity, he will do so.

I look round upon this congregation, and think how much would be done for God, if you had purity and holiness. I believe many of you, in consequence of being unholy, are not in the place in the house of God in which you ought to be. You have got straitened. Many of you had a call to preach the Gospel many years ago and you have turned your head this way and that, and have not known which way to turn. You have said, perhaps, "Why was I called, if a way was not opened?" and whenever unhappy you have been tempted to give in. The door was strait. Now, I tell you God is willing that the place should be enlarged; He only wants you to be purified, and the time will soon come when you shall preach. You must first tarry at Jerusalem until you be endued with power from on high.

There are some men who have thousands of gold and silver, and He will not allow them to enjoy it, because it would send them to hell forever; but if they are purified, He would bless them, and make them a blessing to the Church of the living God. Thus, for want of holiness, one after another of them is thrown into the back-ground.

Full many a gem now lies down in the mines of sickness and poverty, which might sparkle in the diadem of the Church, and dazzle and burn and blaze; but the reason is, it is not holy. Full many a flower, that wastes its sweetness on the desert air of obscurity, might open and bloom like a flower of paradise, and spread its fragrance through the whole Church of God; but it wastes its sweetness, because it is not purified.

A CHRISTIAN is a man, and more—an earthly saint, an angel clothed in flesh, the only image of his Maker and Redeemer; the abstract of God's Church on earth; a model of heaven, made up in clay, the living temple of the Holy Ghost.—*Bishop Hall.*


BIBLE BRIEFS—FROM COLOSSIANS.

"Do all in the name of the Lord Jesus." Colossians 3: 17. Here is an infallible rule of Christian conduct. If rightly applied it will invest the acts of life with peculiar sanctity; it will impress thereupon the Christly superscription. If invitations to pleasure, social intercourse, or business of any kind be given, let us ask, "Can I do this in the name of the Lord Jesus?" If there be not a responsive "yes" we need to pause.

PRACTICAL INFERENCE.—The Christian is indeed the highest style of man, ever to bear the image of Christ, and to act as in His immediate presence.

A GODLY CHURCH.

BY REV. JOHN PARKER.

ECENTLY I have found great comfort in ruminating (literally chewing) on the elements of A GODLY CHURCH, as presented in the epistles to the Thessalonians, especially the 1st chap., 1st epistle. Look with me for a moment at the fruits or evidences of their godliness as a Church:

1st. Their Christian graces—Faith, Love, Hope—gratefully remembered without ceasing by the apostle. Their "work of faith" has the same reference as in John 6: 29: "This is the work of God that ye believe on Him whom He hath sent." Their "labor of love," on behalf of their distressed brethren, "for out of their deep poverty they abounded in the riches of liberality," "praying the apostle with much entreaty that he would receive their gift," and thereby minister to the exiled and persecuted saints. 2 Cor. 8. Their "patience of hope" relates to their perseverance in the hope, amid great persecutions, of the second coming of our Jesus Christ.

2d. As beloved of God they were elected by faith, unto salvation, proofs of which he recognizes in their pre-eminent godliness.

3d. Their hearty reception of the Word, becoming imitators of the Lord and of His servants at the cost of much affliction, but with joy of the Holy Ghost.

4th. They received, with the gospel message, the Holy Spirit in power and much assurance. No doubt being left on their minds as to the renewing and sanctifying power of the Holy Spirit and the certainties of the gospel.

5th. They promptly and cheerfully separated themselves from all unholy surroundings, "turning from dead idols," for they were not Jews, but Greeks—"to serve the living God," whose promises are true and faithful.

6th. Out of their life and testimony the Word sounded forth, not only in their own immediate Macedonia, but also wherever the brethren went forth for purposes of trade or business, they left the savor of the gospel, so that the overworked apostles were not needed to introduce the doctrines of salvation by grace through faith in such places. Ay, more: "Your own fellow-citizens themselves have told the story of your faith and godliness everywhere; you have compelled the acknowledgment to your godliness of your unbelieving and idolatrous neighbors." A blessed shining for God!

7th. Their attitude of expectation and waiting for the second coming of their Lord and Master. They joyfully believed in His near approach to judge the world in righteousness, and deliver them from the wrath which hangs over those who reject the gospel. And however mistaken they were as to the nearness of His coming, it yet indicated their love for and loyalty to Him that they were looking for and hasting unto His appearing.

8th. Nor was it an unimportant evidence of their steady and consistent godliness that their spiritual condition was matter of continual thanksgiving to Paul and his brethren. Contrast the joy and radiant glow of these epistles to the Thessalonians

with the sadness and solicitude that weep and sigh in the epistles to the Church at Corinth. There is not a word of sorrow on their account in either epistle to this Church. Hope, joy, assurance, the sanctifying presence of the Holy Spirit, the risen Christ, descending with archangel shoutings, and the trump of God. These are the ringing words of their beloved pastor to this most godly Church. Blessed pastor! thrice happy and successful Church of the Lord Jesus! I greet you across the centuries, as I expect to greet you with grateful love in the city of many mansions. Would God, His Churches everywhere would be imitators of you in your glad separation to Christ;

Your supreme satisfaction with Christ;

Your possession of and joy in the Holy Spirit;

Your delight in the fellowship of His saints;

Your sympathy with all the suffering children of God;

Your attitude of looking for and expectation of the Lord's coming; and,

Your relish for the doctrine of personal holiness,—

So that you were evidently not depressed when your pastor spake to you of this pre-eminent purpose of the gospel. For in one or other of the two forms in which the New Testament prominently speaks of the believer's personal holiness, *the baptism of the Holy Spirit*, or, *to be sanctified wholly*, these epistles are full of the glorious possibility and privilege, that "God hath from the beginning chosen you to salvation through sanctification of, or by the Spirit, and belief of the truth.

ONE lukewarm Christian may do untold harm to a whole Church. Pour a quantity of tepid water into a vessel that contains boiling water, and immediately the temperature of the whole will sink. Just so the contact of men who are indifferent with those who are fervid, deadens their fervor, and tends to reduce them to the same lukewarmness.

BIBLE BRIEFS—FROM COLOSSIANS.

"Then shall ye also appear with him in glory." Colossians 3: 4. When? When Christ, who is our life, shall appear. That appearing is one of the certainties. He is coming again, according to promise, just as surely as He came up from the grave! The saints have been waiting for Him, and are still waiting, in lively hope. And we shall appear with Him in glory—bearing His glorious image, and admitted to His eternal glory.

PRACTICAL INFERENCE.—If such an exalted destiny be before the saints we may well bear patiently the trials and afflictions of the present time.

THE HIGH COMMAND.

BY REV. JAS. HARRIS.

Ye shall be holy, for I am holy. Lev. 11: 44.

As He which hath called you is holy, so be ye holy. 1 Pet. 1: 15.

It is written, Be ye holy; for I am holy. 1 Pet. 1: 16.

NOW it burns and glows through the whole Bible—the holiness of the Triune God! How it shines forth in the history of God's dealings with all His creatures! Creation has written it upon every star and stamped it upon the tiniest flower. "All Thy works praises Thee, O Lord." Psa. 145: 10. Call it not an attribute only. It is of the very nature of God Himself—He who is a Spirit in His essence—and love in His being, is holiness.

God is Light.

It is not something that He possesses, or that appertains to Him merely, but it is *Himself*—GOD IS HOLINESS. Does any one ask, What is holiness? we answer, "It is what God is;" or, "It is being in character as God is." Every attribute of God is an attribute of His holiness. Immutability is the unchangeableness of His holiness—the same yesterday, to-day, and forever. Never less holy than

this moment—never more holy. Incapable of change, because absolutely perfect. “I am the Lord; I change not.” Mal. 3: 6. The eternity of God is holiness stretching back into all the created and uncreated past—existing to-day and reaching forward into the vastness of an eternity to come. “From everlasting to everlasting Thou art God.” Psal. 90: 2. The omnipresence of God is the presence of His holiness in every place, and throughout all space. As a globe of solid flint-glass is filled with light, so the universe is filled with the presence of His holiness. “Whither shall I go from thy spirit, or whither shall I flee from thy presence. If I ascend up into heaven thou art there. If I make my bed in hell, behold thou art there.” Psal. 139: 7, 8. It is the highest bliss of heaven. Psal. 16: 11. It is the deepest horror of hell. Rev. 6: 16. Yet like the ray of light which falls on earth’s foulest spots and yet retains all its purity, so is Divine holiness—*always pure*. The omnipotence of God is holiness armed with almighty power. Able to do whatsoever it will—having all power in heaven and upon earth—able to save to the uttermost, (Heb. 7: 25) able to destroy both soul and body in hell, (Matt. 10: 28) and devising how to restore to holiness the wretched and sinful. There is no spot in the universe where the holiness of God shines with such sublime but terrible grandeur as around the cross of Christ. I read there around the cross these words: “*Behold the holiness of God’s love!*” God so loved holiness that His mercy pitied the human race, and His love burned to save it. He would not do it, until by satisfying the claims of justice He should appear holy before the whole universe.

God so loved holiness that He gave His only begotten Son that through His death a channel might be opened for His mercy to flow to man. “Who is like unto thee, O Lord, among the gods; who is like thee, *glorious in holiness.*” Exod. 15: 11. “One (seraphim) cried unto another

and said, holy, holy, holy is the Lord of hosts.” Isa. 6: 3. They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was and which is and which is to come.” Rev. 4: 8.

All bow before this holy Being; all nature vibrates in the presence of His holiness. It makes heaven; it kindles hell; it is the source of highest joy; it is the cause of deepest misery. Holy beings find in it the soul of all happiness—the sense of all pleasure. To dwell in it is the highest conception of rapture, and to be holy as He is holy must be the highest possible estate to which God can raise a created being. Unholy beings dread and shrink from this more than from any other object of terror. Welcome falling rocks and deepest chasms, and hell, blackest shade, if only there they might hide from the holiness of the Triune Jehovah. “For our God is a consuming fire.” Heb. 12: 29. This God has called me, and now He asks, yea even commands, that I be holy, even as He is holy. How can this be? Can the finite be as the Infinite? No, not in the independence of His holiness, for He is above all law—a law to Himself. Let mine be the holiness of a dependent being—the holiness of obedience to law. Neither can the creature’s holiness be like His in its absoluteness of perfection. Mine shall be a holiness ever increasing, and never reaching the absolute; but yet I may be holy, as He is holy. As one trembling drop of dew, which hangs pendent upon the leaf, is water, and contains within itself all the properties of water which fills the ocean, so may I be “like God; I may put on the new man which after God is created in righteousness and true holiness.” Eph. 4: 24. As one beam or ray of light penetrating through the smallest hole of the closed shutter is as certainly light, and contains all the colors and properties of that light which makes our sun, “so may I be, too, like Him that called me.” I may be made holy in the very fountain of my

nature, and to the full intent of my being, my understanding, my conscience, and my will; I may always and everywhere be thus holy.

Provision is made for it, in the blood of Christ, which cleanseth from all sin; in the priesthood of Christ, for He is able to save to the uttermost; in the power of the Holy Spirit, for He is able to do exceeding abundantly above all that we either ask or think.

Wondrous thought—then I not only may be and must be, but O, I can be like God in holiness! I can be like God, in that which, above everything else, is His glory, His beauty, and His perfection. I, the poorest of His children, the meanest of His redeemed creatures, not fit to do the meanest of His services. I, born in sin, corrupted by long continuance in sin, in every faculty of my nature may be like God—in holiness—and shine with a lustre that shall compel others to say of me, “He is God-like.”

Shall I not then be holy, as he is holy, who called me and let His holiness beam through my whole being, henceforth and to all eternity. Yes, Lord, the work is Thine, not mine; and in unreserved surrender I consecrate my all to Thee, believing in my heart of hearts that Thou canst, Thou wilt, Thou dost this moment entirely sanctify me through Jesus Christ, and I am holy as He which hath called me is holy.

ITS DOUBLE ASPECT.—“Christ completely altered the character of the world’s heroism. Before Christ came, the world had always admired and glorified the sterner virtues of wisdom, courage, strength; but Christ introduced a new system. ‘Blessed are the poor in spirit.’ ‘Blessed are the pure in heart.’ ‘Blessed’ are the mourners, the humble, the persecuted! The gentle passions were those he chiefly blessed. And though this has been abused by the Church of Rome in her worship of a woman, to whom such passions seemed more to belong, the Gospels, the more they are studied, bring out the deep tenderness and sympathy of Christ’s human heart. Christ had both the manly brain and the womanly heart. In him, both were blended, and therefore he is the pattern man, the perfect example of humanity.”

BIBLE BRIEFS—FROM COLOSSIANS.

“Your life is hid with Christ in God.” Colossians 3: 3. That is, Alfred says, “Your resurrection life is hidden or is not yet manifested.” 1 John 3: 2 is laid up, to be manifested hereafter. Christ is Himself hidden at present from us, who wait for His revelation. 1 Cor. 1: 7. 2 Thess. 1: 7. But, although thus hidden, it is a great verity, to ourselves, and to others—and is secure—so that “the wicked one” may not touch us.

PRACTICAL INFERENCE.—If our life be thus hidden it is in safe keeping and will be revealed at length in full glory.

HEAVEN-BORN CHARITY.

BY REV. C. W. L. CHRISTIEN.

IV.—“Is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.” 1 Cor. 5: 6.

“**I**S not easily provoked.” As all commentators tell us this clause, as it stands, does not accurately express the meaning of St. Paul. The Revised Version simply omits “easily.” The word which St. Paul uses only occurs once beside in the New Testament, and then, very singularly, in connection with himself. St. Luke says, “Now while Paul waited for them at Athens, his spirit was stirred in him (R. V., “provoked within him) when he saw the city wholly given to idolatry.” One of the earliest English translations renders it, “is not provoked to anger.” The correct idea may doubtless be expressed in other inspired words, “slow to wrath.” Charity is not exasperated, not soon stirred or roused to anger. It is calm, gentle, subdued, restrained. It has what holy John Fletcher calls “a recollected spirit.” It knows nothing of sudden passion, hasty words, and an un-Christ-like excitement of feeling. It is the opposite of the “anger, wrath, clamor, “reprobated by St. Paul elsewhere. We have known professing Christians who were not sensitive with that delicate spiritual

touch which is so greatly to be coveted, but touchy about the treatment they received from others, standing upon their rights, eager to demand every iota of honor, and respect, and attention which they have considered due to them, ever ready to resent any neglect or reflection, apt at taking offence when none was intended, and fighting shadows and empty sentiments. We have found ourselves at a loss in dealing with such people. They have seemed to be so ready to be offended that we have been reminded of a powder barrel waiting for the spark, and have quite understood what was meant by "stinging-nettle Christians." Indeed we have been tempted to give them a wide berth sometimes. But then all this spirit shows the absence of charity, and is only consistent with the lowest imaginable state of grace; if, indeed, with any grace at all. No; the simple fact is when charity rules the heart all this is far enough away. When the believer has real cause to complain, when others have actually injured him, when the provocation is great, when his finest feelings have been trodden upon, then charity resists the natural tendency to excitement and wrath, and keeps the soul in peace and patience. Not that he does not feel the wound, the smart; feel it he does, possibly more than his assailant dreams of, but he governs his feelings and his temper and does not allow them to govern him.

In harmony with this is the next feature, "thinketh," or imputeth, "no evil." This goes deeper down than word or act, to the moral state and habit of the soul. Wesley's note is, "It does not willingly think evil of any: neither infer evil where it does not appear. It tears up, root and branch, all imagining of what we have not proof. It casts out all jealousies, all evil surmises, all readiness to believe evil." He who is ready to think evil of another sins against justice quite as much as against charity. Appearances are often against a good man, but

if we have learned anything at all by experience surely it is that we should suspend our judgment till all the facts appear, for when they do how often we find that they "bring forth his righteousness as the light, and his judgment as the noon-day!" One grace can never fight against another, charity must be just. We admired the saying of an honest-hearted Lancashire woman: "I believe nothing that I hear, and only half that I see." The law gives the prisoner the benefit of every doubt, and treats him as innocent till his guilt is proved. Is a human tribunal to be more just than a Christian's heart; or an earthly court of justice more charitable than one who bears the name of a disciple of the Lord? It is an old-world proverb that "love is blind"—blind to the faults of those beloved. And though the saying is somewhat extravagant, it is certainly the truth that no one wishes to believe evil of any one he loves. Does the wife coolly scan the husband's conduct to find something wrong? Does a man jealously watch the doings of one he calls and loves as friend to detect error and sin? But Christian charity calls every man neighbor, friend, and brother, and the spirit of suspicion, of jealous watching for faults and failings, is as foreign to its nature as hatred itself.

There are human hearts that find a secret satisfaction in others' sins. A rival falls, or one who has appeared to stand in any way goes astray from the path of right, and an unspoken gladness steals over my spirit, for his fall seems to favor me. But such rejoicing is from beneath, not from above, and proclaims the heart that feels it an ungodly heart. Charity "rejoiceth not in iniquity, but rejoiceth in the truth." It is not only rigorously just, and free from the spirit of suspicion, but it weeps over sin and rejoices in good. Evil, in all its myriad forms, is its natural antipathy, as light is of darkness, or heat of cold. Good, in its equally myriad manifestations, is

forever its joy and delight. Let the sinner grow worse, sinking lower in the moral scale, drifting further from God and hope, and charity has a profounder grief, weeping tears over the folly and the woe as did the Lord upon the slopes of Olivet. But when he returns to God she smiles with pleasure. Nay, when she sees repentance, the snowdrop of the soul, telling of the dreary winter of sin passing, and of the spring and summer flowers of piety coming on, charity looks to heaven with a beaming countenance and joins her songs of gladness with those of the angels. Be he a friend or foe, in wealth or poverty, aged or a child, white or colored, bond or free, honored or despised, it is all the same. Charity looks at humanity from the Saviour's stand-point, and feels toward men as Jesus does. And when her Lord "sees of the travail of His soul and is satisfied" in the salvation of a sinner, charity is "one spirit" with her ascended Head. And the whole effort of charity in action is to decrease the sins and sorrows of the race, and multiply the goodness and the joy.

BASIS OF FAITH.

BY CAROLINE FREY.

Faith, like an unsuspecting child
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps on His bosom, and expects no harm.

Receives with joy the promises He makes,
Nor questions of His purpose or His power ;
She does not doubting ask, "Can this be so?"
The Lord has said it, and there needs no more.

However deep be the mysterious word,
However dark, she disbelieves it not :
Where reason would examine, faith obeys,
And "It is written" answers every doubt.

As evening's pale and solitary star
But brightens while the darkness gathers round ;
So faith, unmoved amid surrounding storms,
Is fairest seen in darkness most profound.

BIBLE BRIEFS—FROM COLOSSIANS.

"And let the peace of God rule in your hearts," Colossians 3: 15. What a ruler—a heart-ruler, "the peace of God." The sceptre of God's peace, if it have sway, will hold thought, and will and affections in Divine equipoise. The turbulent passions will be hushed, and there will be a miniature heaven implanted. Reader, is this peace ruling your heart?

PRACTICAL INFERENCE.—If such provision be made in the Gospel, there is no need for the human heart to be disquieted, it should be at rest.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

Seeking after Souls.

IN E sultry afternoon, a croquet party assembled on the lawn, before my window. The sharp strokes on the balls, and the cries and shouts that accompanied them, distressed me sorely: there was no corner in the house where I could retreat, to be away from the disturbance. I prayed for the wearisome game to cease, or for my throbbing nerves to bear it. The uproar increased. I marvelled why I should continue to suffer, and the noise remain unabated, when I had prayed for help.

I rose from the sofa and went out by the opposite door of the garden; but as it was only separated by a few laurels from the garden itself, I was in no better position. So I walked about two hundred yards on the road, and prayed to be still, and know why it was thus.

The answer to our prayer sometimes comes with such angelic power to our souls that, like Jacob when he saw Esau's face peaceably disposed towards him, he saw it as "the face of God." The Lord's faithfulness and goodness to me in numberless instances came on my mind in such sweet power, that I felt assured the noise of those croquet balls,

whose echoes still rang on my weary ears, was sent of God. I was no longer "careful" therefore; soon the peace in which He has promised to keep our hearts returned to me. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4: 6, 7.)

I could not proceed far on account of the heat. A tree near presented a little shade, and I crossed the road, intending to wait there.

As I approached a woman reached it before me; and putting on the ground her basket and a heavy bag which she carried on her shoulder, she lay down exhausted on the bank. I soon learnt that she had the use of only one arm, and was a bone-gatherer and pedlar.

I was greatly interested in her, and found that in her youth she had been servant in a family whom I knew by name. She told me that she had a sick husband, who was a great trial to her, and three children all more or less imbecile.

I asked her if she knew the only Friend who could help her in such great extremity. She told me that sometimes she believed, and at other times the weight of her sins made her afraid. She listened gladly while I told her of the love of God to her, and His willingness to help her; but she was overpowered when she spoke of her miserable home, and her precarious means of support. She begged me to go and see her and her husband. The place was some miles distant, and she was now going her rounds. She thanked me gratefully for my promise to visit her cottage before I left the place, which I expected to do at the close of the week.

She asked me for a few books and tracts for her basket. Gladly I returned

to the house to procure them for her; and I thought a parcel I had received from London must have arrived on purpose. I arranged her basket, and she went on her way, and I entered the drawing-room. The noisy croquet party had dispersed—the house was still, and I lay down to rest with a thankful heart: "*Jesus had sent for me.*"

Only a few days remained before my departure, and I felt strongly that I ought to go to the pedlar's cottage. The carriage was at the livery stables, some distance from the spot, and there were difficulties in procuring it.

I spoke to my servant as to the probability of finding a conveyance in the town, and she told me that she had that morning observed a notice of a boat for hire on the margin of the river, near to our house. Accordingly we went to the boat-house. Telling the boatman the village I wanted to reach, he told me he could take me within a quarter of a mile of it; so we entered the boat. As we rowed down the sluggish stream I inquired of him if he knew the pedlar. He corroborated her statements, and told me that her cottage, with four or five others, was half a mile from the village, on the bank of the river, which I could not have reached in a carriage, as there was no road. He landed me at the foot of the steps leading to the cottage. I found all as the pedlar described it; she herself was not there, but her husband, a sullen, ill-looking man, was at home.

In answer to some question I put to him, he said:

"I am a Christian, and a child of God."

I asked him how long he had known that.

He replied, "Ever since I was a child."

"By what means did you learn it?" I inquired.

"Why, I was christened, to be sure," he said gruffly, "and I've had the sacrament."

I said, "No christening will save you,

no sacrament. Do you not know that we were sinners under condemnation, until Jesus came to deliver us from the curse, by taking our sins on Him?" The man looked uneasy, and lighted his pipe.

"Can you read?" I asked.

"No," he replied.

"Do you never hear the Bible read?"

"No; but I go to church."

"Were you never told there that Jesus is the Saviour of all them that believe in Him?"

"Ah!" said the man triumphantly, "you are right there; Christ did *something* for us, but we have to do the rest."

"And what will you do?"

"Why, 'good works,' to be sure."

"What good works have you done, or could you do, when God has declared all our righteousness to be as filthy rags?"

The man became very angry, twirled his long, knotted stick in his hand, and beat it on the floor.

At last I said, "You must surely belong to the Romish Church!"

"I do," he answered.

"You rely on yourself and your priest for salvation?"

"Yes, I do," he replied, smoking vehemently.

I rose up, and stood before him. For a moment terror possessed me; but I think it was transferred to my listener, for he dropped his pipe as I spoke.

"No priest can save you; no, nor the Virgin Mother; neither the saints, nor angels, nor good works. Nothing but Jesus—Jesus only, the Lamb slain for your sins—can save you."

Text after text arose in my mind; for at that time I could seldom see to read my pocket Bible, and was dependent as never before on the power of the Holy Spirit for bringing all things to my remembrance, according to the promise of our risen Lord.

When I ceased speaking his eyes, which had been fixed on my face, glanced uneasily around, as if meditating his es-

cape. I stood at the door of the little cabin, and slowly and solemnly bade him farewell.

"Think over what I have told you. God has sent me to you to tell you *His* truth, and you must account to Him for what I have this day said to you."

He glanced at me from time to time, and as I went out of the door he still sat with an expression of terror in his face that made me hope the Spirit of God was convincing him of sin.

The woman spoke from the window of the next cottage at which I stopped. She told me she could not open the door as she was ironing; but, as she saw some tracts and books in my hand, she would be glad of a book. I gave her one. She glanced through it, and exclaimed:

"O, I shall like this; it is about Jesus!"

"Do you then know and love my Master?" I inquired.

The woman looked at me attentively, and said, "Your Master? I don't know Him. Whereabouts does He live? Not in *these* parts."

"Well, my Father's house has many mansions."

"O, your heavenly Master!" exclaimed the woman, balancing between her desire of opening the door, and the trouble it would occasion her. "O, I wish you would call again!" This I could not promise.

GRACE is of a stirring nature, it will show itself in holiness and good works; it will walk with you, and talk with you in all places and companies, it will buy with you and sell with you, and have a hand in all your actions. It is a sad thing, when believers are off their guard, when they profess to have been on the mount as Moses really was, and yet like him, they no sooner come down than they turn and break the commandments. A Christian should let us see his graces, walking abroad in his daily conversation, and if such guests are in the house, they will often look out at the windows, and be publicly seen abroad in all duties and holy actions.—*Gurnall*.


BIBLE BRIEFS—FROM COLOSSIANS.

"Seek those things which are above," Colossians 3:1. Such is Paul's directions to those who are risen with Christ. The resurrection—life turns the thoughts and aspirations heavenward. There "Christ sitteth on the right hand of God," hence to the Christian heaven has superlative attractions. Its purity, its joys, its employments, its fellowship its glory—these are the things after which we should seek—earnestly, constantly.

PRACTICAL INFERENCE.—The Christian, risen with the adorable Redeemer, should not be of the earth, but of heaven, while he yet lives on the earth.

THE SUCCESSFUL SEEKER.

BY ABBIE MILLS.

T is recorded by Hezekiah that in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

There are many who begin to seek for the fulness of the Spirit; who desire to experience what others enjoy, but their efforts are spasmodic. Sometimes they seem about to grasp the prize, when some of the things of time assume such importance that the mind becomes full of thoughts that leave but half the heart for God, and the land of rest is not entered. Oft-repeated attempts of this kind, to be wholly the Lord's, and as numerous failures, leave the seeker in a position where the suggestions of the enemy are very likely to seem plausible, when all the time it remains true, that in the day we seek the Lord with all the heart He will be found of us. What we do for God must be done with all the heart if we would prosper. Not only must the heart be wholly engaged for the moment, but the Lord who proposes to enter into an everlasting covenant with us, of life and peace, requires us to be not only wholly His, but His forever.

A large number of seekers after entire sanctification are found in a chronic state of good desires, but these desires are

never strong enough to nerve them in faith to continue their march about Jericho until the walls give way. If they go about the walls at all it is in the sauntering way of one bent on sight-seeing rather than with the bold, decided step of one who expects victory. A scattering mass of good desires, covering an indefinite period of time, lead not to great spiritual prosperity. If we would be holy our desires must be concentrated upon one point—the cry of the soul must be, "One thing have I desired of the Lord, that will I seek after;" and when nothing short of heart-purity will satisfy us we shall soon find that all our restless wanderings after rest were but the promptings of the Holy Spirit that would not let us abide satisfied short of entire consecration and entire sanctification, and that fulness of God, which will enable us to take our places among those who have overcome by the blood of the Lamb and the word of their testimony.

Whatever the object sought, half-hearted followers of Jesus are not in the road that leads to spiritual prosperity. In this line what we do must be done heartily, if we expect victory to be written upon our banners. Those who, setting themselves to obey God's commandments with all their heart, in the way pointed out in the Word of the Lord, will assuredly have good success. There are many spiritual bankrupts, but they are not found among those who, habitually and continually follow God with all their might, mind, and strength. Many seek the wealth of earth with all their might, and fail; but the clause, "*and prospered*" stands indelibly written after every epitomized history that runs parallel with that of the king, who wrought that which was good and right and truth before the Lord his God.

WE become Christians, and remain in a perfect state of salvation, not by what faith works, but by what it receives; for though a feeble faith will perform feeble works, it can receive a whole and perfect Christ, which is the one thing needful."

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—MUTUAL OBLIGATION—THE DIVINE.

CENTRAL TEXT.—"And (I) will be a Father unto you." 2 Cor. 6: 18.

STATEMENT.—From the relation of the human father to his children, so familiar to us, we have no difficulty in understanding the Divine assurance here given; and the known obligation attaching to the lower parentage, very fitly illustrates that of the higher. Having, last month, considered the human side of the obligation subsisting between God's children and himself, it remains to—

II. *Consider the Divine side of this obligation.*

Let it not be thought irreverent to speak of the Divine obligation. The very fatherhood of God as proclaimed by Himself, implies it, while His "exceeding great and precious promises" distinctly express it. As St. Augustine remarks: "Not by owing thee ought, but by promising, He has rendered Himself thy debtor."

What are some of the things belonging to parents with reference to their children?

1. *Supplying their need.* Not gratifying all their wishes or desires, for children are very likely to desire many things they do not actually need, and the granting of which by the parent would be positively harmful. But the things which they really need it is at once his duty and pleasure to supply. Matt. 7: 9-11. How stands the case in this respect with our heavenly Father? The question is an-

swered with a Divine emphasis in the above reference: "How much *more*," etc. See also Psalms 34: 10; 103: 5; Phil. 4: 19.

SECOND WEEK.—LESSON II

(Continued.)

CENTRAL TEXT.—"And I will be a Father unto you." 2 Cor. 6: 18.

2. *Another thing devolving on the parent is the proper education of his children.* Implied Gen. 18: 19; Deut. 6: 7; Prov. 22: 6; Eph. 6: 4. This "training" is to be both personal and through the agency of others, provision for the latter being found in the Sunday School, the public school, etc. No parent may allow his children to grow up in ignorance.

How fully is this requirement met by our heavenly Father, who puts in the hands of all His children the triple volume of Nature, Revelation, and Providence, bidding them read and study each. To the book of *nature* he calls attention Psalms 19: 1, 2; Romans 1: 19, 20.

Searching the book of *revelation* is both commended and commanded with great frequency. Deut. 11: 18-20; Josh. 1: 8; Psalms 1: 1, 2; John 5: 39; Acts 17: 11; 2 Tim. 3: 15-17.

The book of *providence*, even in its "folded leaves" as in its open pages, is full of suggestion and instruction. Job 23: 8-10; Isaiah 50: 10; Matt. 6: 26-30; 10: 29, 30; Hebrews 12: 5-11.

3. *A third thing enjoined by the paternal relation is that of furnishing employment.*

Almost the first act of Jehovah, after creating the first man, was to "put him in the garden of Eden to dress it and to keep it," Gen. 2: 15; from which every human parent may infer the duty of training his children in habits of industry. Hence the lessons of diligence which so abound in both Testaments. Prov. 12: 11; 22: 29; Ecclesiastes 9: 10; Romans 12: 11; Eph. 4: 28.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL TEXT.—"And I will be a Father unto you." 2 Cor. 6: 18.

True to His Divine fatherhood God has in-

stituted a Church, and committed the keeping of it to His children. This Church is a *garden*, inviting our diligent culture. A garden of "pleasant fruits," of "myrrh and honey-comb with honey," of "spices and lilies," of "nuts and pomegranates." Song of Sol. 4: 16; 5: 1; 6: 2, 11. It is compared to "Eden, the garden of the Lord," made vocal with "joy and gladness, thanksgiving, and the voice of melody;" "a watered garden, and a spring of water whose waters fail not." Isa. 51: 3; 58: 11. Surely we may say with the Psalmist, "The lines are fallen unto us in pleasant places," etc., 16: 6.

Has the Father admitted us, His children, to this garden of delights for a less purpose than that for which Adam was placed in Eden? Like him we may enjoy, but like him we must also *work*. Indeed, the very fruits ascribed to the Lord's Church-garden, so rich and varied, necessarily imply antecedent diligence in culture.

His Church is also described as a *vineyard* for our employment. How vividly is it pictured in Isa. 5: 1-7. The same well-chosen image is used by our Lord in His parables, as at Matt. 20: 1-8; 21: 28-31, 33-41. Cf. Mark and Luke. The key-note of the father's will concerning his two sons, is that of God's higher will concerning all his children: "Go *work* to-day in my vineyard."

God's Church is a *field* of world-wide extent, and calling for universal tillage. "The field is the world." Matt. 13: 38. This teaches that our Father's great Church-field is as large as the habitable globe; that He wants the whole of it brought under cultivation; that the work to be done in order to this is great indeed; that He expects His own children to do this work; that the work presents the greatest possible variety, thereby furnishing opportunity for the use of each one's talent. What employment is here furnished! Need any child of God be idle? Nay more: in diligence alone is safety. "To continual watchfulness and prayer, ought to be added continual employment. For grace flies a vacuum as well as nature, and the devil fills what ever God does not fill."—*Wesley*.

FOURTH WEEK—LESSON IV.

(Continued.)

CENTRAL TEXT.—"And I will be a Father unto you." 2 Cor. 6: 18.

4. *Belonging to the paternal relation is sym-*

pathy and help in trouble. No matter whether the trouble be self-inflicted, or result from the injustice of others, or come from the needful chastening of the father. In any case the loving parent-heart yearns toward the suffering child.

Is our heavenly Father less tender and sympathetic toward His children? Let Psa. 103: 13, 14, and Jas. 5: 11 be the answer.

5. *The inculcation of a lofty aim is another part of parental obligation.*

When David said to his son Solomon, "Be thou strong, therefore, and show thyself a man," he gave proof of a true paternity. "A *man*," a manly man, with the aspirations, aims, and enterprise of a genuine manhood. The father saw before his son sublime possibilities, and he wanted him to achieve them. And would not every intelligent, right-minded father have his children fix their aim high, according to the true Bible ideal, and then with a steady, persistent endeavor press forward to the goal?

Such, pre-eminently is the will of our heavenly Father concerning us. Hence the exalted *privileges* to which He calls us, at once by precept, and promise, and example. Gen. 5: 24; 6: 9; 17: 1; Job 1: 8; Psa. 37: 37; Matt. 5: 48; Phil. 3: 15; 1 Thess. 5: 23; 1 John 1: 7; 4: 17, 18. Hence too the sublime *rewards* to which He points us, and by which He seeks to stimulate us. Compare 2 Pet. 1: 5-8 with v. 11.

Is not such a Father worthy of the highest honor from his children? But this can be rendered only by the highest holiness of the "sons and daughters." It is here as in the earthly home. "Honor thy father and mother" is a command oft-repeated, teaching that true parentage rightfully claims true honor from childhood. It is wonderful then that the supreme Father should claim the highest honor of his children? Of this honor He is tenderly and justly jealous. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30. Cf. Isa. 42: 8. This required honor can alone be rendered by heart-purity expressing itself in life holiness. Hence the startling rebuke of our Lord to the Scribes and Pharisees of his day. Matt. 15: 7, 8.

In human relationships "a wise (good, godly) son maketh a glad father," by reflecting the father's own character; while "a foolish (stupid, wicked) son is a grief to his father," by his disobedience and waywardness:

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69 : 30.

"We all partake the joy of one ;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

THE meeting was opened by singing the 493d hymn, which was announced by Mrs. Palmer. Numerous requests for prayer were read after which we were led to the throne of grace by Dr. Lowrey.

Mrs. Palmer said : We have been singing—

"We shall from all our sins be free !"

When shall we be free? Dr. Lowrey has just prayed that every soul here, not free, might reckon themselves dead to sin this afternoon. I wish they would—they *may* if they *will*. All things are ready. I have been asking the blessed Spirit what means we should use to bring ourselves nearer to Jesus. I will read from Bro. Belden's "Bible Guide to a Holy Life." It is all Bible, not a word of his own. The first section from which I will read is headed, "*Holiness is commanded.*" Mrs. Palmer then read several commands, such as, "Be ye holy"; "Be ye holy: for I the Lord your God am holy;" "Sanctify yourselves and be ye holy, for I am the Lord your God." "Holiness is also promised." Here what our God says: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Let us

remember, "His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed." Let us *believe* as well as pray, and we shall receive the quickening power. We must honor God by *accepting* His promises. I love the old idea of laying ourselves upon Christ our altar—"The altar sanctifieth the gift." Let us take courage, the blessed Bible is full of promises. Is there one soul here that will be satisfied without this full salvation, that will take the responsibility of retaining sin? For if we do not give it up we determine to keep it. Let all present now offer themselves to God as living sacrifices, and go forward, not being conformed to the world. Then shall we "prove what is that good and acceptable, and perfect will of God.

Singing, "*Saviour more than life to me.*"

GOD REQUIRES US TO BE HOLY.

Rev. Geo. Hughes.—The mention of the name of our departed brother Belden in connection with the reading of the Scriptures brought up before me very precious memories. If there was ever a man of my acquaintance on earth that I think had gone down to the foundation of things as respects Bible teaching upon the subject of Christian holiness, I believe that man was Henry Belden. He was not afraid to call things by Bible names, though his theological education was such as to have naturally led him to do otherwise. God used the word holiness in ancient times: "And a highway shall be there, and a way, and it shall be called the way of holiness." We are called this afternoon into a wonderful presence, that of the great Lawgiver who has brought His commands to bear upon us, who did so as respects His ancient people who said to them, in that original dispensation when the light was far inferior to what it is now, "Ye shall be holy"—and the same thing comes down to us in the present dispensation with fuller grandeur and mightier sanctions. We are now to be holy in all manner of conversation or life, but we cannot thus live holy unless there be a radical change in our moral nature; the inward being pure, and then outward holiness is the result of this. Then we can "walk in the commandments and ordinances of the

Lord blameless." My soul is going out in strong desire to know more of the heavenly flame and have the image of God stamped more indelibly on my heart. I know I am in an enemy's land, and that the adversary would sift me as wheat, would fling me from the track as certainly as he did Peter, but I hide myself in the Rock which was cleft to take me in, that my life continually may be a testimony that I am dead to sin and alive unto God.

Singing, "*Rock of Ages.*"

Dr. Lowrey.—Thought what helped him might be helpful to others. There were certain well-settled Bible truths, which he had arranged in order in his mind, these: Holiness is *commanded*. He well knew that by nature he was not in accord with this command—the tide was running in the wrong direction. Holiness is *provided* for us, it was the design of Christ's mission to our world—it is the end of Gospel preaching, and for this the Holy Ghost was given after Christ's ascension. Then holiness is *promised*, now. No promise for next week or year, or at death, but there is that we may be made holy *now*. Having driven down his stakes at these points, he retired to his room forty years ago and determined to have the question settled. He saw these two points: 1st, Give up all sin. 2d, Trust Jesus with all the heart. His *now* coming up against God's *now* gave him full salvation, and he had continued, through Divine grace, to hold his position. He came out from the world, separating himself and touching not the unclean thing, and right at that point the Lord received him, and to receive him was to save him. The promise was fulfilled: "I will be a Father unto you," will act the part of a Father toward you. He felt clearer in his own soul for having told how he had taken these steps and reached the point of trust.

A POSITIVE HOLINESS.

A brother.—I am going to say one thing on this subject of holiness: I believe it is a positive holiness, and not merely negative. Those who have holiness cannot help but speak of it and advocate it. The idea of enjoying this grand privilege of getting into the land of Beulah and not speaking definitely in its favor I cannot understand. I am here

as an advocate of holiness as the only salvation worthy of our attention. We are told often, "You can tell of this blessing where it will not attract attention;" we want to tell it where it will attract attention, so that others may hear of it and go in with us to the Beulah land. We want to swell the praises of Christ that others may enjoy this gracious experience. O praise the Lord we are not grumblers!

Singing, "*Forever here my rest shall be.*"

SYMPATHY FOR SEEKERS.

Sister Lowrey.—I cannot describe the ineffable sweetness with which these lines come to me:

" 'Tis all my hope and all my plea,
For me the Saviour died."

They come to me with truly wonderful force this afternoon. I have been thinking while sitting here that I have a great deal of sympathy with those who are slow to lay hold upon the promises, and to believe in the present attainability of perfect love, because I look back over many years of uncertainty when I had no power to drive down those stakes spoken of. I could not drive them down and settle the question. It would come up. I did not know whether it was possible to be fully saved, and I had to contend with it for a long time, so I have a good deal of sympathy with the class I have referred to, but when that verse was sung I said, "This is all my hope and all my plea." It is by His power, and if He does it the cleansing is complete.

AT ANY COST.

A sister.—I thank God for bringing me here this afternoon, because I have received such a rich blessing to my soul. I feel that the last crooked place has been made straight and the last rough place has been made smooth. Since I was last here I have been called to pass through a great deal of trial and sorrow, yet the Lord has sustained me most sweetly. The peace of God has been in my heart and thanksgiving to Him. We are told to give thanks in everything to God. I once could not do this, but yesterday afternoon a friend was led to pray specially for me. God put it into her heart to do so, and

I have been enabled in answer to prayer to continue to give thanks. A friend, before I came here asked me one question—"if I was perfectly resigned to God's will." I said, no; I cannot honestly say I am; but I can do so now. I can give up everything without reserve to the Lord. I can trust Him perfectly now, and if there be any other lesson which God wants me to learn and I can learn it in no other way except through trial and sorrow, or if it is to be reproach, I am willing to be drawn nearer to Him in that way.

A sister.—I praise God for holiness. Twenty years ago God delivered me from the pollutions of the world, and I am now a partaker of the Divine nature, and I can say truly every day that the blood cleanses me from all sin.

Singing, "*Consecrate me now to thy service, Lord.*"

A brother.—Where am I? is the question always raised in my mind when I am in this blessed place. Sixty years ago my mother died, and she used to sing—

"Lord, how delightful 'tis to see
A whole assembly worship Thee;
At once they sing, at once they pray,
They hear of heaven and learn the way."

This is like a little heaven to me. I can remember the time when I did not fear God, but eighteen years ago, I thank His precious name, I realized that He was my Saviour, and now He does save and help me.

A brother.—It is a great privilege for me to ask your sympathies and prayers. Twenty years ago I was permitted to be at the meeting in St. Mark's place. All the years since have been spent in preaching the gospel and in honest and earnest searching to know what all the fullness of this salvation means, and to learn how to do the work of the ministry of the Lord Jesus Christ. I am now in old Hedding Church. I shrank from the appointment, yet from the moment God announced that as my work I have had no reluctance. There has been a feeling of ineffable peace in my heart all this afternoon. In preparing a sermon my heart was lifted up and I realized I was in the hands of the Lord. I have been climbing up stairs and praying that God would show me my work. It is strange to me that a church situated like that should

have so many empty seats. I have asked, can we not reach the people around? They say, "No; they are Catholics;" but Christ has promised to be with us. I want you to pray for me—I may come here for sympathy. God has promised to answer the prayers of the righteous, and I expect that the power of God will be with me in answer to your prayers. Pray that I may show in my own life the beauty of holiness.

A THOROUGH WORK.

A brother.—I feel like saying that I rejoice in a salvation that saves to the uttermost. Ten years ago I made my appearance here and became interested in this salvation. Strange how, when one gets on the track of something higher in the Divine, life he aspires to get to such places, and yet it is not strange. While passing a place of amusement this afternoon I said to a companion, "There is my old place; I was fond of going there, but I dropped it like hot-shot when I was saved." A sister has spoken of passing through trial. Fenelon has said, "O that we would not necessitate God to bring such affliction upon us." How much time and sorrow and trial we might be saved from. I repented of my sins, and it was not like the repentance of a sailor in a storm—quickly forgotten. I did not then have to ask the question whether it was right to go to the theatre, or to dance. When my attention was called to sanctification I thought it was a gradual growth. I used to indulge pretty freely in some of what are termed innocent things, my conscience told me there was a higher life, and I began to aspire after it. I was afraid to say I was fully sanctified, and that was the only point finally where I was lacking. We overcome by the word of our testimony. Holiness has helped me to lay aside much—it takes pride away; my heart is fixed on God. I reckon myself now to be dead indeed unto sin. I said to a young man at the altar, "Are you willing to renounce the world—to be laughed at and called a fool, for Christ's sake? He said, "Yes." I replied, "Then you have a real basis for faith." Pray for me that I may have the courage Daniel had, to pray three times a day, and also, as an old lady said, "*to pray all day besides,*" and that I may open my mouth to make known the mysteries of the gospel.

THE WAY OF HOLINESS.

Dr. Roach.—"I live, yet not I, but Christ liveth in me." That is a new life, a sublime Divine life. O how it exalts the nature, how it fills the soul with exultation!" When I come to this meeting which, I am sorry to say, is not frequent, it used to be when I lived nearer. I derive much profit, which leads me to say, will you not go more frequently? I have been thinking of the way God leads. A beautiful thought of holy Rutherford of Scotland is, "That the lintel stone of God's temple receives the greatest hammering. Some parts need to be polished more than others. Jacob was never more astray with regard to his logic than when he said, "Joseph is not and Simeon is not, and would ye take away Benjamin also? All these things are against me," when in fact all those things were in His favor. Benjamin was taken to convince Joseph that there was no mistake as to the identity of the family. Self sacrifice is demanded, and we hesitate, and say, "Can I make that offering to God?" We are led to say these are against us, while truly "these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen but at the things which are not seen." Another thought is, that in seeking holiness we fail in many instances to comprehend the truth. When I began to seek the fulness of God I got into an agony and a depression. I said to myself, "this is not right; why do you approach your heavenly Father as if you were a slave?" It was not uncommon for me to pray for three hours together; but dear saints, there is an easier way than that. A brother in Brooklyn fears God and works righteousness, goes to meetings on holiness, drinks in preaching; yet there are wants in the soul of that dear man of God. How I love him! But it is hard work for him to serve God, not that he does it with reluctance, but he does not serve God with gladness. My daughters run to me to do what I want them. I do not have to talk and reason with them, and they do not have to beg of me to do what they desire. I say, "Daughter, that would do when you were young in years. Or, why, my daughter, it is a pleasure for me to comply with your request." And when I go to God shall I have to weep? If I

ask God for holiness there is nothing problematical about it. If I ask Him for healing He may see it better for me to be sick, but when I seek holiness must I spend an hour over it? "Ask and ye shall receive." Dear saints, do not say in your hearts "who shall ascend into heaven to bring Christ down?" We are accustomed to say *venture* on Him. That word "*venture*" may mislead. I may venture when I enter the water to swim, but not when I cast myself into the arms of Infinite Love.

Sister Palmer inquired at the close, "Does not the blood continually flow, and while we plunge into it does it not cleanse? Some say, "Well, I trust I am saved," but I want some soul to say, "It is done—I now believe."

CHEERING WORDS FROM OHIO.

Mrs. Maria Andrews writes: My heart is in sympathy with you in your work. My days are nearly numbered. While the hoary hairs of age adorn my brow I am conscious that my body is ripening for the tomb, and I trust, through the merits of my all-sufficient Saviour, that my inner life is being purified from all the dross of sin, and being robed and made white for the appearing of the Lord Jesus Christ.

When I shall have overcome the last enemy and my spirit is released from this clay tenement, I shall go to live with my Saviour through the countless ages of eternity, and sing the song of the redeemed around the throne.

I long to see the day when the Church militant shall lift high the banner of holiness. My prayer is that every Christian believer may be led to see and feel the need of the all-cleansing blood of Jesus. What a power the Church would be in tearing down the strong-holds of Satan, if all hearts were emptied of sin, and filled with all the fulness of God! May the Lord pour out the riches of His grace upon the whole Church.

I thank God that "The Guide" was ever put in my hands. It is heavenly manna to my hungry soul. I read it next to my Bible, and with my Bible—it contains so much spiritual food. It strengthens, inspires, and leads the Christian out of self into the broader and holier walks of the spiritual life. I have sweet communion in reading what our blessed Saviour is doing for others.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2: 39.

"Here, in earth's home, preparing
For the bright things above."

—Every step toward Christ kills a doubt. Every thought, word and deed for Him carries you away from discouragement.—T. L. Cuyler.

HOME MEMORIES.

BY REV. JOHN HALL.

IT is a Sunday afternoon in autumn, in a far-away land. Father and family had been to God's house in the forenoon, and had the family meal together. The cornfields lay around the house, the grain becoming golden, and the mild sunshine brightening all the scene. A tall, strong man is pacing slowly and with a happy, tranquil mien along the "head of the field," where a space is left uncultivated. His boy, held by the hand, is by his side. As the father talks to him the boy's mind is busy thus: "Why, father is often thinking about me; about what I am to be; father thinks I can grow up to something;—father thinks I know many things, and that I can judge as he does; father has been long planning how I can be helped to be good and happy; father thinks I can fear God and be good, and that I will. I had no notion of all this; with God's help I'll try to be what father wishes me." That father has been with the blest for over thirty years. Almost all things have since then changed save the sweet sunshine; but that walk and talk, and the impression of that voice and hand, are as fresh as they were on that pleasant Sabbath afternoon. O parents! love your children as God loves us. He never winks at our sins. He never fails to recall his will. He never lets us sin without his protest against it. Love your children as He loves us, and there is no fear of your being too fond of them. Love them as He does you, and there will be authority on your side with no bitterness. And, O children! believe in that father's and that mother's love—a faint echo and image

to you of God's infinite tenderness—and there will be dutifulness on your side responding without pain to gentle, just authority on the other. Then home, called "heaven's fallen sister," will have to you ever more of approach to the perfection of which sin robbed it.

—It is good for us to keep some account of our prayers, that we may not unsay in our practices anything that we said in our prayers,—Henry.

THE AFFLICTED SON.

BY KATE SUMNER BURR.

Lo, at the blessed Master's feet
His suff'ring son the father brought;
In vain for aid or healing power
To others had that parent sought.

The evil spirit throned within
Had well-nigh wrecked the youthful frame;
But to the father's ear was borne
The echo of the Saviour's fame.

"All things are possible to faith!"
Was answered to the father's prayer;
"Lord, I believe!" with tears he cried,
"Help Thou, and save me from despair!"

The evil spirit rent him sore
And from the sufferer quickly fled,
While still and pale as death he lay;
But He who brought to life the dead

Sustained the vital spark within,
And in His own the wasted hand
With warm, strong grasp He gently took
And made the son restored to stand.

O loving Saviour hear our prayer!
Almighty power is still with Thee;
Our faith increase, our children save,
In time and in eternity!

HOME EXERCISES FOR JUNE.

MOTTO.—"I will take the cup of salvation, and call upon the name of the Lord."—Psalm 116: 13.

SABBATH VERSES, to commit to memory: June 5th, Luke 2: 49; 12th, Eccles. 8: 5; 19th, Psalm 9: 2; 26th, 2 Cor. 3: 18.

SABBATH HYMNS, to sing and to commit to memory: June 5th, (Methodist Hymnal) 11; 12th, 156; 19th, 205; 26th, 497.

FIRESIDE STUDIES.—*First week*—God's covenant with Noah, Genesis 9th. *Second week*—The sermon on the Mount, Matt. 7: 1-12. *Third week*—The building of Babel, Genesis 11th chap. *Fourth week*—The sermon on the Mount concluded, Matt. 7: 13-29.

WRITING TOPICS.—Get your children to write on the following: 1st week, The call of Samuel, 1 Sam., 3d chap. 2d week, Jesus blessing the children, Mark 10: 13-16. 3d week, Putting salt in the spring, 2 Kings 2: 19-22. 4th week, The restoration of the lame man, 3d chap. Acts.

Letters to the Children.

BY REV. J. H. JAMES.

Singing for Jesus.

The human voice is the most wonderful of musical instruments. No voices are sweeter, and to the ear of most people, none are more delightful than those of little children. The Saviour must love to listen to them as they sing His praise. Certainly they may greatly help in sounding that praise abroad, and in this way leading people to help praise our Jesus. A missionary, who has lately come from China says that in that country the children's songs are attracting the attention of many heathen people to the gospel. Singing is a very important as well as very pleasant part of all Christian worship. The little readers of the "Guide" doubtless love to sing. Is their singing always done for their "blessed, blessed Master?"

Two things are included in singing for Jesus. One is *thinking of the words* we use. To jingle off sacred hymns and especially the holy name without thinking what we say is almost akin to taking God's name in vain. We ought to think and "*mean* the words we say." The exercise is made more enjoyable by understanding and feeling the beauty of our hymns. Some of them are older than any one now living on the earth, and yet they, and the tunes we sing to them, are so true and so beautiful that they will never go out of date. Others have been written more recently but are set to bright, cheery tunes, and when sung by happy children who enter into the spirit of them, seem like the music of heaven.

We ought to *sing just as well as we can*. The effect upon singers and hearers depends very much upon the skill of those who sing. Now that so much attention is given to education in music Christian children ought to cultivate their voices and be able to sing by note, and in pure, strong, musical tones.

A voice that belongs to Christ ought not to be used to sing "those songs that cannot be used in the name of the Lord Jesus," as is said in one of the Methodist rules. There are patriotic songs, and sentimental songs and school songs and many others not strictly sacred that are useful in bringing out the voice and express that which is worth sing-

ing. But one sometimes hears silly and even wicked songs which it can do no one good either to sing or hear. Let us turn away from all these and each of us say from the heart:

"I will sing for Jesus,
With His blood He bought me,
And all along my pilgrim way
His loving hand hath brought me."

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*Blessed is he whose transgression is forgiven, whose sin is covered.*" Psalm 32 : 1.

HYMN FOR THE MONTH.—No. 164 (Methodist Hymnal) commencing—

"Peace, troubled soul, thou need'st not fear;
Thy great Provider still is near;
Who fed thee last, will feed thee still:
Be calm, and sink into His will."

BIBLE STUDIES.—*First week*.—1. What is the earliest recorded answer to prayer? 2. Who made the first pilgrimage? 3. Who was the earliest judge of Israel.

Second week.—1. Who was the first historian? 2. What king is first mentioned? 3. Who was the first sinner?

Third week.—1. Who told the first falsehood? 2. Who was the first agriculturist? 3. Who was the first worker in iron and brass?

Fourth week.—1. Who was the first shepherd? 2. Who bought the first burial ground? 3. Who was the first hunter?

LETTERS.—George C. Crist, Oskaloosa, Ia., writes: I send the names of my little sister and brother and myself. I am 12, Cassie, 10, my brother Othniel 8. My sister and I were converted two years ago. I expect to canvass for the "Guide" when I get older." Florence M. Slater, Essex, Vt.: "I am a little girl 8 years old. I want to belong to the Try Company. I am trying to answer the questions in the "Guide." My mamma and papa help me. I am trying to be a Christian, pray for me." Mary S. Puffer, Casco, Wis.: "I joined the Try Company three years ago last summer. I am trying to pursue the Bible Studies, but am not well, and have few helps. I want to live wholly for the Lord—pray for me." Mary Hird, St. Canute, Province of Quebec: "I am 14 years of age; papa takes the "Guide." I like to read it and try to find out answers to the questions in it. I have not given my heart to Christ, but would like to join the Try Company. Send me a Mite Box." (Mary must give her heart to Jesus at once. God bless her.) William Laurie Stevenson, Philadelphia, Pa.: "My mamma has been taking the "Guide" for several years. She has always read the children's letters to me. I wish to join the Try Company.

ANSWERS TO QUESTIONS.—Ida Brown, Keenansville, Canada: 1. Longest verse, Esth. 8: 9. 2. Shortest book in New Testament, 2d epistle of John. 3. Chapters in Bible, 1071. (Not correct; should be 1189). Shortest verse, John 11: 35; shortest book in Old Testament, Haggai.

PUZZLE.—The ancient name of a gum; a coin equal to three cents of American money; a recluse; a period of time; a Hebrew word for grace, will reveal five important Scriptural personages whose names read forward and backward, alike.

Loved Ones Gone Before.

MRS. ORINDA GREATHOUSE closed her earthly pilgrimage peacefully at Athens, Ohio, Nov. 13, 1884. She found Jesus at twelve years of age, and thence forward was a consistent member of the M. E. Church, until removed to the Church triumphant. She was ever ready to sacrifice her own pleasure for the good of others, and the sorrowing and distressed found her heart full of sympathy. She was the mother of nine children, six of whom survive her besides grand-children and great grand-children. For twelve years before her departure she was a widow, and had her home with her daughter, Mrs. Alice A. Richey. She was a constant reader of "The Guide" for a number of years. The Lord has taken her to Himself, where she rests from all her labors and conflicts.

MRS. SOPHRONIA HUBBARD departed to her heavenly rest from Candor, N. Y., Dec. 27, 1884, aged 79 years. She was converted at the age of fourteen and joined the first Methodist Episcopal class that was formed in Candor, thus giving sixty-five years of service to the Master walking and talking with God. She was one of the afflicted ones of earth, not being able to walk for forty-eight years. She was also called to part with her companion, George Hubbard, twenty-seven years before her decease. About twenty-five years ago her daughter, Mrs. Judd, was called of God to go to India as a missionary. Mrs. Hubbard's life was well rounded, complete in Christ. It was a benediction to the community, a bright and shining light, and she was at the last like a shock of wheat ready for the heavenly garner. In tribulation she rejoiced, and in the last moments shouted the praises of God. She has gone home.

J. D. Belknap.

MRS. ISABELLA FARNSWORTH passed from this life into that which is perfect, on Jan. 14, 1885, in her 63d year, receiving a fall some ten days previous, which caused much suffering. Her daily testimony was that the grace of God was sufficient for her. She has been a consistent member of the M. E. Church in this village for forty years. She has been a subscriber, advocate, and lover of "The Guide" for fifteen years. The January number was read to her, from which she gained

food for her soul while enduring severe pain. Her parting counsel a few moments before closing her eyes to her five sons and three daughters was that the Bible and its religion that had sustained and comforted her for forty years would be sufficient for them. The funeral sermon, by Rev. A. D. Heart, from 2 Cor. 5:1, was full of assurance to the children of God, and questions of deep thought were given to those present who were not.

ANNA MARIA DOBBINS departed this life at Vincentown, N. J., Feb. 24, 1885, in the 78th year of her age. She was converted in childhood, and became a member of the Methodist Episcopal Church. She felt for many years that she had a call to preach, but the Church was not prepared as yet to admit the claims of woman in this regard. She gladly rendered what public service she could. She was a faithful attendant upon the sanctuary, almost to the period of her departure. In life she was not accustomed to say much about death, but when it came she was ready for the summons. Sometime before she passed away, she said, "My work is done; I am waiting the will of the Lord." She had been a subscriber to "The Guide to Holiness" many years. She could not read it much for some months before her decease. When called to her heavenly home she was seated in her chair waiting for her noon repast, thus ceasing at once to work and live, and entering into the joy of her Lord.

MRS. SARAH YEAGER closed her earthly career at the residence of her son-in-law, Mr. John Lusader, in Ritchie County, West Virginia, March 8th, 1885, in the 92nd year of her age. She became a member of the M. E. Church when quite young, and has for many years been in the enjoyment of holiness. She was a firm believer in the doctrine, and always endeavored to live in accordance therewith, letting those around see that there was a reality in the religion of our Lord Jesus Christ. In her extreme age her mental faculties seemed unimpaired, and above all, she had the mind of Christ in rich development. "Blessed are the dead which die in the Lord"—especially those who have, during a long life, endured trials and temptations with unwavering faith.

She lives in peace, her work is done,
Her life in heaven has just begun;
Through all eternal ages still
She lives to do her Maker's will.

Our Social Meeting.

Living near the Saviour.—Mrs. Hiram Johnson, Woodhull, Ohio. The blood of Jesus cleanseth me from all sin. I praise God for His keeping power. I am trying to live so near my blessed Saviour that I can hear the softest whispers of His love, and enjoy His fellowship. I also praise the Lord that He helps me to feel for poor sinners. I long for their salvation and have had many wonderful answers to prayer.

A Young Soldier testifies.—E. C. Rickenbrode, Dempseytown, Pa.: I was converted in February, 1883, while at college at Meadville. I lived amid doubts and fears for one year and was unsatisfied with my experience, sinning, repenting, and having occasional glimpses of light. But peace came at last. In May, 1884, while harrowing corn ground, the Lord filled my soul to overflowing. Since then I have been serving Him the best I know.

Faith not feeling.—Hannah J. Henders, Yelverton, Canada. I want to tell you what the Lord has done for me. For a long time I have been seeking the blessing of sanctification, but I was looking for some great feeling and I could not believe, if I did not feel first. I have "*Faith and its Effects*," so I thought I would read it again. There I found the way so plain I said I am willing to give up all, but still I thought there must be some hindrance or I would feel the power. Then the verse, "If in anything you be otherwise minded God will reveal it to you," I said, "His word is sure, He does receive me." Still I did not feel that joy which I expected, but said, it is by faith, not by feeling we are saved and I will believe that I am fully saved. I did not say anything about it until the next day when writing to an intimate friend, I said, "I am fully saved if I only confess it." Then the joy came—my soul was filled—I could only say, eternal praise to His dear name forever. Over and over again I could not help praising Him with a loud voice, for I felt so happy. I have confessed and talked about it. Some think it is very high, and others would like to have it, but I feel so weak I can do nothing only trust Jesus every moment. I do leave myself in His keeping. I am even able to say, He saves me now.

Believing and receiving.—Prudence Clark, Mount Vernon, N. Y.: Who would not be a believer and a blessed receiver? All glory to the great Redeemer! What precious news that was in the "Guide" from Bishop and Rev. Ross Taylor! The word of God is truth—*truth*. Jesus declared, "All power is given unto me in heaven and in earth." My soul is witness that the word of God is truth. He has done great things for unworthy me. And, even now in old age, He is gloriously nigh. He gives strength to soul and body.

Heart Echoes.—Mrs. Charlotte E. Fisher, Messoa, Canada: Sitting one day in a certain place I heard a church bell ringing. It was not a sweet-toned bell, such as awakens responsive echoes in a music-loving soul; yet, there came with it a sense of perfect rest. I was weary almost unto sickness, but everything seemed to become peaceful—all jar and discord drifted far away. Such a wave of heavenly peace flowed in upon my soul as if the cooling spray of the river of life had touched my aching brow. Divine peace enfolded me in the strong arms of love. It was "the peace of God that passeth all understanding." Peace I leave with you," said Jesus, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Closet Lesson.—Mrs. A. V. Holcomb, Augusta, Wis.: The closet lesson is so precious this morning I cannot help writing about it. I had been somewhat tempted about zeal for God, and as I opened the book to find the verse it read thus: "Fear not, daughter of Zion, behold thy King cometh sitting on an ass's colt!" It showed me the humbleness of Jesus, and when we humble ourselves before Him and are willing to be just what He would have us be, and do just what He would have us do, feeling in our inmost soul His way is the way, how precious He reveals Himself unto us. I felt His presence, glory be to His name. And then in Deut. 33: 27 is written: "The eternal God is thy refuge, and underneath are the everlasting arms," and this is indeed forcible. And now as I have come to Jesus I can say and feel as it says in Psa. 31: 5: "Into thy hands I commit my spirit; thou hast redeemed me, O Lord God of truth." It is a great blessing to leave everything with God and know we have left it with Him and not take it out of His hands again and try to carry it ourselves.

The Editor's Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

The King's highway! how narrow is the road,
How few there are who find it! Yet the abode
Of God! the Christian's home, lies at its end;
And none can reach the goal, but they who bend,
With purpose all unwavering, steady, true,
And step undaunted, though all hell pursue.

—Mrs. Phæbe Palmer.

A GRAND CONSUMMATION.

It is written by the apostle in his epistle to the Romans: "And the God of peace shall bruize Satan under your feet shortly." Rom. 6: 20. This is a royal proclamation, welcome to every saintly ear, both in earth and heaven, opening to our view what we are pleased to call "a grand consummation."

Satan is a real person, despite the false reasoning on the subject, plausible as it may appear to some minds. Any other view than that of personality is antagonistic to explicit Bible teaching. He is a fallen angel, once standing in purity and in high allegiance to the eternal throne. Having lifted up his arm in foul rebellion against the Eternal Sovereign he has been expelled from his celestial abode, and being full of all subtlety and malignity has set up his throne on the earth, asserting his claims as "the god of this world." And what havoc he has made in these fair dominions of the Most High!

His first evil exploit was to rob man of his original glory, spoil Eden his beautiful abode, and send him forth a wanderer upon the earth, bearing upon his brow the brand of iniquity. From Eden the streams of moral ruin have rolled, until the whole world is devastated. All generations, as the centuries have glided on, have groaned under the merciless exactions of the cruel tyrant. In the language of Holy Writ, "the whole crea-

tion groaneth and travaileth in pain until now." All nationalities, from pole to pole—all the varied departments of human life—literature, science, philosophy, commerce—all bow to the iron sceptre of this usurper.

The saints of God are the objects of the most inveterate Satanic hate. Whenever a human intelligence is drawn to the cross, and the soul's affections are entwined around THE CRUCIFIED, from that moment war is declared and waged with hellish fury and determination. Terrible are the onsets of the malignant foe. He lets loose his dread artillery. He marshals all the forces of his dark realm, if by any means he may unlock the grasp of faith and compass the apostacy of the humble follower of the Nazarene. Dream not, ye saints of the Living God, of truces, or compromises, or a cessation of hostilities. Perpetual, relentless warfare is the ordination of the "prince of darkness." You will have many an hour of temptation, subtle, powerful temptation. Your frail, timorous flesh will quail under the lash of your assailant. But, be not dismayed—the promise is, "For in that he himself (Christ) hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18. And He was "tempted in all points like as we are, yet without sin." The heart of Jesus has been opened to every stroke of the enemy. There is not a point where his assault can touch our sensitive nature where Jesus has not felt the plunge of the lance; but, O, how He repelled each and every assault! And this Christ, dwelling in our mortal body, can and does render us positively invulnerable.

But, the grand consummation is coming—"And the God of peace shall bruize Satan under your feet shortly." This proclamation has a double reference—a personal and a world-reference. As respects the individual saint there is an end, a glorious, a perpetual end to Satanic assaults. The struggle is life-long, but it is victory all the way, if true fidelity be shown, and at last eternal removal beyond the shots of the foe.

Note the peculiar terms of this proclamation: "Satan shall be *bruized* under our feet." There is reference, here, undoubtedly, to the original promise. "Thou," the seed of the woman, the Christ of God, "shalt bruize his *head*"—a vital

part. He may and will bruize thy *heel*, a comparatively unimportant member, but Thou shalt strike him vitally, so that there shall be no recovery, no recuperation, no gathering up of strength for another attack. This is the consummation before each real saint. Sing, rejoice, make merry, ye that are tempted, tossed, and driven! Mark! the Lord will do this. Not by your own prowess are you to effect this, but by the might of your risen, all-conquering Lord. The enemy is to be bruized *under your feet*—an adversary is thoroughly subdued when he is under your feet, with his head bruized. And this is the conquest to be won for us "*shortly*." Shortly! yes, life at the longest is short—a short day in comparison of the sweep of eternal cycles. So the day of doom for Satan is nigh at hand.

How singular, that the "*God of Peace*" is to strike the blow. All the Satanic operations on this globe, whether as respects individuals or nations, are war like acts, subversive of the peace of the universe. The "*God of peace*" proposes to restore the primitive peace, order, and glory of His great realm.

"What in truth His mouth hath said,
His own Almighty arm will do."

Satan, with all his arts, and forces, and combinations, is destined to utter overthrow. The proclamation is made. The nations shall rest. The world shall be at peace. A great chain and eternal imprisonment await the adversary.

NATIONAL HOLINESS ASSEMBLY.

Just as this number was going to press we were preparing to go to Chicago to attend the "National General Assembly," of the friends of holiness. We hope it has been held in remembrance by our subscribers, and that they have prayed earnestly that God would make it an occasion of great blessing to those gathered together. Certainly there never was a time when those who are working on this line needed more to draw together in strong and indissoluble bonds of love, and to act unitedly and wisely for the promotion of the great cause in which we are engaged. We trust that we may be permitted to lay before our readers in the next number of "*The Guide*" good tidings concerning the proceedings of the Assembly.

"God's ways seem dark, but soon or late
They touch the shiny hill of day;
The evil cannot brook delay,
The good can well afford to wait."

UNSTUDIED PASSAGES.

"*If I regard iniquity in my heart, the Lord will not hear me.*" Psa. 66: 18. There are innumerable unanswerable prayers. People wonder why they are not more successful in making their requests known unto God. The passage above cited gives the answer in many cases. God looks at the heart, and if He beholds iniquity lurking therein, and being cherished, the suppliant finds no access, receives no favorable response. What is iniquity? It signifies want of rectitude, unrighteousness, sin—the sinful principle having place in the heart. Provision is made for its complete removal, so that not even "the seed of sin's disease" shall be found in the heart. There is "a fountain opened for sin and uncleanness"—it is filled with blood, the atoning blood of Jesus, and the Holy Ghost is ready to take us down into it, that we may prove its efficacy. If we will not avail ourselves of this gracious provision, we are justly responsible for the continuance of sin, and the evils arising therefrom. The justified believer is shut up to the necessity of going on to entire sanctification. If he fail to do this, as Mr. Wesley has truthfully taught, he will forfeit his justification, and "the light within him will become darkness—and how great is that darkness!" This is the trouble with many in the Church to-day. They have seen their duty and privilege, and failed to accept the proffered grace. Hence, darkness and bewilderment and hardness have followed. They hardly know where they stand. They cannot speak with any positiveness about their religious condition. The mention of holiness irritates them. The consciousness of declension disinclines them to hear of the Christian's high estate set before them in the New Testament. They are indeed shorn of their strength. Regarding iniquity in their heart puts a great bar between them and Heaven. They have no power in prayer. If they bow the knee and frame their petitions it is a mere form. "Your iniquities have separated between you and your God!" Reader, be free from this condemnation."

"There is no place where earth's sorrows
Are so felt as up in heaven ;
There is no place where earth's failings
Have such kindly judgment given."

IT IS TRUE.

Dr. Cummings says : "A devout thought, a pious desire, a holy purpose, is better than a great estate or an earthly kingdom. In eternity it will amount to more to have given a cup of cold water, with right motives, to an humble servant of God, than to have been flattered by a whole generation."

God's estimate of human acts is very different from that of man. It is not the greatness of the act, but the purity of the motive, that He regards. Hence at The Judgment there will be many surprises. If we would be accepted then we must be rightly governed here. To be rightly governed here, and have our life a fountain of blessedness, sending forth its streams to bless humanity, holiness must reach the centre, the heart, and purify the whole nature.

"The solemn shadow of the Cross
Is better than the sun."

A STAY FOR THE SOUL.

An old writer says : "I find these two truths a stay to my soul : the efficiency of the atonement, and the stability of the promise. Just now this seems my all, and enables me to look up to God as my Father, although I am His sorrowing child ; for as I think of my sins and sinfulness, it almost seems as if I must sorrow even in the land where sorrow shall be no more known."

These two great facts of Revelation—the Atonement and the Promises—constitute an effectual stay to human souls. The atonement is perfect, accepted of the Father and available for every sinner. The promises are sure, as being based upon it ; hence, easier for heaven and earth to pass away than for one of them to fail. God is faithful to every promise. Reader, are you thus stayed upon God ? Do these great truths hold you up in ceaseless faith, love, and fidelity ? These provisions of the New Testament are ample and you should avail yourselves of them and be supported amid life's vicissitudes.

"Only wait and trust Him
Just a little while ;
After evening tear drops
Shall come the morning smile."

THREE SOFT PILLOWS.

When Benjamin Parsons was dying, a friend asked him : "How are you to-day ?" He answered, "My head is resting very sweetly on three pillows—Infinite Power, Infinite Love, and Infinite Wisdom." These are indeed soft pillows for a dying head. Such resting is positively luxurious. But not alone are these pillows for the dying, but for the living. In life's conflicts, storms, and sorrows, the weary head and heart may repose thereupon, and how sweet the repose ! We would make a transposition here, and have INFINITE LOVE pre-eminent.

"Love, the Divinest of the train,
The Sovereign of the rest."

It is by faith that we thus find rest appropriating to our need all the resources of Infinite Love, Power, and Wisdom, and we find the longed-for rest.

"We shape ourselves the joy or fear
Of which the coming life is made."

THE GOLDEN LINKS.

Dr. Guthrie says : "Give me these links : First, sense of need ; second, desire to get ; third, belief that God has in store ; fourth, belief that, though He withhold for a while, He loves to be asked ; and, fifth, belief that asking will obtain—give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."

These are indeed golden links, forming a chain which will bring the soul into connection with the God who is able to do exceeding abundantly above all we ask or think." Sense of need—desire—belief of God's unmeasured resources, that He loves to be asked, and more than all, that asking will obtain, we shall find access to the heavenly magazines and be enriched—yea, become millionaires in grace. Reader, get hold of this chain and you will prove these great verities of our holy Christianity.

"Sow ! and look onward, upward,
Where the starry light appears,
Where, in spite of coward's doubting,
Or your own heart's guilty fears,
You shall reap in joy the harvest
You have sown to-day in tears."

OUR INQUIRY ROOM.

The time for holy inquiry has again come. Let us, in deliberate thought and prayer, consider the questions proposed.

GENERAL INQUIRIES.

SUBJECT—*Paying Tribute*.—Read Mark 12 : 13-17. Certain of the Pharisees and Herodians came unto Jesus, "to catch him in His words." They asked, "Is it lawful to give tribute to Cæsar?" Jesus, knowing their hypocrisy, said unto them, "Why tempt ye me? bring me a penny," which being brought, He said, "Whose is this image and superscription?" and being answered, "Cæsars," He said, "Render to Cæsar the things that are Cæsar's"—an unanswerable conclusion.

QUERY—*Why did He thus answer?* 1st, To teach allegiance to the civil power, in all proper demands. 2d, To give us an example of simplicity in dealing with cavilers—there was no parleying, no circumlocution—but plain, straightforward treatment.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Michigan inquires: Do you think a Christian, enjoying entire sanctification, can attend public suppers, festivals, and sociables, without its being detrimental to spiritual growth?

Ans. We have so fully expressed ourselves in these pages on the subject of Church Festivals that it seems hardly necessary to add anything. We believe that these entertainments, as usually conducted, are hurtful to the spirituality of our Churches. That being the case, those who profess entire sanctification must stand aloof if they would keep a good conscience. In doing this a meek and quiet spirit must be maintained, so that their good shall not be *rightfully* spoken against. It is very likely that in being non-participants they will be reproached as being "*righteous overmuch*," &c. Well, bear it patiently for Christ's sake—but, at all hazards, keep your garments undefiled. At the same time, give

all that your means will allow to every laudable Church object, in a proper way.

2. A brother in New Hampshire asks: "Is it right for a Christian to go to law, even if he has been wronged? I do not mean with another Christian, for on that point the Bible is plain, but is it right to do so with one who is not? And is it right for a Christian to be a witness and take an oath? Is it not contrary to Matt. 5 : 33 c 37?"

Ans. Christianity does not deprive its subjects of the rights of citizenship, and one of the rights of citizenship is to appeal to the courts for redress of grievances. But the less a Christian man has to do with the law the better, even as respects those who are not Christians. If the parties cannot settle any matter of business which is in dispute, it is always better to refer it to the judgment of disinterested parties in the form of arbitration. But there are cases where a suit at law is entirely justifiable. As to being a witness, and taking an oath, this is right where the law requires it. Jesus said, "Render to Cæsar the things that are Cæsar's;" be subject to the civil power in all matters which do not conflict with the Divine law. As there are many very good people who have conscientious scruples about taking an oath, the law of our land accommodates itself to such in allowing them to *affirm*, instead of taking an oath, which answers all the ends of justice. We do not consider that in obeying these legal requirements that we act contrary to the teaching in Matt. referred to—those passages refer to profane swearing.

3. A sister in Iowa writes to know whether it is right to use stringed instruments in Church, and that by persons who play in the Church one night and the next at a dance?

Ans. We do not know that it is contrary to the Scriptures to use instruments in the Church service, stringed or otherwise. The organ we regard as most suitable, and all-sufficient. The violin, on account of its associations with the dance, seems to be unsuitable for use in Divine worship. But those who play upon these instruments used should, undoubtedly, be Christians, or there can be no real worship, and hence the performance must be a mockery. Players at the dance are out of place when they occupy the Church choir. After all, congregational singing is best, and we wish it were universally adopted. There is nothing like a whole congregation of voices blended in holy song.

The Harvest Field.

AT HOME.

TUESDAY MEETING.—This stated meeting held on each Tuesday afternoon at the residence of Mrs. Dr. W. C. Palmer, 216 East 15th St., New York, is still full of interest—saving results each week.

—At Foxcroft, Me., 370 have been saved.

—Friend Caroline Talbott has been preaching in Philadelphia with great success.

—At Cuyahoga Falls, N. Y., J. R. Keyes, pastor, 50 have professed conversion.

—At Sedalia, Mo., in the M. E. Church, South, D. C. Browne, pastor, 110 have found Christ.

—A meeting for the promotion of holiness is being held in the 12th St. M. E. Church, Philadelphia, on Sabbath afternoon with much interest.

—Rev. W. B. Godbey, evangelist, has been holding services at Bowling Green, Ky., in twenty-one days, 425 professed conversion and 31 sanctification.

—Rev. J. H. Wirth has been holding a Convention at Smithland, Ia., for the promotion of Holiness, and the Lord has been saving many precious souls.

—At Athens, Ga., in the M. E. Church, South, A. J. Jarrell, pastor, 200 conversions are reported, and about half that number experienced perfect love.

—The semi-annual convention of the Michigan State Holiness Association was held at Coldwater, Mich., April 20-23. The presence of God was graciously manifested, and souls were converted and sanctified.

—Rev. G. F. Pentecost and Mr. Sankey and Mr. and Mrs. Stebbins have been holding nightly services in Dr. Cuyler's Lafayette Avenue Church, Brooklyn, and there is much religious interest.

—During the past year 300 conversions were reported among the Cherokee Indians, who now have over 2000 Baptists among them. In the whole Indian Territory there are about 6,000 Baptists.

—Miss Jennie Smith and Miss Adelaide Sherman have just returned from a successful evangelistic tour in the South. They held successful meetings in Atlanta and other cities.

—The Pennsylvania Holiness Association of the United Brethren Church held a convention at West Fairview, Pa., April 15-19. Sermons were preached by Rev. Bros. Wagner, Hoke, Huber, Weidler, and the pastor, J. P. Anthony. The Church each evening was full, with a good attendance during the day. The usual testimony, praise, prayer and altar services were held with good effect.

—Rev. S. D. Clayton, of the Cincinnati Conference, is reported to have had 500 converted on his present charge last year.

—A May Meeting was commenced in the First M. E. Church, Long Branch, N. J., on Sabbath, May 10th, Revs. John Scarlett and G. Hughes were present to aid the pastor, B. C. Lippincott. An old-fashioned lovefeast was held in the morning before preaching, and was followed by a sermon in the demonstration of the Spirit, by Bro. Scarlett (who is 82 years old). Effective altar services followed the sermons morning and evening.

PHILADELPHIA CONVENTION.—The Convention for the promotion of Holiness, under the direction of Dr. Cullis, of Boston, was held in the Western Church, the Rev. W. C. Robinson, pastor, from April 22d to 30th inclusive. These services, held three times every day, were largely attended, not only by Philadelphians of all Christian denominations, but by persons from different parts of the State and from different States, as Maine, Indiana, Virginia, and California.

The preaching was uniformly direct and forcible, and the testimony borne was as clear and sharply defined as the most critical could desire. Jesus was exalted as a perfect Saviour. One of the impressive features of the Convention was the part taken by accredited ministers of the Society of Friends. The preaching of David P. Updegraff, Caroline Talbott, and Dr. Dugan Clark will not soon be forgotten. The Convention was declared by those who have been in attendance upon other conventions to have exceeded all that have preceded it.

The pastor and people at Western are now engaged in revival services, and souls are being saved at every meeting. Miss Grace Weiser, of York, Pa., is at present assisting the pastor, and Mrs. Maggie N. Van Cott is expected to be present and assist in a few days.

THE FIELD ABROAD.

FROM BISHOP TAYLOR.

BONNEY, WEST COAST OF AFRICA.

DEAR BROTHER HUGHES: I arrived in Monrovia January 22d, and embarked with my ship's company February 22d from Cape Palmas. During the month of my sojourn in Liberia, besides the business of the annual session of the Liberia Conference, I preached between fifty and sixty sermons at all the principal centres of population from Muhlenberg, twenty-nine miles up St. Paul's river, from Monrovia to Cape Palmas, 240 miles south of Cape Palmas. At Monrovia over fifty persons publicly testified that during our series of services they received remission of their sins, and over a dozen to full salvation, or holiness, and nine professed conversion to God the night before

I sailed from Cape Palmas ; so we had a good time all along the line. Liberia is the garden-spot of West Africa—a salubrious, healthy climate, and most productive soil—the least tropical climate of the many in which I have labored. If the Liberian government could only be relieved of the national debt they have unadvisedly contracted, I believe they would yet develop a permanent nationality, hence solve the problem of the capabilities of the colored race to do that thing—hence go far toward the planting and development of Christian national life and organization among the 250,000,000 of population in this empire of heathenish darkness. I wish our government, in the abundance of her resources, would settle this debt of about a million dollars for Liberia, and give this, her national ward, another chance. But the kingdom of God must survive the wreck of nations, and the Church of God in Liberia must maintain her ground and march on conquering and to conquer till these vast populations are saved, whatever shall become of the nationality of Liberia.

I and my party are all perfectly well and happy except our dear Delia Reese, from Indiana, a noble Christian worker, who has been attacked by an old complaint she had some years ago, from which for years she thought she was entirely cured ; now it has returned, and may probably send her spirit to heaven very soon. Your brother,
WM. TAYLOR.

EXTRACTS FROM LETTERS TO RICHARD GRANT.

Gaboon, W. C. of Africa, March 6.—Miss Reese is getting better. Dr. A. M. Evans, one of our fellow passengers has a mercantile establishment at Mayumba two degrees south of the equator. He says the chiefs in that region have been begging to get a missionary teacher for Mayumba, but without success, and before I joined our party at Cape Palmas he had made quite a stir among some of our missionaries, by his bids on their services if they would stop at Mayumba, and several had volunteered to go. He agrees to give land and his influence with the chiefs, and board at his own table two missionaries for a year, &c. He expressed a preference for brother and sister Willis, and they, with an educated young German converted on the way, are to go. So I have arranged to establish a mission at Mayumba. We have given them a tent, and provisions, and a twelfth of the tools, &c.

Banana, Congo, March 13, 1885.—By the mercy of our gracious God and Father we have reached the far-famed Congo. We have to stop here in Banana a couple of days, and then reach (D. V.) St. Paul de Loanda in three days, probably the 18th instead of the 21st, the time set. Miss Reese is improving. All the rest of the party well and happy, ready to live or die for Jesus. We catch it on all hands, however, for presuming to bring ladies and children on such an expedition as this. The men with their so called civilization have had it their own way on this coast for more than half a century, and have made so signal a failure in elevating the people that it is time to try a new thing, which is the old way—God's way of extending His Gospel. I am more and more convinced that this self-supporting plan and the employment as missionaries of the sons, daughters, servants, and maid-servants is right. If half of us

shall die the first year, I shall still say, this way is of God, and we must stick to it.

Congo, March 13, 1885.—I have received a letter from Dr. Summers. He and Brother Chate-lain arrived in good health Feb. 25th, three days after time ; and his letter to me was dated March 3d. In the five days he had been there he had rented a house on a high, healthy hill in Loanda, well ventilated, with twenty rooms, affording good accommodations for our whole party, while we may sojourn in Loanda, for \$50.00 per month. He had presented my letter to the Governor who fully concurs in our plans and will give us the right of way anywhere in Angola, and specially desires us to establish missions in Loanda. Ambriz with a population of 13,000, sixty miles north ; Ambrizet, 10,000 population, 100 miles North of Loanda ; Mosammodes, 400 miles South of Loanda ; and at Malange, 300 miles east, the starting point for the great Caravans for the interior. There may be a great deal of shrinkage to these fair prospects, but the field is immense, and the Lord intends to lead us in. Glory to his name, amen !

P. S., March 14.—Our most kind and accommodating Captain Thomas took all our children, who could walk around, ashore yesterday P. M., and gave them a good outing. We find it cool and pleasant here ; said to be a dreadful place for mosquitoes, but they have not struck us yet. All well and happy. Family worship at 7½ A. M. Bro. Mackey's music class at 9 A. M. Several classes in Fonetik's at 10 A. M. Bible-reading and exposition at 3 P. M., and preaching or fellowship and prayer meeting at 7½ P. M. daily.

St. Paul de Loando, W. C., of Africa, March 18, 1885.—We arrived in this land-locked beautiful harbor early this A. M., three days before the time appointed. Miss Reese is still suffering from the renewal of an old disease she had at home, but is not in peril of life. All our party besides one in perfect health, and in glowing good cheer. Three of my men and myself came ashore early and took breakfast with our friends of the firm of Newton, Camejia and Co. Mr. Newton is U. S. Consul. He and Mr. Bent, another member of the firm, are doing grand service for us. I have not been ashore long enough to learn much from experience, but write for the Portuguese mail which closes this afternoon, and the next letter will be more than a month behind the one I send to-day. We hope to get our luggage into our own hired house to-day, but probably not in time to get our parties into it from the ship, in which case they will remain aboard the good ship Biafra till to-morrow morning. We had a farewell meeting on the deck last night, and presented Capt. Thomas and his officers a written testimonial, signed by all our party, old enough to write their names, of our grateful appreciation of their great kindness and most efficient services on our behalf ; not only on ship-board but sending us ashore in the boats and steam-tug of the ship whenever we could go. It was a surprise to the Captain, and seemed to affect him very much, and he expressed great sorrow in having to part with us, especially the children, who were as much at home in the Captain's room as they could feel with their parents. We have indeed had the grandest pic-nic excursion I ever saw. The tug-of-war is yet to come ; and yet the Lord is so manifestly leading us, that we shall get on all right.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR JUNE.—"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Psalm 27: 5.

"Jesus protects; my fears be gone:
What can the Rock of ages move?
Safe in Thy arms I lay me down,
Thine everlasting arms of love."

BIBLE CALENDAR—MAY.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Thee Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Job 23; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psa. 103; 11-12. Psa. 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psa. 145; 4.
4. Rom. 12; 17. Prov. 10; 32. Psa. 140; 8.
5. Ephes. 4; 17. Prov. 16; 7. Psa. 119; 154.
6. Ephes. 4; 30. John 6; 63. Psa. 143; 7.
7. Ephes. 4; 24. Psa. 1; 1. 1 Thes. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psa. 86; 2.
9. Luke 12; 15. Isa. 29; 19. Psa. 86; 2.
10. Psa. 97; 10. Psa. 97; 10. Luke 11; 4.
11. Matt. 7; 12. Prov. 12; 21. Psa. 25; 21.
12. Ephes. 5; 2. Heb. 6; 10. Psa. 143; 8.
13. Col. 3; 17. Psa. 15; 1-2. Psa. 83; 15.
14. Eccles. 7; 14. Heb. 12; 11. 2 Sam. 22; 7.
15. Matt. 10; 16. Dan. 13; 3. Psa. 119; 66.
16. Ephes. 5; 8. Psa. 97; 11. Psa. 31; 3.
17. Luke 6; 36. Matt. 5; 7. Psa. 119; 36.
18. Zech. 8; 17. Luke 6; 37-38. 1 Chron. 4; 10.
19. Rom. 12; 11. Prov. 10; 44. Psa. 119; 5.
20. Ephes. 6; 13; 14. Psa. 91; 4. Psa. 108; 13.
21. James 4; 7. Heb. 2; 18. Psa. 142; 6.
22. Rom. 16; 19. Mark 3; 35. Colos. 1; 9-10.
23. Isa. 1; 16. Isa. 59; 20. Psa. 39; 8.
24. Psa. 37; 3. Prov. 16; 20. Psa. 71; 5.
25. James 4; 10. Matt. 23; 12. Psa. 38; 18.
26. Heb. 4; 1. Heb. 7; 25. Psa. 77; 11.
27. Phil. 2; 2. John 14; 21. Psa. 36; 10.
28. 1 Tim. 6; 17-18. Prov. 11; 24. 1 Chron. 29.
29. 1 Tim. 2; 3. Psa. 119; 28.
30. Prov. 8; 32. Micah. 2; 7. Psa. 119; 80.

PRAYER CALENDAR.

GENERAL REQUEST.—*For gracious outpourings of the Holy Spirit at the Camp Meetings this summer.*

REQUESTS BY LETTER.—Lonacoming, Me.: For the salvation of a family, and a class. *Nebraska*, T—, for the sanctification of a minister, the conversion of four families, and three other persons; also four brothers, and the sanctification of a mother and three daughters. *West Va.*,

H—G—, for the sanctification of a husband and wife, and for a revival. For a brother's sanctification. *Wisconsin*, N—F—, for the sanctification of a mother and the conversion of her children. *Iowa*, V—, for a husband's sanctification, the conversion of an aged father, brother, and sister, and a backslider. For a sister to be sanctified. *Canada*, R—, for a husband's restoration, who is in an asylum. *Ohio*, for the restoration to health of a cousin, and for her sanctification. *Illinois*, P—, for a brother to be sanctified. *Pennsylvania*, for a pastor to be filled with the spirit. *Canada*, B—, for a mother to be restored to health, for the salvation of her children. *New York*, C—, for a number of cases. For class-members to be sanctified. *Michigan*, P—, for the salvation of a son. (No place given), a mother to be fully baptized, and for the conversion of her husband and two sons. *Pennsylvania*, P—, for a lame sister to be restored, and for the conversion of a gay friend. *Iowa*, for the restoration of an afflicted mother. K—, for a husband and wife to be sanctified, and a mother to regain entire sanctification. *New York*, O—, for the salvation of two brothers and a sister. *Iowa*, C—B—, for the salvation of a husband wandering from home. *Pennsylvania*, K—, for a sister to have a clean heart. *Maine*, E—B—, for the baptism of the Spirit upon pastor and people, and the sanctification of a sister. *Kansas*, M—, for the salvation of an only son. *Missouri*, T—, for one to be filled with the Spirit. *Oregon*, for a brother's salvation. *Dakota*, M—, for the conversion of a boy, going astray. *Ohio*, for the conversion of three sons. L—, for the sanctification of a minister. T—, for the salvation of a family, one son afflicted, and the salvation of friends. *Australia*, for a sister engaged in evangelistic work. *Kentucky*, B—, for sisters under conviction for purity, to be brought into the light. *Washington, D. C.*, for the salvation of a daughter. *Kansas*, P—, for a son to be fully baptized. *Iowa*, for the salvation of a son.

AN ANSWER.—A mother writing from London, Canada says: I sent a request for my son. I am glad to tell you he was saved four weeks ago, at his own house, at half past one in the morning. Glory to God! our hearts do rejoice. Pray for three others—one a backslider, another a drunkard, and the other a moralist.

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month 1 Peter, 1st chap.

TOPICS FOR STUDY.—1st week, Christian heirship. 2d week, The use of money. 3d week, Testifying for Christ. 4th week, Long-suffering.

THE CLOSET HYMN.

Always with us, always with us;—
Words of cheer and words of love;
Thus the risen Saviour whispers,
From His dwelling place above.
With us when we toil in sadness,
Sowing much, and reaping none;
Telling us that in the future
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Waking hope within our bosoms,
Stillings every anxious fear.
With us in the lonely valley,
When we cross the chilling stream;
Lighting up the steps to glory
With salvation's radiant beam.

WORK FOR JESUS.

WORKING PLANS FOR JUNE.—1. Exercise as directed Jude 22-23.

2. Talk to sinners in the highways and by-ways.
3. Carry some good reading to a hospital or prison.
4. Give a Bible or Testament to some young person.
5. Make a present of "Rifted Clouds" to some invalid.
6. Get a copy of the "Beloved Physician" in your Sabbath School Library, by dime contributions, if no other way.

"Salvation, happiness, and heaven,
Are all in Jesus' name."

EDITORIAL JOTTINGS.

 Read the cover pages—carefully.

THE SUMMER CANVASS.—*Attend to the bills inserted in this number. Renew at once. Send all the new subscribers you can. May and June numbers free, as long as we have them.*

ARROW POINTS :

JESUS IS ABLE—1. *To save*—Whom? How much? See Heb. 7: 25.

2. *To do*—What? By what power? See Ephes 3: 19.

3. *To keep*—What, and for how long? See 2 Tim. 1: 12.

4. *To succor*—Whom, and for what reason? Heb. 2: 18.

NIAGARA FALLS.

—The International Camp Meeting Association is preparing for a vigorous campaign this summer. It has arranged to hold the following meetings :

Temperance Camp Meeting, July 11th.

Union Missionary Conference, July 28th.

Camp Meeting of Canada Holiness Association, Aug. 8th.

International Camp meeting, Aug. 17th.

These gatherings promise to be occasions of deep interest. Eminent workers from the United States and Canada will participate. The new auditorium in the grand forest will be opened. Desirable railroad facilities for reaching the ground will be afforded, and boarding will be provided at the most economical rates. Lots are being sold freely. The 100 additional acres recently purchased are a valuable acquisition, the ground is high, and commands a view of the Falls. A limited number of lots at \$100 will be sold. All who can go to Niagara this summer should do so.

—Secure one of our beautiful *Wall Rolls*, by Mrs. James, new edition just issued, only 75 cents.

—From all quarters we are receiving cheering testimony concerning the excellent influence of our new volume, "THE BELOVED PHYSICIAN," the life of our late colleague, Dr. Palmer. Another edition is almost gone, and we shall soon have to put another to press. Send on your orders.

—More than half of the year yet remains. We have a few copies left of our beautiful *Christian Holiness Almanac*. How well it would be for every subscriber to THE GUIDE to have a copy and enjoy the daily Scriptures prepared, and the other interesting contents.

—We have already announced our intention to issue, as soon as practicable, a history of the GREAT SPECIALTY OF THE CENTURY—the revival of Primitive Holiness. We shall avail ourselves of the best talent on either side of the Atlantic in the preparation of this volume, hoping to furnish to the Church a work of value.

—Our readers will be glad to see the name of Rev. James Caughey in connection with the ser-

mon in this issue. It is only a synopsis, giving some of the main points.

—The Douglas (Mass.) Camp Meeting commences July 30th. Remember it! Salvation, full and free, has the right of way on this ground. No speculation. Nothing but soul-saving there.

—Rev. E. Davies has written and published a sketch of the life of Bishop Taylor. He has grouped together some of the main facts of the wonderful history of this "world's evangelist." It is an interesting volume, and should be widely circulated. He proposes to devote the profits to aid the work of Christianizing Africa. The price is only 75 cents. It is embellished with a steel plate portrait of the Bishop. Let the orders for this book come in *rapidly*, from all parts of the country.

—The new *German Holiness Monthly* has made its sixth appearance (June number). Far greater success than was anticipated has attended this publication. The subscriptions are already more than sufficient to cover all expenses of the entire first volume. It is received with much favor, and is doing a great deal of good. It has already been the means of stirring up a greater interest in our German Methodist and other German evangelical Churches, in the Scriptural doctrine and experience of sanctification. The publisher hereby solicits further subscriptions on terms as follows: For 9 months from April No. to the end of the year for 75 cents, or for 6 months, from July No., for 50 cents. The first three Nos. are no longer to be had. All orders, &c., should be sent to Rev. H. Grentzenberg, New Albany, Ind.

PENTECOSTAL GATHERING.—Rev. John Thompson writes: One of your readers who cannot attend our Pentecostal gathering at Mountain Lake Park, Garrett Co., Md., which is to commence July 11th and close July 20th, writes to me requesting that those who are seeking the special baptism, but cannot attend the meeting be made special subjects of prayer. To all such allow me to suggest that companies of two and three, or more if may be, be organized everywhere in accordance with Matt. 18 chap., 19th and 20th verses. And let them have set times of meeting every day or every night at such times as will be most convenient to plead for the special baptism of the Holy Ghost upon themselves, their friends, and their Churches. Let these friends meet together in accordance with the above text, and not be content with praying apart, thus ignoring one of the conditions of the promise. Let all pastors who may feel so moved by the Holy Spirit, appoint a special meeting for prayer during that week, and let class-leaders turn their class-meetings into prayer-meetings, and linger before God until endued with power from on high. We will feel as much interest in these praying companies as though they were with us at Mountain Lake Park. Our effort will not be to get together a great crowd, but a company who are desperately in earnest. Of course the more the better, but we will lay more stress on results than mere numbers. Report the formation of such companies and answers to prayer to Rev. John Thompson, 2002 Brandywine St., Philadelphia.

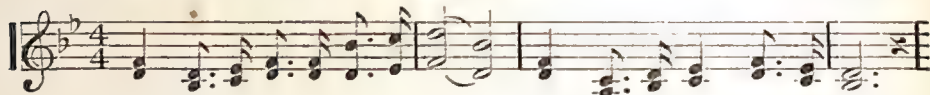
THE GUIDE HYMNAL.

Grant e'en to Me a Heart of Love.

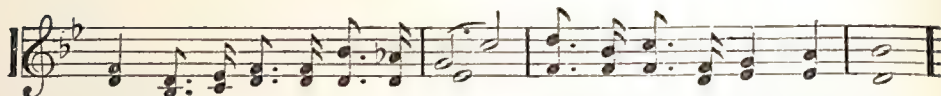
J. S. N.

Daniel xii. 3.

J. S. NORRIS.



1. Help-less, O Lord, I cry to thee, Come and anoint me with power;
2. Faith-ful as yonder orbs of light, O may I do thy sweet will;
3. E'en like those wondrous rolling spheres, Thee I would ev-er proclaim;
4. Ra-diant, at last, in heaven a-bove, Bright-er than stars I shall shine;



I would thy full sal - va - tion see,	Let thy grace be mine this hour.
That thou in me may'st take delight,	And thy promis - es ful - fil.
Thro' all life's swiftly fleeting years	I would glo - ri - fy thy name.
With all who learned thy name to love	I shall ev - ermore be thine.

CHORUS.



GUIDE TO HOLINESS

AND

REVIVAL MISCELLANY.

VOLUME LXXVI.

From July, 1885, to January, 1886.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS:

MRS. DR. WALTER C. PALMER,
REV. GEO. HUGHES.

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—* JULY, 1885. *

OUR FATHER'S WORD.

I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness.

—Isaiah 61 : 10.

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost Divine."

"I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin, and wrath Divine ;
I'd sing His glorious righteousness
In which all-perfect, heavenly dress
My soul shall ever shine."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

SUMMER nature is glad. Summer robes have been distributed. Hill and dale, mountain and plain, are arrayed in beauteous garments. The forests resound with the melodious songs of the birds. The gardens are full of flowers, freighting the surrounding atmosphere with rich fragrance; the broad beams of the summer sun cover the globe.

Nature in her bright array is a faint emblem of the grander things of the realm of grace. Have we put on the Lord Jesus? Has He been "made unto

us wisdom, righteousness, sanctification, and redemption? Then is it summer in our soul—we are clothed with His garments of salvation, and covered with the robe of righteousness.

Wake then the summer song! Let not the birds have the melody all to themselves. Let not the groves alone be full of song. Souls of the redeemed, hymn the loud anthem of awakened joy. Let it rise to swell the chorus of the skies. All along the line—in rural and in city homes—on the shore of the sounding sea, and in the FOREST-TEMPLES where the redeemed are congregated, take up the Psalmist's resolution: "I will greatly rejoice in the Lord, my soul shall be joyful in my God!"

SERMON.

THE LAW OF PENTECOST.

BY REV. J. G. TERRILL.

Preached before the General Holiness Assembly in
the Park Ave. M. E. Church, Chicago, on the
Evening of May 21, 1885.

TEXT.—“And when the day of pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven; as of a rushing mighty wind, and it filled all the place where they were sitting.” Acts 11 : 1, 2.

FOR what reason, or reasons, was the gift of the Holy Ghost withheld until the day of Pentecost? The answer to this question is found in the meaning of the term Pentecost, and the truths in the law and history of that event. The term means “the Fiftieth.” It was understood by a Jew in the same sense in which we understood the American term, “the Fourth.” Pentecost was a national anniversary. It was counted from the date of the Passover (see Levit. 1.), and was the date of the giving of the law at Mt. Sinai. Pentecost was the anniversary of that event. The gift of the Holy Ghost, then, is somewhat related to the giving of the law. There is an idea abroad, that as we approach Christian perfection we get away from the law—but we shall find that we get nearer to it.

THE CHARACTERISTIC OF THE SPIRIT'S DISPENSATION.

Jeremiah prophesied that “This shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law into their inward parts, and write it in their hearts.” Jer. 31 : 33. St. Paul quotes this and applies it to the dispensation of the Holy Spirit. Heb. 10 : 16. This idea of the law of God in the heart is the

highest idea of character given us in the Word of God. The Psalmist says: “Behold thou desirest truth in the inward parts, and in the hidden parts Thou wilt make me to know wisdom.” Psal. 41 : 6. Also in Psal. 50 : 8, he says, “I delight to do Thy will, O my God, yea, Thy law is within my heart.” St. Paul ascribes this language to Jesus. The first speaks of this as the Divine ideal of character, and the second speaks of it as the crowning glory of the character of Jesus, and of His fitness to be the sacrifice for the sins of the world. St. Paul, also, in writing to some Christians in his day, said: “Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in the fleshly tables of the heart.” 2 Cor. 3 : 3. Here the law in the heart is put over against the law on the tables of stone. So, then, instead of our getting away from the law in the high ideal character of the Christian, the law gets into us. It is evident from the foregoing, also, that the Pentecostal baptism was designed to put the law of God into the heart of the believer.

BUT WHAT IS MEANT BY THE LAW IN THE HEART?

Everywhere in the Scriptures the heart is spoken of as the seat of moral life and the formation of moral character. “As a man thinketh in his heart so is he.” Whatsoever proceeds out of the heart, that defileth a man. Out of the heart are the issues of life. “Blessed are the pure in heart.” “I will take away the stony heart out of your flesh, and I will give you a heart of flesh,” &c. The heart is the seat of the affections and the desires. The law of God in the heart is that state of the desires and affections in which they harmonize with the law of God. We will then love according to the law of God. We will love God and will love His law. Our obedience will then be a loving obedience.

That is perfect obedience. God will no longer govern us through our fears. This is what is meant by perfect love casting out fear. It is not the natural fear of harm that is meant. That fear is God's work. It is given to men to prompt them to self-preservation. The grace of God never destroys God's work. It destroys the devil's work. The necessity of governing men through their fears grows out of the depravity of the heart. God governs the unregenerate through their fears. They flee from the wrath to come in repentance. In the regenerate, before entire sanctification, there is a mixture of fear and love. There is love enough to do some things, to make some sacrifices, but there are some things sometimes required of a nature so severe that the individual's love is not enough. He has then to fall back upon his fears to rouse himself to proper effort. The thought of that state of mind is, "I must do this or I will backslide and lose my peace, or lose heaven. Perfect love casts out that fear. Obedience then becomes the obedience of love. That is perfect love. That is Christian perfection. That is doing the will of God as it is done in heaven. That is the law of love in the heart. That is what is meant to "Love the Lord thy God with all thy heart, and with all thy mind, and all thy strength." Then it becomes possible to "love thy neighbor as thyself." There is no character higher than that, in earth or in heaven.

This is most beautifully symbolized by the wave sheaf of the Passover feast, and the wave loaves of the feast of Pentecost. In the first, a sheaf of the first ripe grain was brought to the high priest, who waved it at the door of the temple as an offering to the Lord. In the second, two loaves of bread, made of fine flour and baked with leaven, were waved in like manner as an offering to the Lord. In the first, the wheat was still in the straw and the chaff. In the second, it had been separated from the straw and the

chaff, ground to fine flour in the mill, raised with leaven, and baked in the oven. In the latter it had been carried forward to the utmost perfection.

Wheat in the Scriptures is always a symbol of God's people. Wheat in the sheaf symbolizes God's people in the Passover experience, and wheat in the bread symbolizes God's people in the Pentecost experience. The first means the beginnings of the Christian life, and the second means Christian perfection.

We should associate with these symbols the words of the Baptist, where he speaks of the mission of Jesus: "He shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but the chaff he will burn up with unquenchable fire." Whatever "chaff" may mean elsewhere, here it means that which is separated from the wheat in threshing and winnowing. It once belonged to the wheat—was part and parcel of it—but now, for the perfection of the wheat, it must be separated from it. That is done by the baptism of the Holy Ghost and fire.

THE EXPERIENCE OF PENTECOST.

If you will turn to Ex. 19, you will find the truths and circumstances that gather around this idea of giving the law. God said to the people, "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; ye shall be unto me a kingdom of priests, and an holy nation." And all the people answered together and said, "All that the Lord hath spoken we will do." Then came the preparations of washings and ceasing from even lawful indulgencies. Then came the Divine manifestation upon the mountain, and

the audible speaking of the Ten Commandments. Whoever would receive the Pentecostal baptism must enter into covenant with God. There will be that in the occasion that will be most impressive. The Holy Spirit may not use the words of the Ten Commandments, but He will use the spirit of them. In that moment the soul will be profoundly impressed with the breadth and depth of the commandment to "have no other gods." It will also clearly apprehend the necessity of reverence for God, His name and all that are His. God's ancient people never spoke the name of Jehovah after the scene of Mount Sinai, and the pronounciation of the name was lost forever. The baptism of the Holy Ghost will put a stop to the jingling of the names of the deity that is sometimes heard among His professed followers. It will also make sacred, in a proper sense, the Sabbath of the Lord. It will hallow the family relation. There is nothing in it to loosen the marriage bond. All human rights of person and property and reputation will become sacred. Before the Ark of the Covenant, the affections and desires swept by the fires of the Holy Ghost will not allow of the loosening of moral obligations or trifling with Divine or human rights. Here all consecrations and dedications will be in the light of this spiritualized law. All purification of the affections and desires by the Holy Ghost must and will be in accord with that law. The Saviour's prayer, "Sanctify them through thy truth," will in that manner and by that standard be answered.

In the painful discoveries of the condition of the heart by the light of that moment, and the more or less painful separation from all things that the soul experiences, there may be much that appeals to human sympathy. Persons of more sentiment than experience, of more human sympathy than Divine love, are apt to get in the way of the seeker at such a time. Imagine one like that to

be standing by the side of a sturdy farmer as he feeds the sheaves through a threshing machine. As he beholds the comeliness of the sheaf and thinks of the terrific experience it must soon undergo, he cries out, "O, don't do that; it will spoil all its beauty!" But the farmer points to the stream of pure, golden wheat that pours into the measure beside the machine and says, "That is what I am after." The wheat in the sheaf is good, but the separated wheat is better; and better yet is the wheat in the bread ready for the table of the king.

JESUS ONLY.

BY REV. J. SCARLETT.

Our Father God!—the Holy One!—
As in His Word, His will, revealed,
Has given "all power" to His Son;
To Him we must obedience yield.

Morality will not suffice
To qualify, with life, for heaven;
We need atoning sacrifice,
So guilt of sin may be forgiven.

The works of God let man explore;
Can they teach holy life to live?
God's image lost can they restore?
They have no Holy Ghost to give!

Ah! "Jesus only" is the way—
No other way will God approve—
The Christian glories in His sway,
The sway of everlasting love!

Let "Jesus only" be our good;
Outside of Him where can we go?
The cleansing in His precious blood
Alone can save from guilt and woe.

He is the "True and Living Vine,"
And Christians' "branches" are by faith;
They nourish'd are by sap Divine,
In hearing what the Spirit saith.

So Jesus, Central Fountain, is
To all provided needed streams;
And "God's good pleasure" circles this,
And holds it as the theme of themes!

'Tis Jesus gives His people peace!
This is a changeless gospel test;
He bids all sinful strivings cease,
In Him is everlasting rest.

BIBLE BRIEFS—FROM EPHESIANS.

A HOLY WALK.—"And walk in love." Ephes. 5:2. If we would walk holily we must walk in love. Love is the essence of true holiness; it is the fulfilling of the law. Walking in love implies activity and progress. It is an active principle leading to exercises of kindness, forbearances and long-suffering, which are Christ-like. By these its real existence and Divine sway in the heart are demonstrated.


PRACTICAL INFERENCE:—If walking in love is true holiness, how much in error are those who profess holiness and are censorians.

CHRISTIAN LIFE—DISTINCT CRISES
—THE "SECOND BLESSING."

BY REV. DANIEL CURRY, D. D.

EDITORIAL NOTE.—In an article in the "Quarterly Review" for May, the editor, Dr. Curry, on the Christian life of Rev. John S. Inskip, says some excellent things, not only as respects the distinguished subject of whom he writes, but also on the doctrine of Entire Sanctification. We regret, however, that it should be marred by a failure to teach the Scripture doctrine of the distinct witness of the Holy Spirit to this second work of grace as well as the first. No work of God, either in the realm of nature or grace, is unaccompanied by a witness of its Divine authorship.

It gives us pleasure to lay before our readers the following clear and satisfactory doctrinal statements from the pen of this eminent and truly gifted writer of the M. E. Church:

 HE religious history of our subject is inseparably connected with certain well-known forms and phases of personal Christian experience. More than thirty years after his conversion, most of which time he had been engaged in the ministry, he was seen to enter upon a new and definitely distinguished form of religious experience, but not in *kind*, nor yet clearly differentiated in its form and phases. There certainly are not two distinct kinds of Christian life, but equally certain there are higher and lower stages of grace, and these are so definitely marked that they may be clearly discriminated. This is much more than a matter of speculation, because it is intimately related to our knowledge of the deep things of God. All will concede that the Christian life is a progression, and that they who have received Christ

by spiritual regeneration are called to grow up into Him in all spiritual fullness. Nor is this spiritual ascent usually a steady and uniform advancement, without definitely indicated transitions, nor a development without distinct crises; but it has its marked changes, with struggles and birth-throes, to be followed by new and clearly ascertained attainments in Divine things. These crises serve as stations and mile-stones along the "King's highway—they are seasons of real travail, in which victories are won, and spoils taken, and through which the soul rises into a higher plane of spiritual life. The experience of him whose case we are now considering, as many times related by himself and so largely attested by his subsequent life, abundantly affirm this view of the subject. He had himself, so he testified, dwelt and walked for more than thirty years on the lower level of Christian experience—not, indeed, without the consciousness of God's favor and with a measure of religious comfort, and yet not wholly satisfied—and then, by a clearly marked transition, he passed into another and a higher spiritual estate. Others have testified to a like experience, and have in like manner attested its genuineness by the godliness of their after lives. It need not be denied that some who have professed such an experience may have been charlatans or superficial pretenders—some self-deceived and some consciously false—but the facts still remain, and the sober devotion and manifest integrity and the godly living of very many who have witnessed this confession, render it impossible to set aside their testimony.

It may seem conventional, and perhaps belittling, to speak of these later spiritual crises as "the second blessing," and yet perhaps no other form of words can so adequately describe the thing intended. Nor is there any lack of scriptural warrant for such an experience in the religious life of the fathers. Even in

the Old Testament we find examples of it. Jacob at Bethel saw the vision of the Ladder, and there and then entered into a covenant with the God of his fathers, from which it does not appear that he afterward departed; but his religious life during the next twenty years was certainly an unelevated one. But when on his way returning to the land of Canaan, the home of his early life, he was met by the Angel with whom he wrestled all night; and there he received a new name, and began a new and better course of living. David was from his youth up an obedient servant of God, so steadfast in his devotion that he was recognized as a man after God's own heart; but not only was his outward life, for a time, very far from perfect, but he himself confesses that his heart was not right with God; he was envious at the prosperity of the wicked, and his heart was brutish toward God. But at length a change came upon his spirit; he went into the sanctuary of God—the secret chamber of his own heart—where the Spirit met him and taught him better things by raising him into a higher spiritual estate. Isaiah—the prophet that more clearly than any other saw the coming glory of Messiah's kingdom—when called to the prophetic office, felt and confessed his unfitness for that work till the seraph had touched his lips with a coal from God's altar, and declared to him that his "iniquity was taken away, and his sin purged." The apostles walked with Christ three years, and they so profited by His teachings that He Himself spoke of them, with a single exception, as "clean;" and yet the experience of the day of Pentecost was to them at once a new revelation and the beginning of a higher degree of the spiritual life. The first stages of the Christian life constitute, in their usual and normal development, a period of spiritual infancy, and yet with the possibilities of the largest attainments. Everything is at that stage only inchoate and incomplete. The germination of the

grain of mustard seed, and the after-growth of the plant—the fermentation of the leaven that was placed in the meal "till all was leavened"—are the Divine Teacher's illustrations of the phenomena of spiritual increase.

There are in these direct and obvious aspects of Christian experience important and far-reaching implications of theological truth. They assume the reality of "sin in believers," from which devout souls groan to be delivered. And since "there is now no condemnation to them that are in Christ Jesus," the presence of this abiding sin is not in itself a cause of personal guilt. But in order to this state of the case, the sin so recognized must be abhorred and resisted, and its power to bring the soul into condemnation must be constantly, unceasingly thwarted by the perpetual renewed efficiency of the merits of Christ's death, made effective in the soul by faith. The Christian who walks in the light, and rejoices in the fellowship of love, and with unwearied faith appropriates the blood of Christ both for pardoning and for cleansing, still confesses, from the depths of his spiritual consciousness, his need of the merits of Christ's blood.

It also clearly distinguishes the essence and reality of sin from the volitional activities of its subject. No real Christian, whatever may be the stage of his attainments in grace, consciously chooses to do wrong; and yet there is clear and oftentimes very pungent conviction of sin, against which the soul strives with all its powers of will and action. The whole theory of the "second blessing" implies the presence and the activity of indwelling sin, against which the will of the true Christian is perpetually striving and overcoming through faith. And because this form of sin is common to all men, and exists independent of both volition and consciousness, it seems to inhere in our nature. It is "original sin," which must be eliminated through sanctification of the Spirit.

BIBLE BRIEFS—FROM EPHESIANS.


SANCTIFIED KNOWLEDGE.—"That ye may know what is the hope of his calling." Ephes. 1: 18. The Apostle was in prayer for the Ephesians, that God the Father of glory would grant unto them the spirit of wisdom, that they might know what is the hope of his calling. That calling, God the Father's calling, for us, is in all righteousness and truth, in true holiness, high and glorious, taking hold of immortality. Let us know this, and knowing it, make our calling and election sure.

PRACTICAL INFERENCE.—Knowledge, spiritual knowledge, is the native Christian element, and to walk in darkness is contrary to New Testament provisions.

HEAVEN-BORN CHARITY.

BY REV. C. W. L. CHRISTIEN.

V.—"*Beareth all things, believeth all things, hopeth all things, endureth all things.*"—1 Cor. 13 : 7.

E need not wander far to meet with scandal-mongers, men and women, who not only tell all the evil they know of those who are evil, but often "make a hash of good men's names;" people who are the carrion crows and vultures of society, whose moral taste seems to be so utterly corrupt that they have a positive relish for retailing the vices and enormities of their fellow creatures. Alike in the village and the city, in the haunt of low life and in the gilded saloons of wealth and fashion, they are to be found at their miserable task. And a lower state of heart than theirs it would be difficult to conceive. But everywhere in the Book tale-bearing and slander meet with stern denunciation. Without going to Moses or Solomon we find in the New Testament a constant reprobation of the sin. In the dismal picture of the Gentile world so faithfully drawn by St. Paul in the first chapter of his Epistle to the Romans, "whisperers and backbiters" stand in the same catalogue and under the same condemnation as "haters of God, despiteful, proud." When going to visit the Corinthian Church he dreaded lest he should find among its mem-

bers "backbitings, whisperings," as well as "strifes and tumults." He tells Timothy that deacons must be "not double-tongued," and their wives "not slanderers." And writing to Titus he says, Christians are to "speak evil of no man," which does not mean simply, "thou shalt not bear false witness against thy neighbor," but, thou shalt not tell what is actually evil about a man unless duty open thy lips. There will often be occasions in our changeful life when we cannot but speak, and speak fully and emphatically; but when no call of duty imperatively demands it, we are to shut our lips.

Now charity "beareth all things." If we substitute the word "covereth" or "hideth" we shall possibly have the exact idea that the apostle intended to express. Charity conceals rather than exposes the sins of another. This is always the sweet way she takes. Does the wife go and blaze abroad to the world the sins of the man to whom she has given her heart, even when those sins bring upon her sorrow and suffering she never expected to endure? Does the father go and tell to any and every one the faults and failings of his children? No, charity will fly on the swift wings of an angel to carry the message of another's goodness, but she holds her peace respecting the dark side of human life, and is forever reluctant to tell the ill she grieves to know. Like her Lord in His messages to the seven Churches, she will dwell on all the good before she mentions the faults which have to be condemned.

"Believeth all things." Of course this, like others, is a comparative statement. No one can shut his eyes to facts—no one ought to. We cannot do justice to ourselves or others if we disregard the actual. But though we cannot deny that which is, and are to be as "wise as serpents" in our dealings with wicked men, charity is willing and wishful to think the best of every one. She rejoices at the smallest manifestations of good, and welcomes the faintest indications of im-

provement. It is a maxim with some to "treat every man as a rogue till they prove him honest." But this is an instance of how a virtue can be pushed into a vice; a necessary and warrantable prudence being thus turned into an unchristian, unholy suspiciousness. Charity, however, can never consent to it. As she "thinketh no evil," so she refuses to take evil on credit, without positive and overwhelming proof. And though she exhibits wisdom, the highest kind of wisdom, in her dealings with the world, and is as shrewd as any godless heart can be, she would rather be occasionally outwitted and deceived than live a life of perpetual suspicion. It is against her nature to do so.

At times, however, there is little or no good to be believed concerning a man. With the utmost exercise of charity the facts are too plain and too black to be either doubted or denied. Yet even then charity is not bankrupt. If she can do no more she still "hopeth all things." Faith, hope, and charity are inseparable graces, and charity can never turn her back on hope. And so in the gloomiest hour when the appearances are the least promising, she says, possibly there is some fact yet concealed, some feature yet unknown which may, at least to some extent, relieve the darkness. And if ever "hope springs eternal in the human breast," it is in the heart of charity. She can weep over the sins of others, but she will still hope amid her griefs.

And charity "endureth all things." She is often tried in a world like this. The wonder would be if it were not so. An ungrateful coldness is sometimes the sole return she meets with. But no waters within the heart have such an unfailing spring as those of charity. And when it seems as though hope itself could no longer live, love still "abideth." The undying life within her heart on earth being a promise and prophecy of the eternal life which is her destiny beyond the tomb.


BIBLE BRIEFS—FROM EPHESIANS.

THE DIVINE FULNESS.—"Be filled with the Spirit." Ephes. 5: 18. That is, Be filled with the Holy Spirit. To be filled with the Spirit is to be filled with God, for the Holy Spirit is God. Hence all purity, all love, all wisdom, all power, all joy come into the heart when filled with the Spirit. The Divine personality, the Holy Ghost, becomes our Indweller, and we may draw upon His infinite resources for duty, conflict, sorrow—indeed for all life's emergencies.

PRACTICAL INFERENCE.—If this be the Christian's exalted privilege, how sadly those miss the mark who content themselves with a partial salvation.

THE COVERT OF HIS WINGS.

BY MRS. M. N. VAN BENSCHOTEN.

 I was a warm, prostrating morning in early spring. I had been subjected to a severe trial. It came suddenly, unexpectedly, and undeserved, making the whole heart to ache, while even the body felt sore and wretched. The night had passed, but the dull pain lingered, and weary and languid I gazed out on freshening grass and bursting bud, and far away to the soft, pure sky.

"Is there no balm in Gilead for racked nerves? Is there no healing oil for a wearied body? I know there is One who bindeth up the broken hearted, and who maketh the wounded spirit whole, but how is it for this faintness that comes from bruises?" Thus my heart made inquiry. Hark! "He shall cover thee with His feathers!" Ah, better, "under His wings shalt thou trust." I smile back with answering faith, and down they settle! soft, warm, O so comfortable! Divinely penetrating they press up around the aching body, and in around the soul, and as the strain on nerve and heart lets up, and my tired heart eases over, I hear, "Under His wings shalt thou trust." Like tender arms I feel the pressure of the sheltering wings, shelter-

ed, protected, enwrapped with an Almighty love and tenderness. The heart gathers itself and nestles down.

"Soft as downy pillows are,
While on His breast I lean my heart."

Call it fancy—sentiment? Let those call it thus whose hearts have never ached, whose feet have never been pilgrim-worn and sore, but I will cry, "Cover us, O cover us ever, with thy feathers."

Nothing like it in all this world. We may climb to it by the sheltering arms of cover and feathers, but it is the melting, brooding love of a mother that best mirrors it.

Rested and soothed I press the throbbing temples long and sweet against the cool, "downy pillows." A great calm fills the heart, a gentle easement and restfulness holds me, while I whisper, "Because Thou hast been my help, therefore, in the shadow of Thy wings will I rejoice."

I WISH I WERE HOLY.

BY ABBIE MILLS.

Do you want to be made holy?
Are you panting after God?
Choosing, with the meek and lowly,
The blest way our father's trod?

Do you want to be made holy?
Thousands have been cleansed within;
Why have you advanced so slowly
Toward the fount that frees from sin?

Do you *want* to be made holy?
Faint desires will not avail;
Grasp the prize now set before you,
Holy boldness shall prevail.

Do you want to be *made* holy?
Let the Spirit work within;
God will turn His hand upon you;
Purge away thy drop and tin.

Now for thee the blood that cleanseth
Doth avail; it maketh clean;
Just this moment claim the blessing,
Let no morrow intervene.

BIBLE BRIEFS—FROM EPHESIANS.

IMPORTANT DUTY.—"Redeeming the time." Ephes. 5: 16. Time is of inestimable value. Its moments are freighted with eternal issues—there are none to be wasted. And yet how many we have wasted, in unprofitable thinking, in foolish talking and jesting, in positive idleness when we ought to have been at work. The day goeth away, the shadows of the night will soon be stretched forth—what we do we must do quickly. "Redeeming the time" is the duty devolving upon us. Let us seize every golden moment and make it tell for God's glory.

PRACTICAL INFERENCE.—We have let our time run to waste, much of it, and hence the apostolic counsel.

SCRIPTURAL VIEW OF ENTIRE SANCTIFICATION.

BY REV. W. R. JONES.

(From a new work on "Entire Sanctification" by the above author, just issued by the National Publishing Association, Philadelphia.)

THE dual form of expression is always present. "Forgiveness of sins" and the cleansing of "unrighteousness" indicate the twofold nature of salvation. Any effort to prove that holiness and regeneration are necessarily coetaneous is not only antagonistic to the standards of the Methodist Episcopal Church, but contrary to the plainest teachings of God's word. If the advocates of holiness should yield to the popular demand, and abandon what some are pleased to call "unimportant terminology," it would not result in the peace that follows victory. It would be inglorious defeat; it would be disaster culminating in religious chaos or in the eternal silence of spiritual death.

On the assumption that God's word is ordinarily plain, so that any one of moderate ability and common scholarship can understand that part of it which relates to his own salvation, it appears

more difficult to misapprehend than to perceive the distinction which God makes between these two processes of salvation.

Whatever may be the nature of the difficulties in the way, it is of vital importance that the distinction and the difference be clearly perceived by all who attempt to teach in public or private.

It is only a little way on either side from the direct line of truth to the Egyptian night of fatal error; half-truths in religion, like half-truths in philosophy, are pregnant with danger. All heresy and all fanaticism touch at some point, on one side or the other, some vital truth in the Christian system. Sin exists in a dual form; it has a two-fold manifestation—transgression and depravity or uncleanness. In our personal experience as sinners, we are equally conscious of guilt and pollution. Transgression and its consequent condemnation are removed by a Divine process which God designates forgiveness; this change affects man in his relation to the law involved in his offense. Pollution pertains to the nature or quality of a substance; it is that subtle thing which inheres in a fallen soul, affecting its moral quality. The process by which God removes this impurity from the soul is not the same that He has appointed for the removal of his guilt; neither does God ever call it by the same name. The processes are not the same; the operations and the experiences are entirely different. We must therefore be unable to discern anything about the one, or we are able to cognize the other.

If a sinner can be conscious of the peace and life which come into the soul when God pardons his transgressions and adopts him into the Divine family, a believer can be conscious of the purity he experiences when he is wholly sanctified.

There is as much difference between the processes through which the soul passes in its transition from a state of

rebellion to one of sonship, and from a state of conscious uncleanness to one of purity, as there is between those two moral conditions, and the difference is clearly indicated to the mind by the terms used in the word of God to express these Divine operations. In Luke 24:47, Jesus said to the disciples, "And that repentance and remission (aphesis) of sins should be preached in His name;" and the apostle, in his epistle to the Ephesians, 1st chap., 7th verse, says: "In whom we have redemption in His blood, the forgiveness (aphesis) of sins."

Matt. 19:28, Jesus says: "That ye which have followed me in the regeneration (palingenesia) when the Son of man shall sit in the throne of His glory ye shall sit on twelve thrones judging the twelve tribes of Israel." In the epistle to Titus 3:5, it reads, "But according to His mercy He saved us by the washing of regeneration (palingenesia) and the renewing of the Holy Ghost." In Ephesians 5:26, we find a record of the cleansing process: "That He might sanctify (hagiazō) and cleanse with the washing of water by the word."

First Thess. 5:23, "And the very God of peace sanctify (hagiazō) you wholly."

The most casual observer with only a limited education cannot fail to notice with what exactness God's word distinguishes between these different processes of salvation, and so clearly does he delineate these various differences that it requires greater effort to obscure or confound them than is necessary to accept them in their broadest and most comprehensive sense.

THE reason why God is trusted so little is because He is so little known. We say of some men, "They are better known than trusted;" and if we knew some men more, we should trust them less: but the truth is, God is always trusted as much as he is known; and if we knew Him more, we would trust Him more. Every discovery of God shows somewhat, which renders Him more worthy of our trust.—*Caryl*.

BIBLE BRIEFS—FROM EPHESIANS.

A NEEDED CAUTION.—"Neither give place to the devil." Ephes. 4: 27. There is a devil; he is a real person, crafty, malicious, powerful. He has immense resources, in himself, and in spiritual and human alliances. We are to resist his advances, steadily, constantly, unwaveringly. Give him no place—no opportunity, no advantage. Stand ever on guard; study his devices; meet him with God's almighty Word.

PRACTICAL INFERENCE.—If we may do this, comply with this injunction, then we should be conquerors, and not conquered by the adversary.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

More Angel Visits.



MY next visit was to a poor little cottage of two rooms, on the hill-side, that had a gay, trim garden before it, and entered by a wicket gate. The door was open; no one answered to my call. It seemed to me as if my gracious Lord would be a welcome guest there. Not only the order and cleanliness of the room witnessed of its inhabitant, but a well-worn Bible and hymn-book lay on the table, and over the fireplace was a printed text of 1 Peter 1: 17, 18. It cheered my heart, and brought before me the incalculable preciousness of this gift of God to poor, lost sinners. I prayed for a blessing there, and left a little token of my journey, suitable I thought for a fellow-pilgrim.

I entered the last cottage on the river side. Here I found a young wife, upon whose face were depicted such lines of grief and care, that at first sight she seemed an aged woman. She had buried four little children, and had one left, which she told me she spoiled, and thus made her home yet more wretched. The cottage was larger and better than that of her neighbors, and possessed far more conveniences and comforts, but her desolation was such that it quite saddened me. When she had finished her tale of sorrow, I spoke to her of Jesus. She

told me that she had heard that He died for sinners, but it did not seem that she had anything to do with it. All her thoughts were that her children were dead. When she ceased, I told her she might know better than many what God's great love was towards her, when He had given His only-begotten Son to die for her.

She listened in breathless eagerness, and then, bursting into a flood of tears, sobbed out—

"He gave His *only* Son for me, and I would not have given one of mine for Him! O, how hard my heart is!"

Her misery was so great that it seemed an open door for the God of *all* consolation.

She listened to me concerning the promises given to prayer, as something she could not understand, nor indeed believe. A trifling incident I related of my own life produced an unexpected impression on her, and drew forth her confidence. When I told her that my heart was just as hard, and that it was only by the grace of God and the power of the Holy Spirit that I was enabled to offer her any comfort, or point her to the same Saviour who had received *me*, and would receive *her*, she appeared moved, and said—

"I feel all you say is true, but it does not comfort me; yet it does me good to think your heart was once as hard as mine!"

I bade her adieu; my voice began to fail me. As I rowed beneath the cottage garden I saw the sad woman, with her child by her side, following, as far as the meadow reached, watching the boat on its course.

But for the harsh croquet balls I might never have found the cottages on the river side. But Jesus *wanted* me, and He had *sent* for me.

How often has He spoken and I have not listened; how often has He sent for me and I have been engrossed with the trials and the vexations, and forgotten they were amongst the heavenly messages.

BIBLE BRIEFS—FROM EPHESIANS.


AN IMPORTANT INJUNCTION.—“Be strong in the Lord.” Ephes. 6 : 10. The Christian should be strong; he needs strength to perform duty, to resist temptation, to brave life’s tribulations. Strength is provided for the heart, the intellect, the body. He may be begirt with strength—strength from head to foot. How? Be strong in the Lord. Ah, that is the vital point—in the Lord, in His revealed personal presence, in His fulfilled promises, in His opportune communications.

PRACTICAL INFERENCE.—The complaints made by Christians of their weakness are unworthy of them; let them put on strength.

VOICES SWEETLY BLENDING.

CHEERING MESSAGES.—NO. I.

BY LELIA WATERHOUSE.



“He giveth power to the faint and to them that have no might. He increaseth strength.” Isa. 40 : 29.

Facts which come under your own observation cannot be doubted by you. Experiences with the outer or inner man far outweigh theories. You know when you are physically faint without waiting for some one to explain to you the origin and symptoms of faintness. You know when strength returns to you without waiting for some one to explain to you that when certain symptoms appear you are relieved.

I have a little message for tired hearts. To relieve apprehensions on your part that I am going too far, I will make no assertion which I have not proved in my own little experience.

“He giveth power” to uphold you in your little, every-day, monotonous routine. No matter how prosaic; no matter if it be the repetitions of homely duties day after day, with no great red-letter days.

If you are God’s loving child, He has a great care for you, and all things work together *now* for your good.

If you are His naughty child and fret

and rebel like other naughty children, you make yourself very unhappy, while your loving Father leaves no method untouched to bring you into loving subjection to Himself.

If you are outside—not God’s child—I wish that I could explain to you that grand, silent Love, who yearns over you; who watches you; who does all that Infinite Love can do to draw you to Himself; who longs to make your sorry, stained life clean and white; who yearns with all the greatness of the God-heart to comfort you, and to so arrange for you that with your consent you may be eternally happy.

I now turn to speak to God’s child. You faint sometimes, just in your daily, commonplace life. It looks so prosy! You long to do something grand for God, and are so overpowered at your own insignificance that your heart fails you.

How your hand falters at your daily task! How wearily the prayers slip from your lips! How you scan the monotonous routine and try to see some chance to break away from its uncongeniality, only finding that circumstances beyond your control prevent you.

How does He give power when you are faint? He gives daily soul-food to sustain you. He *gives* the power, but His nature is too God-like to force it upon you.

One of His places of refreshment for faint souls is His Word. Not content with that, He invites the soul to talk with Him, fixing no limits as to time or place, but ready the instant that you speak to Him.

Best of all, give your will-power to God, who craves it, claims it, then leave the details with Him. If you are His, it is lawful for Him to do what He will with His own.

SELF-DENIAL MADE EASY.

BY S. M. PALMER.

I know I have a pleasing title if I can make out my proposition. Self-denial is

absolutely necessary to the practice of Christianity, and if it can be made easy it will certainly be practiced.

It is said of Xavier that one night in his sleep he cried out: "Yet more, my God, yet more!" When questioned in the morning as to the meaning of this, he declared that he had a vision of the trials and persecutions awaiting him, and so far from shrinking, he desired yet more! How the practice of self-denial of many in the Roman Catholic Church shames us!

Another example is nearer our own time and more to the point. It is that of Frances Havergal, as related by her sister. She says, Miss Havergal came into her presence one day merrily clinking some gold coins in her hand and gleefully exclaiming, "He demands all, and He shall have all!" She had turned a lot of jewelry in the form of keepsakes, etc., into currency, that she might appropriate it to God's service—and she had done it willingly, cheerfully, joyfully! Not without self-denial, and perhaps sorrow; nevertheless joyfully, because she would be sure that absolutely *all* was given up to her adorable Lord, whose compensations are an hundred fold even in this life. Now, is not just here the grand secret of a constant, effectual self-denial? His commands are declared to be "not grievous." Are we not too timid and reluctant to go as far as we ought—to exceed a little what we are sure is absolutely required? Probably Miss Havergal did not feel really required to give up her jewels, but to go to the fullest extent of consecration she did so. Every Christian of any considerable experience knows that the fullest service is the most joyous, satisfactory, easy! Then why do we hesitate, delay, decline ever? Why but that the least remains of the carnal mind is most demoralizing, damaging and destructive? The amount of responsibility resting upon ourselves is astounding, and would be crushing only that our sufficiency is of God.

GENERAL BOOTH'S EXPERIENCE.

BY REV. E. DAVIES.

General Booth, of the Salvation Army: "I have had more light upon the sub- of Sanctification. Personally I realize, as I did not years ago, that a man has not only to *get* from God, but also to *give* to God. A man must present himself, his family, his money, his all to God. Many people seem to think that following Christ means following Christ to heaven; whereas, it means following Christ from heaven to Calvary—following Him to death in determined efforts to save others. We must be willing, literally, to die for Christ and our fellow men."

Now, if this is sanctification then who is sanctified? How many who profess this grace are sitting in their easy chairs trying to—

"Sing themselves away to everlasting bliss."

While the teeming millions of the blood bought are plunging into eternal torment, and many of them can say, "No man careth for my soul." Others are singing—

"I am sweetly resting, resting, resting."

While if they had the spirit of Christ they would be diligently toiling, toiling, toiling.

"With cries, entreaties, tears to save
And snatch poor sinners from a gaping grave."

And from a yawning hell, and from the bitter pains of eternal death. All hell and wicked men are in earnest. Day and night and Sundays too they labor to destroy men. So should we toil, and toil, and toil to save men.

I think it is fearfully possible for holiness people to spend their time in holiness meetings and conventions and conferences so much that they have neither time nor strength to labor strictly for the salvation of dying men. It is so much easier to enjoy the company of the saints than to be engaged in "pulling sinners out of the fire."

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—OLD TESTAMENT HOLINESS.

CENTRAL TEXT. — "Holiness unto the Lord." Ex. 39 : 30 ; Zech. 14 : 20.

STATEMENT.—In the preparation and study of these "Leaves" our constant appeal must be to the written Word. The general title of this page, "Our Bible Study," implies this, and a component part of "our Bible" is the Old Testament. It was this of which Jesus said, "Search the Scriptures, for in them ye think ye have eternal life ; and they are they which testify of me." John 5 : 39. An examination of these ancient Scriptures will show that "Holiness" is not a modern idea ; that, indeed, it is not a doctrine of New Testament revelation, but antedates it by many centuries. In the Old Testament teaching on this subject we find inculcated these four things :

I. The supreme holiness of God.

His holiness is taught with greater frequency than any other attribute of His being. The phrases, "my holiness," "thy holiness," "his holiness," "his holy name," "I am holy," "thou art holy," these and equivalent forms of expression occur not less than four score times in the Old Testament alone. From this fact the conclusion is inevitable that an essential principle of His nature is holiness—"an attribute which in the most emphatic manner is assumed by Himself, and attributed to Him both by adoring angels in their choirs, and by inspired saints in their worship. He is by His own designation, "The Holy One of Israel," the seraphs in the vision of the prophet cry continually, "Holy, holy, holy is the Lord God of hosts, the whole earth is full of His glory," thus summing up all His glories in this sole moral perfection."—*E. Watson.* See 2 Kings 19 : 22 with references ; also Isai. 6 : 3.

From this essential holiness of the Divine nature, could we expect less than corresponding holiness in all His affections, will, and administration, whether as to angels, or men, or inferior orders of His vast creation? Hence what follows in the next three lessons.

SECOND WEEK.—LESSON II.

CENTRAL TEXT. — "Holiness unto the Lord."—Ex. 39 : 30 ; Zech. 14 : 20.

II. The spotless holiness (goodness) of created nature. "And God saw everything that He had made, and behold it was *very good*." Gen. 1 : 31. The meaning is, that to the eye of the all-perfect Jehovah "every object was in its right place, every vegetable process going on in season, every animal in its structure and instincts suited to its mode of life, and its use in the economy of the world. He saw everything He had made answering the plan which His eternal wisdom had conceived."—*Jamieson.*

While true that moral holiness could not attach to those early works of God, man excepted, yet the goodness ascribed to them implies at least, the absence of all unholiness, all taint of impurity, and all tendency to evil whether considered actively or passively. The earth and the heavens were "clean in his sight ;" and the whole animal creation was free from all those destructive proclivities, at least toward man, that have characterized large portions of it since the fall. This is more than intimated in Isaiah's glowing prediction of Eden holiness and happiness restored, 9 : 1-10. "The wolf shall dwell with the lamb," etc. "Each animal is here coupled with that one which is its natural prey. A fit state of things under the Prince of Peace. Isa. 65 : 25 ; Ezek. 34 : 25 ; Hos. 2 : 18. These may be figures for men of corresponding animal-like characters. Still a literal change in the relations of animals to man and each other, *restoring the state in Eden*, is a more likely interpretation."—*Fausset.*

So far as the works of nature, animate or inanimate, could reflect the essential holiness of God, that holiness displayed itself in all the ranks and orders of His vast creation. No sin-marks were anywhere to be found, but everything was "good," pure, spotless, and perfect after its kind, evincing God's own supreme holiness of nature, and his supreme love of it in all His creatures.

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—“Holiness unto the Lord,” Ex. 39:30; Zech. 14:20.

III. *The perfect holiness of primeval man.*

With great distinctiveness and emphasis it is written, Gen. 1:26, 27, “And God said, Let us make man in our *own image*, after our likeness. . . . So God created man in His *own image*, in the image of God created He him.” In whatever else this image did or did not consist, it is certain that perfect moral holiness was an essential part of it. “Lo, this only have I found, that God made man *upright*, but they have sought out many inventions.” Eccles. 7:20. This declaration of primitive uprightness is in exact accord with that infallible verdict already quoted, when, surveying his new-made works, the Divine Architect pronounced them “*very good*,” man himself being the chief of these works.

We may not be able to determine the precise degree of man's moral endowments in his first estate; but whatever was the extent or measure of the Divine image in which he was fashioned, it necessarily excluded from him all that did not resemble God. It follows that he was *sinless* both in act and in principle. “There was no obliquity of his moral principles, his mind and affections; none in his conduct. He was perfectly sincere and exactly just, rendering from the heart all that was due to God, and to the creature. Tried by the exact plummet he was *upright*.”

Here again we see God's essential holiness clearly displayed and his estimate of it in others plainly indicated. Had sin been at all necessary to man in this life as some insist, why was he created at first in that Divine image.

To say that this necessity was soon proven by Adam's guilty fall would be to charge God with the folly of a gross blunder in making man as He did—a charge which could not be uttered without blasphemy, nor even thought without guilty irreverence. Nay, it was and is forever true, that God “loveth righteousness, and hateth iniquity,” Psal. 45:7; Heb. 1:9; that “the ways of the wicked are an abomination unto the Lord, but He loveth him that followeth after righteousness,” Prov. 15:9; that He is “of purer eyes than to behold evil, and cannot look on iniquity,” Hab. 1:13; with much more to the same effect.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—“Holiness unto the Lord,” Ex. 39:30; Zech. 14:20.

IV. *The required holiness of redeemed fallen man.* “Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath *clean hands*, and a *pure heart*.” Psal. 24:3, 4. How is this possible to fallen man? Just in one way.

Redemption followed apace the foot-marks of transgression in Eden. Hence the immediate prediction of the woman's appointed “seed,” and his sublime conquest, Gen. 3:15. Provisional atonement began at once its sanguinary grapple with the deadly poison of the old serpent. The blood covered the frightful wound, and he who poured it out stood forth as “the Lamb slain from the foundation of the world.” Rev. 5:6; 13:8. All this that man's forfeited holiness might be restored, and his wrecked being thereby saved to happiness, and God, and heaven.

In pursuance of this proposed and provided end we might reasonably taught and illustrated by precept, and symbol, and promise, and be enforced by the highest possible motives; and so we find it.

1. *It is solemnly commanded.* Gen. 17:1; Ex. 19:6; Lev. 19:2; Deut. 6:5; 1 Kings 8:61; Micah 6:8.

2. *It is symbolized in great profusion and variety.*

The Mosaic ritual mutely proclaimed it, not only by “bleeding bird and bleeding beast,” by “hyssop branch and sprinkling priest,” but also by various vows and acts of separation, oblations, lustrations, etc. “The design of them all was, not only to preserve both the health and morals of the Israelites, but also to intimate how necessary it was to preserve *inward purity* without which they could not be acceptable to God.”—Horne.

3. *It is graciously promised.* Deut. 14:2; 30:6; Psal. 119:1-3; Isa. 1:19; Jer. 33:8.

4. *It is urged by the weightiest motives.* Lev. 11:44; Psal. 4:3; 51:10-13; Prov. 15:8; Isa. 1:19; Jer. 7:23.

Thus the “Paradise” of holiness which was “lost” in the first Adam, may be “re-gained” in the second. Not, indeed, so re-gained as to obliterate all trace of the deep wound occasioned by the fall, but the wound may be healed completely, though the scar must remain during earthly probation.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE meeting was opened by singing the 332d hymn. The requests for prayer were numerous. Rev. I. Simmons and Rev. Geo. Hughes led in prayer.

Sister Palmer then rose and said: "Every one that asketh receiveth. Who was it said that? We all know it was our blessed Lord Jesus Christ. My heart most joyfully remembers some petitions offered. I have no doubt many hearts here did rejoice. I have been asking more confidently than ever that I might have a quick perception of the Word of God. Unbelief is a sin—a sin which the blessed Holy Spirit takes away. Let us ask that we may have a perfect faith in God's word." Mrs. P. then read a few verses from the 13th chap. of Hebrews, saying how blessed to know Jesus Christ the same to-day as yesterday. How I do desire that we may have a clearer view of this 10th verse. Christ is our altar, praise the Lord! Christ our sacrifice. We are called priests, to offer up spiritual sacrifices. Let us more fully recognize that we have an altar, and that whatever touches the altar is holy. Shall we touch the altar? We are acceptable. How? Through Christ. My heart is expecting the blessed Spirit to give us clearer views of this. Let us offer the sacrifices of praise continually—the fruit of our lips. Will God accept that sacrifice? Yes. I have a peculiar desire this afternoon that we may have every willing heart express its praise through willing lips, that we may offer the sacrifice of praise to God. In our lesson the prayer is presented The God of Peace make you perfect in ev-

ery good work. Can God make us perfect now if we put ourselves upon the altar? Let us wake up to these truths—wake up to the object of this meeting. It seems to me as I get nearer to God—for I do get nearer—that these truths present themselves with such momentous importance. God's voice *must* be attended to. Perhaps some one is questioning. Let every controversy with God be ended. Let us lay ourselves upon Christ, the altar, to be, do, and suffer, and above all, let us surrender our unbelief. I express it as a special desire, and I believe it will please the Lord if we have a great many short, definite testimonies.

Singing, "*There is a fountain filled with blood.*"

AN UNCHANGEABLE CHRIST.

Rev. Geo. Hughes.—I feel like offering to God the fruit of my lips. It is something very beautiful that our lips, in the presence of our Heavenly Father, should be bearers of beautiful, acceptable fruit. I am truly thankful for this precious lesson read by our sister, in which is set before us an unchangeable Christ. Did you take in that language? "Jesus Christ the same yesterday, to-day and forever?" He is just as infinite and as complete in His sacrifice as He ever was. His blood is as efficacious as ever. He is as almighty in His saving energy this hour as ever. Blessed be the name of the Lord our God, who is able to do for us all the mighty things in this chapter. Sister Palmer expressed the desire of my heart that we should have a number of short testimonies touching the efficacy of Christ's blood. It would be very interesting to hear in brief how God led you into the land, and what kind of living you find now that you are in. It was by a fiery path that God led me in. He had to put me in a fiery furnace. The fire, blessed be God, did not consume me, and I find it good living in the land—beautiful, luscious fruit, clear sunshine, the songs are better than the songs of birds—and I propose to remain in the land until God says, "Come up higher," and gives me a transfer to heaven, where I shall meet with the angels. Tell us how you got into the land; fix your eye upon the unchangeable Christ.

THE FURNACE OF NEED.

Rev. Bro. Buck, of Vermont, said: I am greatly in love with the idea of a continuous sacrifice of praise to God. While Bro.

Hughes was speaking of the way God led him into the land, I thought God led me in through the furnace of real need. I came in early, but am sorry I did not practice it the first years of my life. God led me to see if I would only hunger and thirst after righteousness I should be filled. An hour came when I felt my need, and I saw in God's Word that "Now is the accepted time," and my soul said "Now." Glory to Jesus, the fire came, and I knew I had gone through Jordan dry shod and into the land. I am forcibly impressed with the reality of the substitution of Christ for me that it was necessary for Him to be brought through death for me.

PERFECT CONFIDENCE.

A venerable minister said: No person in this room has more cause to praise God than I. Early in life, in 1814, I was brought to know Him as a sin-forgiving God, under the ministrations of Gideon Ouseley, the Irish evangelist, and from that time to this I have been more or less under the influence of Divine grace. Glory to God, I can say at this moment I have made an entire consecration to God. I believe in the prayer read, "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will." I am looking every day to be called home, without a fear or a doubt or the least mistrust in the promises of God. Glory be to God.

Singing, "*O thou God of my salvation.*"

A SATISFYING PORTION.

A sister.—Yes, that is the language of my heart. I felt while sitting here, "My feet shall travel all the length of the celestial road." God is everything to me; you may have all the world, but give me Jesus. I am looking every day, not knowing when I shall go home; but all is well.

THE GREAT TRUTH.

Rev. Dr. Roche.—I want to thank Bro. Hughes for the emphasis he gave to that grand passage, "Jesus Christ the same, yesterday, to-day and forever." Longinus in the five elements of the sublime which he represents, names pathos as one, and this may enter into the experience of every one. The fashion of this world passeth away, and the fashion of the Church also, but when I realize Jesus

Christ is unchangeable, it awakens in me a feeling of sublimity. There is nothing abiding here but change, contradictory as it may seem. I think of the changes in this city since I came here in 1857. It affects me to tears when I come to this meeting and think of those who used to meet here—Drs. Bangs and Palmer and Mrs. Palmer, Dr. Peck, afterwards bishop, the men and women of God who have gone from here and are going so fast. Last week I was called to speak at the funeral of James Fuller, and also at that of a member of this Palmer family. I am led to say, "Insatiate archer could not one suffice," &c. Looking at the fashion of the world and the Church, it is so grand to think of Jesus Christ as ever the same. Thomas Paine said in derision of Christian professors, "Every man has his hobby, and you have Jesus Christ for yours." The venerable Solomon Sharp said, "Yes, and Jesus Christ is my hobby." I make just so much out of Jesus who converted me when a boy, in 1829, and when I verify and vitalize and vivify the fact that He is the same to me now that He was then, I rejoice. Dear children of God, we ought to be holy. Amid the mutations of time there is an unchangeable Christ; the same in the sublimity of His character and the grandeur of His salvation; the same to cleanse from all sin as He was when I believed with the heart unto righteousness; not only the same to me, but the same in Himself—what He was in the beginning of Methodism. All the facts concerning His salvation are as veritable now as ever. This shall be the joy of my heart to-night as I go to sleep.

Singing, "*All hail the power of Jesus' name.*"

THE SECRET OF THE LORD.

Rev. Mr. Remington.—I was much impressed with that passage the other day, "The secret of the Lord is with them that fear Him." Many in New York doing a business of a thousand or a million of dollars put their checks in a safe, and it is locked up by a secret which is called a combination. A father says to his son, "I have locked up the safe by a combination." And there is a combination which I wanted to find out to open the safe in which are God's promises. I could not find it by Plato or Aristotle but I found it out by spelling JESUS. We can open the safe if we can spell Jesus. Paul, Polycarp, Wesley, Summerfield, and Phoebe Palmer, opened it in

the same way. I have been preaching thirty-four years now on the docks; have been invited every once in a while to preach in large Churches. I preach on the dock and say, "I am doing no good." I preach on Murray Hill and say I do no good. Why? Last Saturday I went down to Staten Island; the flowers threw out their fragrance and I never inhaled such fragrance. I came down on the boat; my olfactories were perfect, but I went into the hospital and breathed infection from men dying from dropsy and other diseases, and when I came out again I could not smell them at all. When men get into the dance-house and gambling-dens, &c., they have no sort of appreciation of the fragrance of holiness. When souls come to Murray Hill and then another night go to the opera, &c., they have no spiritual olfactories to take in the fragrance of the gospel. Keep away from those places; live with the people of God, and then the fragrance of Calvary and the aroma of the garden will come down through the clefts of Mt. Zion.

Singing, "*A sweet perfume upon the breeze.*"

A GREAT SALVATION.

Sister Searles.—I do not think there is a redeemed sinner here more grateful than I am to-day that in the year 1827 I was converted to God. After a long struggle Jesus revealed Himself to me, and I thought I really had made my fortune. And how wonderfully God has led me since, through many trials and difficulties. In the year 1849 I received the blessing of sanctification, and I am so glad for what Jesus has done for me. When I see so many whose tempers will not bear anything it seems strange, but the grace of God takes this all out of us as I tell the people where I live. Hallelujah to Jesus, the great Deliverer, who is the same all the time. Yesterday a good man said that persons can never know they are fully saved, and emphasized the passage, "If we say that we have no sin, we deceive ourselves," but he did not quote the next verse, "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I am so glad I stand before you saved. I have the clearest manifestation that God is mine and I am His—of Paradise possessed."

Singing, "*I am so wondrously saved.*"

Sister Rose.—"I have so much to praise God for that when Sister Palmer told us to

offer praise to God from our lips, I said, "Where shall I Thy praise begin?" I heard the name of Jesus from the lips of a sanctified mother, and I saw her sanctified life, and before I was ten years old I knew I was saved—my sins all blotted out. Yet I have to praise God that I have learned of His saving power more fully. I was not in a backslidden state when I came to God for holiness of heart. I was living as near God as I knew how, when I came to see that it was my privilege to have all the roots taken out and be able to say, "Thy will be done," under all circumstances of life. I learned to read the Bible before I could scarcely spell the words, and committed chapter after chapter to memory, and I found it was my privilege to be pure in heart. And I sought this just as I sought the pardon of my sins, and as the priest's feet touched the Jordan before the ark moved, so I saw I must believe, and when I believed then faith was its own evidence, and for more than twenty-two years I have had the sweet assurance that the blood cleanses from all sin.

Singing, "*O now I see the crimson wave.*"

A sister.—As many go to the country I want you to know that I am a sinner saved by grace, and desire to offer my sacrifice of praise to God. When I really sought the Lord and was justified by faith I had peace with God and joy, but they were not abiding. A few years afterwards, through the instrumentality of this saint of God (Mrs. Palmer) I was led to consecrate myself to God, and since then I have had a steady peace; sometimes the surface is ruffled, but deep down in the soul is peace. It is asked, "How do you attain to it?" I know of no better way than to feel the need of it, and as Jesus has offered it to accept it—to do the will of the Master, if you want to know of His doctrine.

A FAITHFUL PASTOR.

A sister.—Jesus is ever the same. A day or two before I left home my pastor, who was preaching to a congregation which does not accept this doctrine, saw me and said, "Be true to God, stand up for the truth, be true to your convictions, and let your voice be heard for Christ." To-day I had a letter from home, and instead of giving words of encouragement to the people he is tuning his harp among the angels. He was a holy man of God. I have not so much of the spirit of

rejoicing as some, but I have peace. In a meeting like this under sister Phoebe Palmer I gave my heart anew to Christ, and from that time to this I have held on to Him.

SOME OF THE FRUITS OF THE LAND.

Rev. S. A. Sands.—The brother asked that we tell of the fruits of the land as we find them, and it will require only a few minutes to tell of one. I walked along one of the avenues in Brooklyn on the fourth Sunday of last month—my Sunday to preach to a company who had fallen, from drink. Coming back I thought of Jesus as the sinner's Friend and Saviour, and the truth seemed beautifully to unfold before me that those who have washed their robes, who wear crowns and bear palms of victory, were simply a band of redeemed sinners, and O how near it brought me to them! Somehow it had seemed to be such a wide space between them and us, but I thought they are redeemed sinners there, and we are to fight a little longer and then join them. O how precious the thought! Somehow it seems I have taken a new departure; for years I have been praising God, but lately in my closet, when others were asleep, I have got hold of something, I cannot tell what exactly, and my heart is full of praise to God for what He has done, and for what He is going to do.

A DEEPER EXPERIENCE.

Rev. Bro. Göss.—I used to come to this meeting sometimes to criticise, but the blessed Lord brought me up into a higher spiritual life. I came to the point where I inquired, "Am I as good as I ought to be? This desire came into my heart, O, to be like Christ and to do as He did! When anything is presented to my view my consideration is what would Christ do under these circumstances? and I do that or try to do it. I realize I am more deeply rooted and grounded in the love of Christ than I have ever been before. A week ago, at four o'clock in the morning the Saviour came very close to me. I know not that I ever had a sweeter time. He awoke me and I said, "Lord, am I thine, entirely thine?" and the answer came, "Yes!" The next thought that came was, "Ye are bought with a price." This as the reason why I must glorify God. I said, "Lord Jesus, take me as I am, and all I have. I have an abiding trust in God. I do not say I do not care about anything in the future, but I have

lost anxiety about things. I can cast my care on Him who careth for me."

Singing, "*O could I speak the matchless worth.*"

KEEP IN THE LOVE OF GOD.

Dr. Lowrey.—I have been much impressed for several days with the words of Jude—"Keep yourselves in the love of God." It is one thing to get into the love of God, but that is not enough; we must keep ourselves in the love of God. For many years I carried a poor watch, and often said, "It only helps me to guess at the time," and that represented my experience. Then I got a better watch that keeps exact time, but the trouble with me is to keep it wound up; I forget it every few nights. And so I find it is with Christian experience—however good or perfect it is, it needs to be wound up and kept going. Have you not an experience of this kind? If not, then I have an experience unlike that of anybody else. There is a passage that harmonizes with this in Ecclesiasties, "Keep your garments always white, and let there be no lack of oil on your head." That is what we need in order to be faithful men and women. A colored man said to me once, "You will reach New York at six to-morrow if you keep on the irons," meaning the rails. There is a great tendency to switch off. I find a great defect in our people, has been all along that while they get into the land, they do not stay in. I rejoice in what I have heard here to-day.

LEARNING IN THE DESERT.

Rev. I. Simmons.—The Lord Jesus Christ absorbs my thought, and He most wonderfully saves to-day. I have been to-day on the back-side of the desert where God took Moses, away from the bustle of the crowd, in order to show Him His great things, and train Him to be a minister where there were no books and no great philosophies but a burning bush and solitude, and a great deal of God. The Lord is leading me very blessedly along with Him, and more and more to this thought, that when a man gets every prop out from under him but God, then he stands strong and every prop will weaken his leaning upon God. I feel a wonderful uplifting at this moment—a Divineness, a little clearer knowledge. The doxology on the backside of the desert is quiet and deep, and it is glory to a present Jesus."

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—"Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the Spiritual life."

RELIGION AND NATURAL AFFECTION.

P. S. HENSON, D. D. (BAPTIST), CHICAGO.

"And the men said to Lot, Hast thou here any besides?
—Genesis 19 : 12.

BEAUTIFUL exceedingly was the valley of the Jordan. Beauty exceeding was that plain studded with cities that were populous and powerful. Seldom has the sun looked down on a fairer scene than that valley in which Sodom and Gomorrah nestled, before the wrath of God was visited upon them for their vile wickedness, and they were covered with the dark waters, fitly called the Dead Sea. Before the descent of the awful destruction in store for the fated cities, God sends His angel to warn the one man in Sodom who feared and honored Him. Before leaving the gates of the city the angels address him in the words of the text: "Hast thou here any besides? Is there any one else in this city you love? If so, lay hold of them and bring them out." It was God's question to natural affection.

The world of sin may be compared to the wicked cities. Go has sent His good angels to warn us to flee from the certain wrath to come. For our own salvation we cannot be thankful enough, but He addresses this question to us also: "Hast thou any here besides?"

Natural affection is something which God has planted in the breast of every living creature. The race of man is not entirely lost, for love lives. This affection constitutes the joy and sadness of our lives. Our Heavenly Father intended that our affections should be the lattice-work along which the tendrils

of our heart should be trained upward toward heaven.

In our work of saving souls, God means that we shall begin with those nearest to us by the ties of kindred. Grace works from the centre outward. So we are constrained to this, not only by Christly love, but by that peculiar love which binds together the family. God implanted in the breast of the mother mother-love, not alone for temporal uses, but that it might constrain her to teach her boy the way of life. It is your duty to look after the salvation of your family. You have more influence over them than others have. They hear from the pulpit and read in the Bible threatenings of coming danger, but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be changed to grief, songs be changed for sorrows! It is sad enough to lose our friends if we know we shall meet them in heaven; but to have them on the dying bed turn toward us a look of reproach that we have spoken no word of warning would give a pang from which I pray God you and I may be spared.

—*Pulpit Treasury.*

—"A Holy life is the grandest of sermons, the most convincing of arguments, the most persuasive of appeals."

"Dear Father, help Thy child
To work with Thee,
In all Thy plans and purposes;
And thus to be
No hindrance, but a help;
That no "would not"
May cross Thy great "I will," and thus
Thy life-work blot."

HOME EXERCISES FOR JULY.

MOTTO.—"I will pay my vows unto the Lord now in the presence of all his people."—Psalm 116 : 18.

SABBATH VERSES, to commit to memory: July 5th, Psa. 3 : 8; 12th, Rom. 10 : 10; 19th, Luke 11 : 13; 26th, 2 Cor. 5 : 1.

SABBATH HYMNS, to sing and to commit to memory: (Methodist Hymnal) July 5th, 550; 12th, 647; 19th, 653; 26th, 688.

FIRESIDE STUDIES.—*First week.*—The call of Abram, Genesis 12th chap. *Second week.*—Healing the Centurion's servant, Matt. 8th chap. *Third week.*—Parting of Abram and Lot, Gen. 13th chap. *Fourth week.*—Christ's miracles, Matt. 8 : 18-34.

WRITING TOPICS.—Get your children to write on the following: 1st week, 1st Psalm. 2d week, Isaiah 12th chap. 3d week, Parable of the Hidden Treasure, Matt. 13 : 44. 4th week, Unbelief, Matt. 13 : 58.

Letters to the Children.

BY REV. J. H. JAMES.

Fighting for Jesus.

Many of the little readers of these letters attended services on "Memorial Day," and by what they heard, and by the beautiful flowers that were scattered upon graves, were reminded of the noble men who went as soldiers in the time of the country's trouble. There is another war about which I want to speak in this letter. It is the war we mean when we sing—

"I'm a soldier for Jesus;
I've 'listed for the war,
And I'll fight until I die!"

In this war we shall not have to use cannon, or muskets, or swords, for we fight against foes not to be reached by these weapons. Those of you who are trying to be "all for Jesus" have found your own inclinations, some of the people around you and the temptations of Satan opposing you. These are our foes in this war. I can only speak now of two weapons that you will find useful. One is the word "no," the other is what Paul calls the "sword of the Spirit."

"My son, if sinners entice thee, consent thou not," says the wise man. A preacher to children once said this means "when bad people want you to do wrong, say 'NO!'" You can't be too positive in saying "no" at such times, nor in sticking to it after you have said it. A large part of the fighting with Satan and his forces is in saying "no" at the right time.

In the beautiful letter to the Ephesians the Apostle describes the armor used by soldiers in his day. Read his description, Eph. 6:11, 18, and ask some one to tell you about the different parts of the armor and how they were used; then turn to Matt. 4:1, 11, and see how Jesus used "the sword of the Spirit" in his fight with Satan. Jesus is your Captain, and He means that you shall win in this fight. You cannot fail to do so if you trust Him and use the weapons He puts in your hand. In a recent Sunday School lesson you found how an old warrior felt as he came near the end of his life. May each of you be as brave and gain a crown like his. 2 Tim., 4:7, 8.

THE JESUS-TEACHING.

At a meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to glorify Christ by our lives." One of the girls said: "It seems to me like this: One spring my mother got some flower seeds, little, ugly, black things, and planted them; they grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers said, 'O, how beautiful! I must have some, too; won't you please give me some seed?' Now, if this neighbor had only just seen the flower seeds, she wouldn't have called for them; 'twas only when she saw how beautiful was the blossom that she wanted the seed. And so with Christianity: when we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say, 'We don't care to hear about these things; they are not as interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say, 'How beautiful these lives! What makes them different from other lives?' When they hear that 'tis Jesus-teaching, then they say, 'We must have it, too!' And thus by our lives, more than by our tongues, we can preach Christ.—Sel.

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*For the Lord taketh pleasure in his people: he will beautify the meek with salvation.*" Psalm 139: 4.

HYMN FOR THE MONTH.—No. 666 (Methodist Hymnal) commencing—

"Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

BIBLE STUDIES.—*First week*—1. Who was the first fugitive? 2. Who wore the first bridal veil? 3. Who was the first ship-builder?

Second week—1. Who first wept? 2. Who was the first named, by the Lord, before His birth? 3. Who was the first to use a saddle?

Third week—1. Who first died a natural death? 2. Who is earliest mentioned as wearing a ring on his finger and a gold chain on his neck? 3. What was the first wedding present?

Fourth week—1. Who was the first to hold the office of scribe? 2. What was the earliest thing engraved? 3. Who was the first Jewish high-priest?

ANSWERS TO QUESTIONS, for April.—Estella M. West, Wurtzburg, Pa.; Gertie Williams, Ord, Neb.; Georgia C. Crist, Oskaloosa, Ia.; Mary Hird, St. Canute, Canada. We give the correct answers to questions in last (June) number. *First week*—1. Adam, Gen. 3: 24; 2. Abram, Gen. 12: 1-6; 3. Moses, Ex. 18: 13. *Second week*—1. Moses, Ex. 18: 13; 2. Pharaoh, Gen. 12: 15; 3. Eve, Gen. 3: 6. *Third week*—1. Cain, Gen. 4: 9; 2. Adam, Gen. 3: 23; 3. Tubal—Cain, Gen. 4: 22. *Fourth week*—1. Abel, Gen. 4: 4; 2. Abraham, Gen. 23: 4; 3. Nimrod, Gen. 10: 9.

Loved Ones Gone Before.

ELVIRA PRATT JOLLEY.—In the early morning of April 4, 1885, one of the noblest and loveliest of the King's daughters went home—Elvira Pratt Jolley, of Newark, New York. From early womanhood she had loved the Saviour, and this love and devotion to the Lord Jesus Christ gave exceeding lustre to the natural graces of mind and heart. Strong and sympathetic and soulful she attracted and won both young and old. Her children were devoted to her, while she was the pride and comfort of her husband. Deeply interested in every good work, the temperance work and the missionary cause received her especial attention and care. Faithful in all church service, ever witnessing to the power of Christ to redeem and satisfy the soul, we miss her voice in prayer and testimony. She dearly loved the "Guide," having been a subscriber for nearly 20 years. One of her last labors for the Master was to canvass the Church, of which she was a member, for subscribers; and I recall with what satisfaction she remarked, "I hope soon to receive the life of the 'Beloved Physician.'" Death came suddenly. Reclining in her chair, she gave a quick call to her husband, and as his arms folded her—she was gone, God had taken her. Borne on the bosom of Infinite Love, there was no child of death, no pain of separation—from the tender, earthly love she sank into the arms of Jesus.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shadowed
Sweetly her soul shall rest."

GODOLOPE LIEBENDORFER fell asleep in Jesus at North Seicrikley, Pa., Dec. 17, 1884, aged 67. The greater part of his life was spent in or in the vicinity of Wurtemberg, Pa. He was a deacon in the United Brethren Church. His wife, son and other members of the family were connected with the Methodist Episcopal Church, but they journeyed on together in the sweet bonds of love. He was deeply interested in holiness, and prized the reading of "The Guide." He was a great lover of Camp Meetings, and stood forth as a joyous witness for Christ on these occasions, and enjoined upon his family not to fail to enjoy the privilege of worshipping God in the tented grove once a year. When he came to close his earthly career it was with holy

joy and triumph. As loved ones gathered around his couch he said, seeing them weeping: "Thank God, I have no tears, they are all wiped away, and now I can laugh!" and so he did, being heard quite a distance. Then, with eyes turned upward, and outstretched arms, he said, "Come, my dear Jesus, I am ready; I want to go." As the sun was shining brightly he asked his son to open the door, and as the bright rays came in upon him he shouted, "Glory to God, I am going to that City where they need not the light of the sun!" And, all day long, he continued his shouts of praise. It was a day to be remembered, his friends say—a day of exceeding glory. Thus did he triumphantly enter the City of the Great King. Surely the angels and the blood-washed company must have given him a joyous greeting as he swept through the pearly gate to enter the mansion of glory prepared for him.

GEORGE W. ISENHART closed his earthly career near Salem, W. Va., March 29, 1885. He was born near Clarksburg, Sept. 5, 1859. He was converted in early life and united with the Methodist Episcopal Church, and was faithful. Being endowed with a bright intellect and a sweet and affectionate disposition, he had many warm friends. Three years ago he heard the Master's voice, saying, "*Go work in my vineyard!*" and he set about qualifying himself for it. But he went from the school-room to the furnace of affliction. He suffered intensely, but Divine grace was sufficient, and he often shouted while the flame kindled upon him. At times it seemed as if he were just entering the haven of rest and then would come back to life's conflicts. He was perfectly resigned to his Father's will, although feeling strongly drawn to be with his loved friends, and to work for Jesus. He had carefully studied the Scriptures, and was a joyful young Christian. A little poem in the March number of "The Guide," entitled "*Sweetened Waters*," was read to him, which he greatly enjoyed, and exclaimed, "It is grand, *grand!*" At the last the words of the Psalmist were upon his lips, "Thy rod and thy staff they comfort me," and, folding his hands across his breast, he calmly passed away to his heavenly home. His career was short, but his days were full of joy and gladness. His life-work was done, and he claimed his crown, the gift of Jesus' love.

Our Social Meeting.

It cleanseth to-day.—Lucy H. Temple, Hartland, Vt.: Glory to Jesus, how the blood cleanseth to-day! How sweetly Jesus keeps, even me! O, how I do praise the Lord, that the blood can purify our hearts from *all* sin; that He is able to make us new creatures in Christ Jesus. Bless the Lord I can feel that blood by faith flowing through my soul to-day. I am so glad that "moment by moment the blood is applied, and it cleanseth my heart from sin." Glory to God for a religion that keeps us patient and sweet, amid all the trying scenes of life. I do thank and praise the Lord that we (husband and I) are walking hand in hand, in this glorious way—the way of holiness.

A veteran testifies.—D. B. Haight, Cazenovia, N. Y.: I have been impressed that I ought to give you a sketch of my experience of over sixty years. I gave my heart to Jesus at seventeen and was happy in a sense of His pardoning love. I had no other thought than that this happiness would continue. Not understanding the devices of the adversary, through his temptations I was robbed of my peace for a time. I related the circumstances in class, and by the aid of prayers offered, God gave me again the witness of my acceptance. Since that time I have endeavored to live a Christian life, but with many failures. I united with the M. E. Church, serving as class leader and steward for forty years. While endeavoring to help others, I have been abundantly blessed. In my early years I contracted the habit of using tobacco. For many years I had a conviction that it was not right, but was always ready with excuses. Finally, I could not attempt to pray without the tobacco seeming to come between God and my soul. About that time my brother's wife sent us "The Guide," and I resolved, by the help of God, I would make an entire surrender to the Lord. I waited on God for full salvation, for a period of thirty-six hours and, while reading an experience in the "Guide," being in a praying spirit, a vision was opened to my view, Jesus pleading with the Father for me. Quick as the lightning's flash, glory came down and filled my soul, and my body too, so that it seemed for awhile as though my spirit would leave the body. From that time to the present I have not had the least appe-

tite for tobacco. My enjoyment has been deep and constant, though the enemy has many times turned his batteries upon me. Jesus saves to the uttermost under all circumstances. I am now 83 years old, feeling the effects of age, but enjoying communion with the blessed Jesus from day to day. Perfect love casteth out fear. Praise the Lord!

Saved to the uttermost.—L. B. Murray, (Friend) Savanburgh, Kan.: God is able, away out here in Kansas, to save to the uttermost all those that are willing to trust Him. About one year ago the cleansing blood was applied to my soul and I was made clean. Since that time I have been able to bathe in the ocean of His love—O, wondrous love! By trusting Him I have been able to experience His power to heal the body as well as being able to destroy the body of sin and death, praise His holy name!

A present salvation.—A. F. Ayars, Philadelphia: The blood of Jesus Christ His Son cleanseth me now from all sin. While I am believing, I am receiving a present salvation through the shed blood of the Lamb slain. My faith has not grown dim, neither has there been one shadow of a doubt to darken my sky. Earthly skies darken. The Holy Spirit revealed himself to me as my Sanctifier, on that memorable third day of August, 1883, at Pitman Grove, C. M. The Spirit's revelation came to me like the dawning of a bright morning after darkness. So it has been for the eighteen months past. Praise the Lord, there is quiet in the depth of my soul! My bark has often been driven about by wind and wave, but "My anchor hope doth firm abide." While my eye is fixed upon the Star of Bethlehem, the waves of sorrow do not overwhelm the soul. I have been wonderfully kept upon the line of testifying of the great salvation, which is a great help to me. Hallelujah to God and the Lamb forever! Amen.

Prayer answered.—T. M. Code, San Marcos, Texas: You will remember I asked you last year to pray for me. I had enjoyed holiness once and lost it. "Thanks be unto God, I have found the pearl of great price. I had a great many trials and besetments that I thought I could never overcome. But God through His infinite mercy has blessed me wonderfully. I am trusting every moment. Each day Jesus is my present Saviour. I am leaning upon His breast for succor, till He conduct me home.

The Editor's' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

*Art thou a Christian? Dost thou say thou art?
High is thy destination, O, act well thy part;
And be Christ-like, and follow thy Great Head,
In all things hear His voice, and by that voice be led;
Though at its requisitions shrinking nature tremble,
Still follow on in ALL things Christ resemble.*

—Mrs. Phæbe Palmer.

IT IS COMING!

WHAT is coming? Why, the triumph of Bible Holiness in all the earth! That, you say, is a strong statement, and requires the strongest evidence to sustain it. True; and we have a volume of testimony to warrant it which is positively unimpeachable. Prophetic annals are glorious in this connection. A succession of prophets, under the inspiration of the Holy Ghost, have unfolded the sublime issue. Let us call up some of these noble witnesses and have our faith nerved by their cheering utterances.

Listen! Their clear, ringing voices sweep along the centuries. And, first, we introduce the royal Psalmist. He says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." The city of God, Mount Zion, is styled "the mountain of God's holiness." Again, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." A day of God's power is announced when His people shall be willing and leap to be clothed with the beauty of holiness.

And now we have the voice of the evangelical prophet, Isaiah, who opens to our view bright visions. Looking through the vista of the future, he apprehended with distinctness the coming

glory: "And a highway shall be there, and a way, and shall be called the way of holiness." God has given the way a name. Who dare attempt to change it? Again, "Behold the Lord hath proclaimed unto the end of the world" (*to the end of the world*—mark that!) Say ye to the daughter of Zion, "Behold, thy salvation cometh; behold his reward is with him, and his work before him. And they shall call them the holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Marvelous words! They shall have a fulfilment.

Let us see what Zechariah has to say: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. . . . Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." When it comes to that the triumph will be about complete. IT IS COMING.

Do you ask for an absolute warrant for these hopes? Here it is—read it, ponder it, hold it fast: "He (Christ) shall not fail, nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." Thorough work indeed, an all-pervading sweep of salvation—"the isles shall wait for His law."

But, you say the antagonisms are strong, the combinations fearful. True; idolatry, superstition, crime, corrupt governments, a formal Christianity—all mighty—like a great mountain with an immense base and a black, frowning summit. But mountains may melt away at the presence of the Holy One—and they will. Before our almighty Christ they shall become a plain.

It is coming—the triumph is coming—holiness shall overspread the earth. Keep your heads erect, ye saints of the Most High; wait a little longer, and the long-expected day shall fling its brightness o'er the earth.

The Lord is not slack concerning His promises. It is easier for heaven and earth to pass away than for one iota of His word to fail. Look not then at the mountain difficulties, but at THE WORD—the faithful, almighty WORD. Jesus is at the right hand of the Eternal Father, seated with Him in His throne, waiting, O with such exultancy! "until His enemies be made His footstool."

—*In order that you may not quench the Spirit, you must make it a constant study to know what is the mind of the Spirit.*

WISE BEHAVIOR.

Christian love leads to wise behavior. The Psalmist says, "I will behave myself wisely in a perfect way." The true line of wise behavior is in a perfect way. When we get the perfect love of Christ shed abroad in our hearts we shall surely behave well, at all times and under all circumstances—in the presence of beggars as well as royalty. Perfect love in the heart excludes all selfishness, begets thoughtfulness, due consideration of human circumstances, and especially of human frailties, hence a nice adaptation, a wise adaptation of conduct to varying circumstances.

The passage above cited from the Psalmist is in immediate connection with a determination to do well at home: "I will walk within my house with a perfect heart." And the connection is a vital one. He who walks at home with a *perfect heart* will know how to behave wisely in a perfect way when he is away from home. Then, at home and abroad, let the motto be, I will behave myself wisely with a perfect heart.

—*Seek to sound the depths of this word, draw near; "Let us draw near with a true heart."*

HOLY TOLERATION.

There is such a grace as *holy toleration*. It is not set down precisely in that form, in the apostolic enumeration of the graces of the Spirit. But it is one of the gracious overflowings of a heart renewed in righteousness and true holiness. Satan makes hard thrusts at people along this line. If he can get one drop of sourness into our honey-cup he has gained a decided victory. Holiness is an intense experience. It has in it the ingredients of intense loyalty to Jesus—intense longings for the extension of His Kingdom—intense desire that all our fellow Christians should at once come up to the high standard that we have set before us. But all do not see the point at once, nor are they "moved with strong desire the perfect bliss to prove." We must be careful that in our eagerness to get them into the green pastures that we do not attempt to *drive* them. *Drawing*, not

driving, is the effectual weapon. Let us be tolerant of the adverse opinions of others; many of us were slow to learn. If the enemy can infuse into us *one grain of intolerance* he has achieved a deadly mastery. It is possible that honey may be transformed into vinegar.

—*The higher our state, in reality, is, the more subtle will Satan be in his inventions to effect our overthrow.*
—Mrs. Phæbe Palmer.

POINTED BIBLE QUESTIONS.

"*What do ye more than others?*" This question was propounded by Jesus to the disciples. The connection should be considered. "If ye salute your brethren only, what do ye more than others? do not even the publicans so?" The evident implication is that He expects His disciples to *do more than others*. The standard of the pharisee, or, indeed, any other class of men, will not do for them. The Christian is the highest style of man; he is under the highest style of law; he has the highest Teacher to instruct him, and the highest example is set before him, that he may walk in His steps.

With these facts before us it is not wonderful that the men of this world are disposed at times to press this interrogatory, "*What do ye more than others?*" And to chafe under these questionings is not reasonable. In consideration of the clearer light enjoyed, the purer influences realized, the comprehensiveness of Bible requirements, and the lustrous and perfect model set before the Christian, he ought and he must *do* more than others. And the expectations of the world around us are well founded, and luscious fruitage is reasonably demanded.

The question is pertinent, in pre-eminent degree in its presentation to those who are entirely sanctified. True, there is only one law of life for the justified and the entirely sanctified. But, the shedding abroad of perfect love in the heart gives clearer insight into the law which is "holy, just and good;" it adds intensity to devotion, and draws out the activities more thoroughly, so that the zeal of the Lord is like an all-consuming flame. We must respond to these demands, and demonstrate that having received more than others, we are ready to do more than others—yea, to lay down our lives, if need be, for the brethren.

—“Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which He must be excluded.”

THE GENERAL ASSEMBLY.

On Monday morning, May 20th, we entered one of the beautiful cars of the West Shore Railroad at Jersey City, en-route for Chicago. The day was beautiful, and our heart was glad, as each revolution of the wheels was bearing us onward to the congregation of the saints in the great city of the Northwest. It was a splendid day's travel over this magnificent road, under the guardianship of gentlemanly conductors (a conductor can and ought to be a gentleman) and more than all under the watchful and loving eye of our Heavenly Father. A little after midnight we crossed the Suspension Bridge, and halted at Clifton, on the Canada side. We left the train and sought a place of quiet repose for the remainder of the night, which was indeed delightful. Next morning we set out to find that indomitable and world-renowned pioneer, WILLIAM B. OSBORN. Not many steps from our lodging place, we espied his manly form, and true to his paternal instincts, he was wheeling a *baby-carriage*. He can lay out Camp grounds and take care of the lambs at the same time. He gave one of his far-reaching shouts, as he saw us coming. We spent a few hours with him in “WESLEY PARK,” dined with him, and a little after noon resumed our journey to Chicago. The signs of progress on the INTERNATIONAL GROUND are promising. Happy those who shall be privileged to dwell within the hallowed enclosure at Niagara this summer. We hope to be one of the number, for a brief period at least.

We arrived in Chicago early on Wednesday morning, and soon found our way to the home of Rev. S. M. Davis, pastor of Park Avenue M. E. Church, where the Assembly was to convene. To our joy we learned that we were to be his guest, and share the kind hospitalities of himself and family. Surely we thought the Lord had cast our lot in a pleasant place, and so it proved, for we have never had a pleasanter sojourn. There are some men whom we *pull up to at first sight*, and Bro. Davis belongs to that class; we had him enshrined in our heart in *double-quick*. Thanks, for

his generous hospitality and that of his dear family.

But, what of THE ASSEMBLY? We can only speak of it in general terms now. As the proceedings are to be published in book form we shall have occasion to refer to it again when these records are in hand.

The Assembly met on Wednesday evening, Rev. J. P. Brooks presiding. In a few pleasant opening remarks he defined the objects of the convocation. The hour was given to prayer and testimony, and the tokens of the Divine presence were very decided. It was an auspicious opening. Next morning the committee on permanent organization gave us a real surprise, in calling us to preside over the Assembly. Three sessions daily were appointed: 9 A. M., 2½ and 7½ P. M. As no program had been arranged, we apprehended that God had clearly marked it out for us on the first evening, namely, that much of the time should be devoted to prayer, testimony and altar service. Moving along that line the Assembly was decidedly religious. Morning, afternoon and night the power of God was upon the people, and seekers of pardon or purity presented themselves, and many were gloriously saved. We had the word declared in the Spirit in the evening and the altar was glory-crowned—ministers and members of different Churches proved the cleansing efficacy of the blood of Christ. At first some seemed to be a little restive, thinking that more time should be given to business. But there was general acquiescence in the *Lord's program*, the shouts of redeemed souls were music in every ear. And, all the time that was necessary was devoted to business, and it was astonishing to see how easily we glided from altar work to the transaction of business, and vice-versa.

Sixteen States, and Canada, were represented in The Assembly, the West being decidedly in the majority. And we rejoice that we went, and had the privilege of counting the heart-beats of this band of soldiers from the great West. We have learned to love them more than ever. There was a disposition on the part of a few to discuss “*Come-outism*”; this was decidedly checked, and on the whole there was great unity of spirit and action. The Assembly closed on Tuesday night with a grand Watch Meeting, and the interest was una-

bated until midnight—the power of the Lord being present to heal.

A General Committee of Correspondence was appointed to be in correspondence with the workers in the great field, at home and abroad, and to arrange for another General Assembly when it shall be deemed expedient. The Committee is as follows: Revs. G. Hughes, New York; B. T. Roberts, New York; N. Burns, Canada; J. A. Wood, Mass.; G. D. Watson, Florida; G. Newton, Cal.; S. B. Shaw, Mich.; Aura Smith, Mo.; Isaiah Reid, Iowa. We bless God for this Assembly, for its unity, for its brotherly love, for its power, for its saving results. And, it is matter for thankfulness, that almost without debate, the vote was unanimous for the following

DECLARATION OF PRINCIPLES.

THANKSGIVING.—We render to the Father of mercies our united and hearty thanksgiving for the decided advances made by the cause of Christian Holiness in the United States, Canada, and throughout the world; and the more because the various branches of the evangelical Church have been sharers in the triumphs.

DOCTRINAL STATEMENT.—Aiming to avoid nice theological distinctions, we give the following plain and simple doctrinal definitions:

1. **THE STATE OF JUSTIFICATION.**—This term as commonly employed is comprehensive, including three particulars, viz.: (1) The pardon of sin, so full and free that all the transgressions of the past life are blotted from the Book of the Divine remembrance, and by this act of Divine mercy, the individual is accounted righteous before God, notwithstanding his past actual unrighteousness. (2) The new birth, or moral regeneration, quickening him into spiritual life, and renewing him in the spirit of his mind. (3) Adoption into the Divine family and consequent heirship, witnessed distinctly to the personal consciousness by the Holy Ghost. This great gift of justification is received alone upon the ground of the infinite merit of Christ's atoning sacrifice, on the exercise of faith in that atonement, preceded by true repentance, which consists of deep sorrow for the sins committed, restitution, and a full renunciation of sinful habits and associations.

2. **ENTIRE SANCTIFICATION.**—This is also a comprehensive term relating to the second stage in Christian experience and life. It is that great work wrought subsequent to justification, by the Holy Ghost, upon the sole condition of faith in the infinite efficacy of Christ's all-cleansing blood; such faith being preceded by an act of solemn and

complete consecration and sacrifice of body, soul, and spirit, and of all earthly possessions to God. This work has these distinct elements: (1) The entire extinction of the carnal mind, the total eradication of the birth-principle of sin. (2) The communication of perfect love to the soul thus washed from all moral defilement. (3) The abiding indwelling of the Holy Ghost, the Comforter. There is a distinct witness of this second work by the Holy Spirit, as the apostle affirms, saying: "Whereof the Holy Ghost also is a witness to us." Heb. 10:15.

There is such a close connection between the gifts of justification and entire sanctification, and such a readiness on the part of our Heavenly Father to bestow the second as well as the first, that young converts should be encouraged to go up at once to the Canaan of perfect love. We record it as our conviction that only those who are walking in the clear light of justification are prepared to seek entire sanctification. If, through unfaithfulness, any have lost the witness of their personal acceptance with God, their first work is to seek the restoration of their forfeited inheritance; and when this is regained they may intelligently and successfully advance to the second stage. We cannot too strongly emphasize the fact, that the more than granite-like foundation of justification is essential to the upraising of the superstructure of true holiness, in just proportions, and enduring strength.

3. **TESTIMONY.**—It is the duty of all who are made partakers of entire sanctification, as well as those who are justified, to testify thereof to the praise of the Giver. Such testimony should be very definite, as much as possible in the use of Bible terms, and in such a spirit of humility as to demonstrate to the hearers that there is no self-exaltation, but a magnifying of the Lord Jesus. If such testimony be withheld, the light of the soul will soon become darkness.

4. **HOLY CHARACTER.**—The portraiture of the character of true holiness is furnished by the master-hand of Jesus in His sermon on the Mount, and by the Apostle Paul in the thirteenth chapter of first Corinthians; and no professor of holiness should be satisfied unless this image and superscription are fully engraven upon his character and life.

5. **THE ATTRACTIVE GRACES.**—The quieter graces of the Spirit, such as humility, meekness, gentleness, kindness and long-suffering, are often most impressive to the beholder, and not unfrequently furnish occasion for the manifestation of the sublimest Christian heroism; therefore we counsel all who claim to be made holy, in times of trial and persecution, to make full proof of their possession of these graces.

6. GROWTH IN GRACE.—As the work of entire sanctification involves the utter destruction of carnality, and the consequent removal of all obstructions to Christian growth, and also makes the heart the temple of the Holy Ghost, bringing into it the treasures of infinite wisdom and strength, growth in grace thereafter should be rapid, constant, and palpable to themselves and others. And to this end we recommend the careful study of the Scriptures and daily and constant attention to closet prayer.

7. LIFE ASSOCIATIONS.—Inasmuch as the associations of life have a powerful influence in molding character, all who would live holily should not enter into marriage relations or business partnerships calculated to hinder them; nor become connected with secular or secret societies, which are prohibited by such Scriptures as the following: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

8. MODE OF LIFE.—Those who are professors of holiness should, in dress, in domestic arrangements, conduct of business, and in all departments of life be characterized by Gospel plainness and simplicity.

9. CHURCH FELLOWSHIP.—The Church is the body of Christ, having many members, Himself being the living Head. He has redeemed it with His blood and engraven it upon the palms of His hands. The privilege of membership therein is very precious, and to be highly esteemed. Every saved individual should be connected with the organic Church. Holiness is not a disintegrating but a conserving force; it is not intended to tear down but to build up; hence, professors of holiness should not voluntarily surrender their Church privileges for trivial causes. But, if an oppressive hand be laid upon them in any case by Church authority, *solely* for professing holiness, or for being identified with the cause of Holiness, depriving them of the privileges of Christian communion, they should then adjust themselves to circumstances, as may be required, in order to have the continued enjoyment of the ordinances of our holy religion. We declare it to be our purpose in the future, as in the past, to maintain the "unity of the Spirit in the bond of peace," hoping through this revival of Bible holiness ultimately to lay a molding hand upon the great body of Christian people, and bring the Church to the realization of the glorious ideal of the New Testament—PERFECT holiness.

10. UNSECTARIAN ASPECTS.—The doctrine and experience of Christian holiness do not belong to any particular denomination, sect, or party, but are the common heritage of all Christian believers. In this view, it is highly appropriate that there

should be the organization of unsectarian associations and auxiliary bands, and the holding of special meetings on the line of holiness, in order to demonstrate the essential unity of our faith in the bonds of peace, and also for aggressive and united action in the promulgation of the truth as it is in Jesus.

11. MONETARY EXPEDIENTS.—The modern expedients of raising money in many of the churches by the holding of fairs, festivals, dramatic entertainments, etc., are a profanation of God's house, and are reproachful to our Christianity. Holy people should therefore stand aloof therefrom. But while this is done, inasmuch as the entire consecration involved in the work of holiness includes property, all who are on this line should liberally contribute to all laudable Church objects, and especially to the cause of holiness in which we are engaged, in the mode prescribed in the New Testament, and the more because of their inability to participate in the expedients to which we have referred.

12. CAMP MEETINGS.—As Camp Meetings are a prominent instrumentality in the aggressive movements of Christianity they should be models of purity; especially such as are known as Holiness Camp Meetings distinctively. The sanctity of the Sabbath should be carefully guarded, and all the arrangements should be characterized by gospel simplicity. The taking of gate fees, the sharing in the profits of railroad companies which run excursion trains on the Sabbath, and whatever has the appearance of speculation, should be scrupulously avoided.

13. HOLY LITERATURE.—The times imperatively demand a wide circulation of holy literature in the form of books, tracts, and periodicals; but our periodicals should not be imprudently multiplied. Friends of holiness having their Lord's money in their keeping should contribute liberally for the circulation of books and periodicals, so that none of these interests shall languish. And to this end those who are conducting the periodicals should adhere closely to the thirteenth chapter of first Corinthians, excluding uncharitable controversy and unbrotherly personal references; seeking to build up their readers in the knowledge of the truth as it is in Jesus. And we further advise the exclusion of all advertisements which do not accord with holiness publications.

13. COMMITTEE OF CORRESPONDENCE.—That a committee of nine be appointed, to be composed of representatives of the cause in the different sections of the United States and Canada, to be known as the General Committee of Correspondence and to arrange for the holding of another General Holiness Assembly at such time and place as they shall deem expedient.

"We had better learn how to live in heaven before we go there."

OUR INQUIRY ROOM.

Come with us, again, into the place of calm and holy deliberation. Let us converse together, invoking the light of the Holy Spirit.

GENERAL INQUIRIES.

SUBJECT—Importunate Prayer.—Read Luke 11th chap. 5-13. Here is some of the beautiful teaching of Jesus on importunate and successful prayer. The case of one calling upon his friend for bread at midnight is striking. The use made of it by the Master is fraught with encouragement to the disciples; to all who love Him.

QUESTION—Why did He refer to such a case?
1st. To encourage asking. 2d. To show the infinitely greater readiness of our Heavenly Father to supply our need. 3d. To afford an opportunity to record a great promise for the comfort of His saints in all ages. See 13th verse.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Illinois asks: Is it wrong for one seeking holiness to wear a gold watch and chain?

Ans. We cannot determine positively for others; for ourselves, we could not do it. If the Holy Spirit presents it to the mind of a seeker as a test question (as seems to be the case with our correspondent) make no parleying, lay it aside.

2. A brother in the West asks: What is justification? and What is sanctification? and how long has one to be in the grace of justification before he can be wholly sanctified?

Ans. Justification, simply considered, is the pardon of sin; but its concomitants are regeneration, or the new birth, adoption into the Divine family, and the witness of the Holy Spirit to the fact.

Entire sanctification is the destruction of remaining carnality, the filling of the heart with perfect love, and the bringing in of the Holy Ghost as the constant Indweller. It is to be obtained by simple faith, same as justification, and may be obtained as soon after justification as he complies with the condition, when he takes it by faith. Those who continue to walk in the light of justification will be growing Christians—growing toward entire sanctification—but it is a definite work instantaneously received by faith.

THE FOREST TEMPLE.

Another Camp Meeting season is opening. Let the people of God work mightily. Pray, believe, work—look for grand results.

This month there is to be a National Camp Meeting at Ocean City, N. J., 18th to 26th. The great Pentecostal gathering at Mountain Lake Park, Md., 11th to 20th, and

AT DOUGLAS, MASS.,

30th, continuing ten days. This is the ground of Deacon Morse. Those who desire to attend a purely salvation encampment, totally free from all forms of speculation, should go to DOUGLAS. Eminent workers attend. Pentecostal endowments are received there. Again we say, *Go to Douglas!*

NIAGARA FALLS INTERNATIONAL CAMP GROUND.

This ground is being set in order for a great summer campaign extending throughout July and August. It is one of the most magnificent spots that can be looked at, in full view of the mighty cataract, the wonder of the continent. Everybody that can command the time and the money should go to Niagara this summer. There is no speculation. All who know Rev. W. B. Osborn, the President, are aware that he *abhors* it, in all forms, and the Association at his back is thoroughly on that line. Hence their purpose is to give everybody desiring to spend a little time near the magnificent cataract, and at the same time worship God in spirit and in truth, an opportunity to do so, *at moderate cost*. Hence the price of tents and boarding is reduced to the lowest possible figure. And it is expected that the Railroads will sell excursion tickets at moderate rates.

Notice the splendid program for July and August: 1st, Temperance Encampment July 11. 2d, Missionary Conference, July 28. A large number of returned missionaries, of various denominations will participate, making a grand occasion. 3d, Annual Camp Meeting of Canada Holiness Association, heretofore held at Grimsby, Aug. 8. 4th, International Camp Meeting, Aug. 18. Many distinguished workers—this will be the climax of the season—a time of great power is anticipated. **GO TO NIAGARA!** We shall await tidings from Niagara, and from all these consecrated grounds, hoping to hear sounds of victory everywhere.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR JULY.—*"He that watereth shall be watered also himself."* Proverbs 11:25.

"Thou canst not toil in vain;
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garnerers in the sky."

BIBLE CALENDAR—JULY.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Thee Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Lam. 3; 26. Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psa. 25; 9.
3. Psa. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psa. 138; 6. Psa. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psa. 37; 27. Psa. 37; 23-24. Psa. 25; 4.
7. Ephes. 4; 22. Psa. 4; 3. Psa. 41; 4.
8. Matt. 16; 24. Psa. 126; 6. Heb. 13; 16.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psa. 51; 2.
10. Matt. 6; 3-4. Matt. 6; 4. Psa. 119; 108.
11. Heb. 12; 5. Job 5; 17-18. Isa. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psa. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 23.
15. Matt. 10; 28. Nahum 1; 7. Psa. 28; 31.
16. Exod. 14; 13. Job 5; 19-20. Psa. 22; 11.
17. Amos 5; 14. Matt. 23; 20. Psa. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psa. 37; 5. 2 Sam. 22; 31. Psa. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psa. 84; 11. Psa. 40; 11.
23. Hag. 1; 7. Psa. 25; 8-9. Neh. 9; 17.
24. Psa. 55; 22. Psa. 55; 22. Psa. 42; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psa. 27; 9.
26. Luke 13; 24. Psa. 22; 27. Psa. 25; 16.
27. John 14; 15. John 14; 16-17. Psa. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psa. 119; 25.
29. Phil. 3; 1. 1 Chron. 29; 30. Psa. 71; 16.
30. Psa. 37; 8. Psa. 37; 9. Psa. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psa. 84; 5.

PRAYER CALENDAR.

GENERAL REQUEST.—*"That God will graciously save us from the destroying pestilence, if according to His will."*

MAHOMET AND THE CAMEL.—One evening, we

are told, after a weary march through the desert, Mahomet was camping with his followers, and overheard one of them saying: "I will loose my camel and commit it to God;" on which Mahomet took him up, "Friend, tie thy camel and then commit it to God;" i. e., do whatever is thine to do, and then leave the issue with God.

REQUESTS BY LETTER.—*New York*, for one to be fully saved and relieved of temporal embarrassments. *California*, N—C—, for the salvation of four grandsons. *Canada*, P—, for a family in trouble. W—, for a sister to be filled with the Spirit. S—, for a sister threatened with insanity. *Illinois*, L—, for a wayward sister. K—, for the restoration of a sister to her right mind. *Massachusetts*, for an aged man—an unbeliever—wife and only son. T—, for a sister to be sanctified, and for salvation of three children. *Missouri*, B—T—, for an invalid sister, apparently near death. *Iowa*, C—B—, for a sister to be fully saved and restored to health; for her husband to be converted, and for a brother. *Delaware*, D—, for one preparing for the ministry. *Vermont*, E—, for a sick man, aged, that he may be saved, and recovered, if God's will.

AN ENCOURAGING ANSWER.—A sister in Indiana writes: I must let you know how wonderfully your prayers have been answered in behalf of our poor inebriate brother. He has not (to our knowledge) been intoxicated since I wrote you last winter, nor has he the desire for strong drink that he had formerly. May I entreat your continued prayers in his behalf?

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month Psalm 116.

TOPICS FOR STUDY.—1st week, Christian fortitude. 2d week, Bible teaching on dress. 3d week, Circumspection. 4th week, Evil speaking.

THE CLOSET HYMN.

Come, O Thou greater than our heart,
And make thy faithful mercies known;
The mind which was in thee impart;
Thy constant mind in us be shown.

O let us by thy cross abide,
Thee, only thee, resolved to know,
The Lamb for sinners crucified,
A world to save from endless woe.

Take us into thy people's rest,
And we from our own works shall cease;
With thy meek spirit arm our breast,
And keep our minds in perfect peace.

Jesus, for this we calmly wait;
O let our eyes behold thee near!
Hasten to make our heaven complete;
Appear, our glorious God, appear!

WORK FOR JESUS.

WORKING PLANS FOR JULY.—1. Procure a lot of Tracts to use at Camp Meeting, or for the Summer Resort.

2. Make some family comfortable during hot weather.

3. Look after Sabbath excursionists—give them warning.

4. Win a soul for Christ, somehow.

5. Reclaim a wanderer from Christ, if possible.

6. Provide flowers for some sick room.

CAMP MEETING CALENDAR—1885.

July 6—Beulah, near Fall River, Mass.
 July 11—Big Stone, Dak.
 July 11—Niagara Fall (Temperance).
 July 11-20—Mountain Lake Park, Md.
 July 18-26—Ocean City, N. J. (National).
 July 29—Pitman Grove, N. J.
 July 30—Douglas, Mass.
 July 28—Union Missionary, Niagara Falls.
 August 8—Canada Holiness Association, Niagara Falls.
 August 11—Merrick, L. I.
 August 5-13—Warsaw, Ind. (National).
 August 7-14—Women's Union, Mt. Tabor, N. J.
 August 11-18—Old Orchard, Me. (National).
 August 18—Ocean Grove, N. J.
 August 18—International, Niagara Falls.
 August 18-27—Jacksonville, Ill. (National).
 August 20—McTabor, N. I.

EDITORIAL JOTTINGS.

—Continue the canvass for "The Guide." Take a sample copy to Camp Meeting and get subscribers. May and June numbers free to new subscribers, so long as we have them.

ARROW POINTS.—If you are wholly sanctified, self is dead. How is it with you?

1. Are you unpleasantly affected by blame or criticism?
2. How can you stand praise—is there any stirring of self-adulation?
3. How about self-gratification? Do you prefer Jerusalem above your chief joy?

—Rev. E. Davies should be helped in the work of circulating his sketch of Bishop Taylor's Life. It does not pretend to be a complete life; it is too early for any man to attempt that. But it is a good book. Dr. Steele thinks he is doing the cause of holiness service by putting out these *cheap works*, and we agree with him. He is aiming by this publication to help the *African Missions*. Send for it, only 75 cents.

—THE GOSPEL IN ALL LANDS is a beautiful magazine, formerly published by Rev. Eugene R. Smith, now by the M. E. Book Room. \$2.00 per year. It should go into every family.

—The General Holiness Assembly, passed resolutions approving of our proposal to prepare a history of the GREAT SPECIALTY OF THE CENTURY, the revival of Primitive Holiness, in its relations to the whole Church of Christ, and appointed a number of brethren to aid. We shall take ample time, and spare no pains to make it as complete as possible.

—Bro. D. B. Updegraff, (Friend) who with Dr. Dougan Clark (Friend) will conduct the Pentecostal Camp Meeting, at Mountain Lake Park, Md., commencing July 11 and continuing ten days, writes that it will be in the interest of no sect, but for the promotion of evangelical Christianity after the model of Pentecost. Write to Rev. John Thompson, 2002 Brandywine St., Philad., for information.

IN THE LIBRARY.

LIFE OF REV. J. S. INSKIP. By Rev. W. McDonald and Rev. J. E. Searles. In this work of nearly 400 pages the authors have traced the career of this eminent servant of Christ. In the relations of pastor, evangelist and editor, many interesting facts are given, which in the aggregate go to make up a remarkable life, with a blessed and triumphant close. In all this we rejoice, as doubtless many will as they peruse these pages. The book, we regret to state, however, contains some very erroneous statements, which mar what would otherwise be a bright record. These statements might be justly and *effectually* challenged, but as the cause of Christian holiness would not probably be promoted thereby, we forbear, choosing rather to "approve things that are excellent," leaving to the Judge of all the earth, who will "*do right*," to rectify the errors of human judgment and conduct. Published and on sale by McDonald & Gill, Boston. Price, \$1.25.

CHRISTIAN PERFECTION, AS TAUGHT BY JOHN WESLEY. Compiled by Rev. J. A. Wood; introduction by Bishop W. F. Mallalieu. This is a timely book. Much interest attaches to the question, "What did Mr. Wesley teach on this subject?" The writer has with great care gathered from the numerous works of Mr. Wesley his expressive teachings on this subject. In the opening chapter he gives Mr. Wesley's testimony concerning his personal experience of this grace, making it very clear that he was himself in the enjoyment of what he so constantly and earnestly taught. The works of Rev. Mr. Wood are all excellent, calculated to edify, and this new volume should have a wide circulation. Published by McDonald & Gill, Boston; price, \$1.00. On sale by us.

CATECHISM ON CHRISTIAN PERFECTION. By Rev. E. T. Curnick. This is an excellent publication, clear in its doctrinal statements, and just the thing to place in the hands of those who desire to "know the way of the Lord more perfectly." Published by McDonald & Gill, and on sale by us; price, 50 cents.

SONGS OF JOY AND GLADNESS. By W. McDonald, J. Gill, J. R. Swency and W. J. Kirkpatrick. Of making music books there is no end, and we judge there ought not to be. This is a larger book than many others, with many old favorites and many new pieces. We publish one of the new ones in this number, which will be appreciated. Published by McDonald & Gill, and on sale by us; price, 40 cents each, \$4.00 per dozen.

THE DOCTRINE OF ENTIRE SANCTIFICATION, Scripturally and Psychologically examined. By Rev. W. Jones, M. D., of the St. Louis Conference. This is an able work. The author grasps the points of his theme vigorously, and clothes his thoughts in appropriate language. We have a selection therefrom in this number. We heartily commend it to our readers. Published by the National Publishing Association, Philad., and on sale by us; price \$1.00.

SELECTIONS FROM THE AUTOBIOGRAPHY OF REV. J. M. ARNOLD, D. D., late editor of the Michigan Christian Advocate. Compiled by M. A. Boughton. Dr. Arnold had an interesting career. By self-determination, under God's blessing, he overcame great obstacles and rose to eminence. He experienced full salvation at the National Camp Meeting, Lansing, Mich., and was a faithful witness to the end of life. Published by the Index Publishing House, Ann Arbor, Mich.

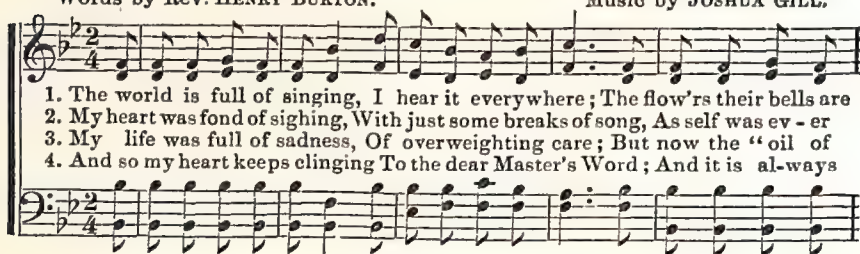
LECTURES ON THE LORD'S PRAYER. By William R. Williams. Dr. Williams filled up a long and honorable career as a Baptist pastor. He was a truly able man as a preacher and writer. Devout readers will doubtless find in this volume excellent things. We commend it to the attention of our friends. Published by Carter & Bros., New York; price, \$1.25.

THE GUIDE HYMNAL

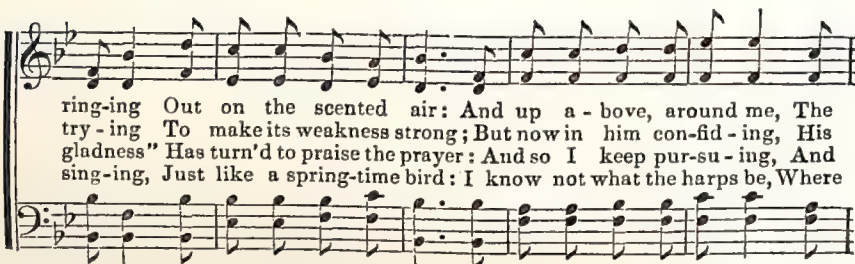
183 There's Music in my Soul!

Words by Rev. HENRY BURTON.

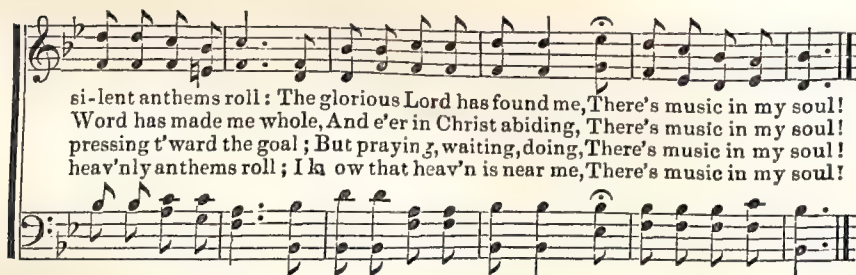
Music by JOSHUA GILL.



1. The world is full of singing, I hear it everywhere; The flow'rs their bells are
 2. My heart was fond of sighing, With just some breaks of song, As self was ev - er
 3. My life was full of sadness, Of overweighing care; But now the "oil of
 4. And so my heart keeps clinging To the dear Master's Word; And it is al-ways

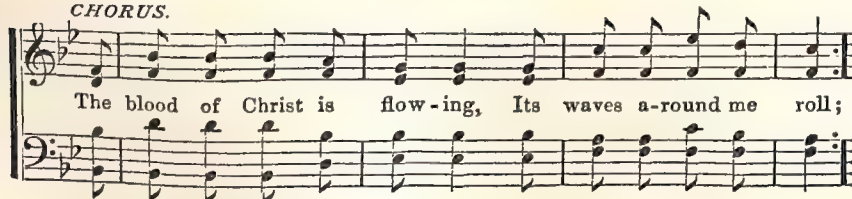


ring-ing Out on the scented air: And up a - bove, around me, The
 try - ing To make its weakness strong; But now in him con-fid - ing, His
 gladness" Has turn'd to praise the prayer: And so I keep pur-su - ing, And
 sing-ing, Just like a spring-time bird: I know not what the harps be, Where



si-lent anthems roll: The glorious Lord has found me, There's music in my soul!
 Word has made me whole, And e'er in Christ abiding, There's music in my soul!
 pressing t'ward the goal; But pray-ing, waiting, doing, There's music in my soul!
 heav'nly anthems roll; I know that heav'n is near me, There's music in my soul!

CHORUS.



The blood of Christ is flow-ing, Its waves a-round me roll;



My heart with love is glow-ing, There's mu-sic in my soul!

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—* AUGUST, 1885. *

OUR FATHER'S WORD.

For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. 1 Sam. 12: 22.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say, than to you He hath
said—
To you, who for refuge to Jesus have fled?"

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to
shake,
I'll never, no never, no *never* forsake!"

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

INSPIRING indeed is OUR FATHER'S word of promise for this month! It was given for the comfort of His ancient people. It comes sweeping down the ages and breaks cheerily upon our ear. It is *our* word of promise, for we are all by faith the children of Abraham, and heirs of the promise.

Look at it! "The Lord will not forsake His people." It is impossible. *Forsake* them! Never! There are few earthly fathers who will forsake a child. In need, in peril, in affliction—how quickly paternal feet move to rescue, to succor, to relieve. And how much more does

our HEAVENLY FATHER love, pity, and reveal Himself in the greatness of His power in times of exigency!

This promise has a rocky base. It is firmer than the everlasting mountains: "Because it hath pleased the Lord to make you His people." We are His workmanship—redeemed, renewed, adopted into His family—bearing His name and image. Can He ever forget the drawings of His love, bringing us from the wilderness, and putting us among His children? No; never! And then, here is another reason—"for *His name's sake*." What name's sake? Why, the name of His Son—JESUS, the beloved One! His name is above every name—above angel and archangel. He looks on Him and loves us, and will love us to the end, and save us forever.

SERMON.

THE GREAT INJUNCTION.

BY REV. ALFRED COOKMAN.

Preached at the National Camp Meeting at Round Lake, N. Y.

TEXT.—“Be filled with the Spirit.”—Ephes. 5: 18.

IT cannot be necessary at this time, or in this presence, that we insist on the personality and divinity of the Holy Ghost. We shall take it for granted, that you all unhesitatingly subscribe to that fundamental article of our faith; that “The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.”

THE HOLY GHOST IS A REVEALER.

He comes also to reveal in us the Father and the Son; for as Christ was the revelation of the Father, so the blessed Holy Ghost proposes to reveal in us the Father and the Son, so that He might say, “He that recognizes my presence and perfection, realizes the presence of the Father and the Son, ay, of the Divine Trinity in Unity. Is not this the explanation of very many passages of Scripture with which we have been familiar, as “Christ in you the hope of glory?” Again Jesus said, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” And again: “I in them, and Thou in Me.” Wonderful truth, that we may mysteriously, gloriously, and consciously be one in Christ! May we not join in the ascriptions already heard in the upper glory, rendered to the Father, Son, and Holy Ghost?

When the Holy Ghost comes into the heart it is not to speak of himself, but to talk of the things of Christ, and show them unto us. When one man's spirit impresses another our attention is called to the person who communicates the truth, but the Holy Ghost comes to make the presence and power of Christ individually present to our consciousness. Will not this explain two things? The first is the prominence given to Christ in all evangelical preaching. The Apostle said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Now his soul was a type of all faithful souls filled with the Spirit. He was disposed to subordinate his own personality, and hold up Christ constantly as *all* in all. Again, this will explain the almost exclusive reference of Christians, in the work of the Lord, to Jesus Christ. They seem almost to forget about the Spirit. To exalt Christ, precious friends, is the joy of my life. He is Alpha and Omega. We do not know, and never shall know all that Christ has done for us in redemption; and yet I submit whether it would not be well to love the Holy Ghost, to praise the Holy Ghost, and to be “filled with the Spirit.” I can understand, how subsequent to our sanctification, in response to our faith in Jesus, the Holy Spirit may come in an extraordinary degree, and we be filled with the Spirit.

I. It is now for us to inquire about *the possibility of being filled with the Spirit*. Hear Jesus: “They shall be filled.” The Apostle prayed for the Thessalonians: “The very God of peace sanctify you wholly,” and that He would preserve them “blameless unto the coming of our Lord Jesus Christ;” and then adds: “Faithful is He that calleth you, who also will do it.” Peter, Stephen, and Barnabas were filled with the Holy Ghost, and the Apostle, directed by inspiration, charges upon us every one to be filled with the Spirit. What are some of the benefits? I shall speak of three classes.

I.—BENEFITS KNOWN TO OUR PERSONAL CONSCIOUSNESS OF BEING FILLED WITH THE HOLY GHOST.

When filled with the Spirit we shall be hallowed by His presence.

The awfulness of the presence of the Spirit to one who was filled would certainly result in a subdued and hallowed state of soul, a sort of "silent awe that dares not move," and we should feel like stepping softly, and moving guardedly. With such it would seem highly proper to say, Our Father . . . hallowed be thy name! or with the angels to join in saying, "Holy! Holy! Lord God Almighty!"

The soul filled with the Spirit will be *filled with the spirit of love.*

Love is one of the most beautiful fruits of the Spirit, for it is of the nature of the Spirit Himself. The Spirit came to reveal the Father, and Jesus the expression of His love, and then what should hinder that love should fill the entire orb of our life; then we would love God and His works, and all His creatures, and His Word. In the language of the Psalmist, "O how love I Thy law!" and His people—"His people shall be my people;" and sinners—

"O that the world might taste and see
The riches of His grace;
The arms of love that compass me
Would all mankind embrace."

I have observed that those passages in our sermons relating to personal experience are usually accompanied with unctuous power. Some years since, at the Pennsgrove Camp Meeting, after the Holy Ghost had been given as a sanctifier, I found myself drawn out for more of God. I could scarcely define my feelings, but there was a going out after God. When surrounded one day with a few Christians, struggling up to enjoy God as never before, this suggestion came: "You have been trying to get up; are you willing to sink down?" "Yes," I

answered, "any way; if I may find Him thus, let me sink in the depths." Then I began to feel I was going down, and with this there came a realization of love, as I had never known before, and it filled my body, soul, and my entire being. O how I loved His children and His Word! I asked, "What does this mean?" "God is love." This was the consciousness of love that filled my whole spirit.

It will develop in our personal consciousness a *feeling of rest.*

When all our powers are harmonized, each with each, and all with God, what should prevent our having rest? The storms which before swept through our consciousness have all subsided. Jesus has said, "Peace," and there is a great calm. The spiritual antagonisms have been driven back, or rather have been converted into willing servants of God. There is a difference between peace and rest. Our country has peace but not rest, though God grant she may! O surely the soul that finds itself enclosed within infinity, will realize this experience of rest! O how rich and satisfying it is to be filled with the Spirit! So we have as benefits, a hallowed feeling, a spirit of love, and sense of rest.

II.—WHAT ARE SOME OF THE EFFECTS UPON PERSONAL CHARACTER, OF BEING FILLED WITH THE HOLY GHOST?

You will observe that religion aims at character. It has respect for individual welfare, national development, and the world's good, but then these are not the primal aim. Our religion has respect principally to character. By character I mean that inward condition, or generic force that belongs to every human being. Character, in its higher form, is not due to any circumstances of the world. It requires more than this—the vitalizing, indwelling of the Holy Spirit. The Christian is the highest style of man. O, if we are concerned about our character—and who is not—then we must be filled with the Spirit.

What are the effects upon the character?

The Spirit will not develop anything little or vile.

An individual filled with the Spirit will be likely to develop like the Divine character, entirely separate from everything that is low or vile. Holiness is God's special attraction, and he is represented as being glorious in holiness. Archbishop Tillotson says of God's Holiness that it is not so much a particular as a general attribute, that spreads itself over the whole being. Take away holiness from His wisdom, and wisdom would be annihilated, and that would leave cunning. Take away holiness from justice, and you would have cruelty. Take away holiness, and you would have false piety; and take it away from truth, and that would leave falsehood. Holiness is His superlative excellence. This is His throne, for "He sits upon the throne of His holiness." Let us be filled with the Spirit, and then see how we will be separated from sin. Our wisdom, filled with holiness, will be very different from subtlety; our power will have no form of oppression; our sovereignty will be free from tyranny; justice, marked with holiness, will be our mercy, and it will not degenerate into cruelty. You can trace out this thought in its ramifications. You will be elevated into the likeness of God, and pass hither and thither a holy being, and in the religious character there is nothing mean.

To be filled with the Spirit *you will develop a gentle character.*

The gentle dove, the gentle dew, the still small sweet voice, are images of Scripture illustrative of this effect. I do not remember at this moment that wrath or vengeance is ever predicated of the Spirit. He is infinitely gentle, and hence may be grieved, and I hope you may all understand that there is nothing so easily grieved as the Holy Ghost. When filled with the Spirit, have you not found you were gentle in your course, and words, and thoughts?

It will develop a wise character.

How can it be otherwise? If the third Person in the Trinity comes to abide in our heart, fulfilling His own promise in teaching us all things, revealing Christ in our consciousness as our Wisdom, (and to me that means more than the Church now conceives) we shall make wonderful progress in wisdom. Not that a holy person will not blunder; but God will help you to perceive His truth. His character, modeled after the Divine pattern, will be impelled by the Divine impulse. When Jesus sent out His ambassadors, He said, "Be wise as serpents and harmless as doves." That, I think, means the blending of purity and prudence. The Holy Ghost does not come to teach any new doctrine, or to testify of Himself, but of Christ. The very best minds are likely to be tempted in the direction of presumption; and I say, let us be careful for the sake of holiness.

To be filled with the Spirit will involve a character that is holy, gentle, and wise.

III.—THE EFFECTS OF BEING FILLED WITH THE SPIRIT UPON THE PERSONAL LIFE.

FIRST.—*It will supply the secret spring and motive power of an earnest, faithful Christian life.*

The blessed Holy Ghost will come to write the law of God in your heart, and you will come to love the will of God. The Spirit will reveal the law, and then apprehending it, you will go joyfully forward in its execution. The Spirit will help us, so that, as Jesus was, we shall be willing to go and preach, pray, weep, and die—yea, die a hundred times for souls if we could lift them nearer to God.

It will give the ability to go steadily and successfully forward.

Here I enunciate the greatest glory of our Christianity. I know there are a good many who deem the great power of our religion to be in its truth. I am willing to join them and say the truth of the Bible is ultimate. There cannot be

a greater truth than "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Christ Himself gave to this the very highest excellence. The sages of antiquity knew a great deal of truth; indeed it has been contended for, that there is no new ethical truth in the world. But what of the ethics of Seneca or Tully? Seneca taught, and the world grew worse. Why I do not know, unless it is that our religion has the Holy Ghost in it. O, be filled with the Spirit, and then it will be a living verity to you, and you will praise God for the privilege of loving Him with undivided affection.

It implies the *inclination to obey*; secondly, *ability to obey*; and thirdly, *it will involve an unction of the Holy One*.

What is unction? Is it pathos, or eloquence, or psychological power, or mental force? I apprehend it is not these, though it may consist in part of one or all of them. Unction is that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit, to the individual filled with the Spirit—that seals instruction upon the heart and conscience of the person receiving it; so that the unction tends to render a man powerful and glorious in his life and history. That is unction. That which sounds pleasant may not be unction; but that which, however feebly expressed, makes an impression on your memory, and develops, until at length it is a part of your existence, and becomes a great power. This is unction. Lord, give us more of that kind! (Many responses of "Amen.")

But some one may say that "to expect to be filled with the Spirit is Utopian." But was not Jesus filled with the Spirit? "Ay," say you; "but He was Divine." But was not Stephen and Barnabas? "Ay; but they were inspired." But were not Wesley and Whitefield filled with the Spirit? "Ay; but they were raised up for a special purpose." But

were not the saintly Summerfield, and the majestic Stephen Olin, filled with the Spirit? "Ay," say you, "but they were preachers." But have not many persons, in this country and in the Old World, been raised up and filled with the Spirit, who have done more good than has resulted from many pulpits? Precious friends, I conceive we are only on the threshold of privilege. Be filled with the Spirit—the eternal, wise, and holy Spirit. What a power it would make us! O that God would make this place another Jerusalem, and this day another Pentecost! Come, Holy Ghost, with all Thy quickening power.

HOW YOU MAY BE FILLED WITH THE SPIRIT.

In the first place *you must be emptied*. All those sensual indulgences, all those prejudices that will not bear the light of God's truth, all those obscene or unprofitable words that would grieve the Holy Spirit, or that unholy unbelief that would hinder the Spirit, must, must, must be given up. The infinite Holy Spirit will not come to abide in the heart of any one that connives with sin or indulgence in any measure.

We must go forward in the path of obedience, for it is in vain to think of having more of the Spirit, if we do not use what He has given.

We must ask in the name of Christ to give us the Spirit.

I do not know, brethren, you do not know, Gabriel does not know, how much more of grace the Holy Spirit will give all those who ask Him for "if ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "When He ascended up on high, he led captivity captive, and gave gifts unto men," and the best gift is the blessed Holy Ghost. O let us receive it to-day! Amen.

WHEN persons are upon good terms with themselves, it is astonishing how little they need the soul-sustaining doctrine of a precious gospel.—*Selec.*

BIBLE BRIEFS--FROM THESSALONIANS

A GLORIOUS STATEMENT.—"Ye are all the children of light." 1 Thess. 5: 5. Christianity is, pre-eminently, a system of light. Christ Himself is The Light. All true Christians are in Christ, hence in the light—they are translated from the kingdom of darkness into God's marvelous light. Therefore, "they are not of the night, nor of darkness"—but are to walk as children of the light, to let their light shine. Beloved, is this your happy condition, are you children of the light?

PRACTICAL INFERENCE.—A child of God should not walk in spiritual darkness. He may and does often, in providential darkness.

MADE PERFECT IN HOLINESS.

BY REV. C. GILBERT.



AY we not dwell in a negative way upon this subject, if by this means we can place truth against error.

Let us begin with this statement: "The souls of believers are, at their death, made perfect in holiness."

If we claim for the Protestant Church this doctrine, we may say that all evangelical Protestants believe, "without holiness no man shall see the Lord." And then arises the view so widely spread, that all Christians are not sanctified in this life. "Death," say you, "has no sanctifying power; but *at* death, and not *by* death, we are "made perfect in holiness." You do not claim by this absolute perfection, but (1). Personal righteousness. (2). Faultlessness in character. (3). Freedom from sin.

It is accomplished by that act resulting from the separation of the soul from the body. God's Spirit, operating upon our own as it leaves the house of clay, is the agent.

To the regenerated, going forward unto perfection, you present three opposing forces, against which he has to wage unequal warfare, namely: The world, the flesh, and the devil. These three powers

of darkness are the subtle and successful tempters of the race. Because of these we are not holy in this life. But death releasing the soul from the body, allows it to pass into a sphere favorable to the development of the new life out of the sphere of (1). Temptation. (2). Conflict. "There," say you, "every influence will be in harmony with the longings after holiness, enkindled by the Spirit of God."

The chrysalis cramps the power of the butterfly. It has wings, but cannot fly till liberated. The perfection of its higher life comes in the moment of its release. So is it with the soul of the believer.

All this seems plausible enough. You might quote Paul's "Believe on the Lord Jesus Christ and thou shalt be saved," and entrench yourself behind the argument that he never said, "Be holy, and thou shalt be saved." You may affirm that the injunction to be holy is only given to arouse the backslider and to incite those who run slowly not to backslide. God's "immutability of counsel" is not changed thereby, nor moved the strong consolation of His saints "who have fled for refuge to lay hold upon the hope set before them."

We are led from all this to the following: (1). If holiness is *not* for us in this life, why does God mock us with those longings of our nature which cry out for a present deliverance from the thralldom of sin? Why are we, so deeply made to feel our sinfulness and then told that God, in the present state of our being, has provided for us no remedy?

(2). If, through the grace of God the sanctification of the thief on the cross could be accomplished only at death, shall we not be obliged to limit the operations of the Spirit in His peculiar office upon the *life* of every believer? Our faith in the power of God is made of none effect, God is accounting our present faith for a righteousness that is only to be realized at death.

(3). If the Spirit is to do more for the salvation of souls *at death* than *in life*, the

spur to present endeavor is removed. We are not to heed the injunction, "Awake to righteousness and sin not," at present, but await that quickening power which moves in harmony with death. "The last enemy which shall be destroyed" helps bring about the "fruit unto holiness" of our lives, and places in disparagement the virtue of Jesus' blood. The "death which came by sin" becomes powerful through the aid of the Spirit, to put an end to sin.

Tell that young convert who comes to you for Christian counsel in a moment of failure and despair, like that of Peter's, that the world, the flesh, and the devil, have always been and always will be the subtle and successful tempters of his race. Tell him that hundreds have come to the place where he now stands, and have been alike humiliated and distressed. They find no help for the house entered and despoiled by Satan. Tell how the world is too strong in its allurements, and the flesh too enchanting in its lusts, to even be put under our feet. That death will end the whole matter—that his humiliation is the better proof of a spirit in harmony with God's idea of penitence. No matter how surely the heart-searchings, nor how truly his soul cries out for deliverance from the sin so revealed by the Spirit of God. If you have *not* shown him his inability to rise higher, you have crushed out his disposition so to do. If you have *not* given him cause of excuse for backsliding, you *have* given him little spur to go forward. One way or the other he *must* go. The probability is that he will go *backward*.

(4). Our Lord did not pray that his disciples should be taken out of the world, but that they might be kept "*from the evil*." Luke 17:15. Knowing that *in* the world they should "have tribulation," He could not pray that they might pass out of the sphere of conflict and temptation. He knew that these very things are *favorable to spiritual development*. "God seeks for virtue, and that it may live it

must resist, and that which it resists must live." That soul experiences those greatest longings for the new life of holiness, who knows most of the "temptation of the soul to sin, resisted and re-conquered evermore."

That "God, in the life to come, can present stronger promptings to holiness and weaker temptations to sin, than now," may imply that both His wisdom and justice in relation to our present probation are at fault. Let us not thus impute evil to God.

(5). When some one came to you with the empty skin of a caterpillar you explained what had destroyed the pupa-life within, from which the butterfly should have emerged. And you did truly state that the process of change from the first stage to the chrysalis is sometimes marred by an insect. The insect, provided with a sharp sting pierces this with the body of the caterpillar, and deposits her eggs. These, when hatched, feed, as grubs upon—not the caterpillar, which has organs of breathing and digestion of its own—but upon the future butterfly which microscopists have discovered, and distinct, only not full grown—yet undeveloped—in the body of the caterpillar. So that it may go on feeding and thriving, and you can hardly tell one that has these enemies within it from one that is untouched. The difference is seen at the last.

O soul! what may be the secret enemy within thy bosom, doing the work of death, while not thwarting thy movement during the present stage of life! Take heed lest Satan sow the tares of unbelief, or arm you with false pretences meant to "deceive the very elect of God."

Are you lifting up your eyes to Him "who was manifest to take away our sins;" whose precious blood is able to wash away the sins of the whole world? He will answer thy strong cry for deliverance "according to thy faith." For "This is that which overcometh the world even our faith."

BIBLE BRIEFS—FROM THESSALONIANS


A MISSION OF COMFORT.—"Comfort the feeble-minded." 1 Thess. 5: 14. There are those among our fellow Christians who answer to this description. They are weak in faith, and hence easily discouraged, soon overcome by the adversary. The strong are to bear the infirmities of the weak. Ourselves being comforted of God, we are to impart comfort to these weak ones in Zion—steady them—cheer them with words of love, directing them to the promises. This mission of comfort to the weak is very blessed, to those to whom we minister, and to ourselves. See Isa. 35: 3-4; 40: 1; Rom. 14: 1, &c.; 15: 1-3; Heb. 12: 12.

PRACTICAL INFERENCE.—This line of duty alone gives us plenty to do, hence no time to be idle.

LESSONS FOR DAILY LIFE.

BY ANNA SHIPTON.

Scattering Good Seed.

EVER shall I forget my arrival at a strange town on the continent. I had a great longing for letters that seemed everywhere to have eluded me. On going to the Post, the official pronounced, "No letters;" but I was resolute, and insisted on a search being made, when seven letters of long date were found awaiting me.

The heat was intense—the noise and bustle around was so great, that after my long journey I was bewildered, yet I did not think of going to the hotel until I had read my letters, which possibly might guide me.

Why I know not (God knows), my steps turned with an impulse I did not then understand to the railway station, and sheltered under the shed from the scorching rays of the mid-day sun, I read my letters. I had folded one in my hand, my heart throbbing with praise at the news it brought me, when a deep sigh from some one near fell on my ear; my own spirit was full of thankfulness,

and therefore awake to a sigh of one less happy than myself. Again the trembling sign; and looking to see whence it came, I observed a pale, worn, sad German woman, seated near me. I spoke to her. She said in a low voice, as if afraid and ashamed of her request:

"I am going a long way to see, I fear, a dying child—can you help me? I have no one I know in this place."

I put some money into her hand; it was more than she expected, and she burst into tears. Then I spoke to her of Jesus; and never can I describe her eager, wondering, hungry desire to hear.

She was a Christian; but like many she knew little or nothing of the *living* Jesus.

How I should speak to her, how I should come to the railway when I was not leaving by the train, how I should give her the sum I did, filled her with awe. Then I told her what Jesus was to me, what He *had been*, what He would be to her; and when the clue was given into her hands by which He had guided me to meet her, she listened with rapturous tears, and the broken praise that fell from her lips was like the delight of one who had found a friend for whom through long years she had been seeking.

She had arrived *two* hours before the train started. She told me that she had eaten nothing but a piece of black bread for two days, that she might have enough to pay for her ticket. I sent her to get some food for her journey; but she had only descended the steps leading from the station, when she returned and entreated to remain by me; for the words had comforted her breaking heart, and she wanted more. The thought that Jesus would be *with her* on the journey seemed to dispel her despair; and her clasped hands and tearful face, through which her joy was shining, were among the blessed tokens of my Father's favor, that have helped me through my weary pilgrimage.

Her daughter was in service a long day's journey beyond Geneva, and thence she had to proceed on foot for many miles. Now the sorrow of the way was lightened; and what did it? The name of Jesus.

If the blessed news had not met me when it did, my heart and face had not beamed in the joy of the Lord, and encouraged the dear traveler to speak to me; and if my soul had not been filled with the goodness of Him who guideth my steps, I could not have so fully entered into the sorrows of the disconsolate mother.

Blessed be the Lord! who now, as in the days when He trod this earth despised and rejected, hath many a wondrous way by which He maketh the deaf to hear, and the dumb to speak for His glory!

Where the heart is renewed by grace, it must, as it receives, give forth: it is part of its life. None may behold its manifestation, but they do feel it; and if not to-day, then hereafter, the results of its subtle influence shall be seen.

There are "many voices in the world," and many angels in our houses, if we listen and watch for them. O that, waiting or laboring, we may know what they signify!

Individually the action of the Holy Spirit may differ even through natural causes, or in despite thereof. The rainbow with its seven varied colors is but one light, and each separate color has its graduated shade. Yellow is not more needed for its perfection than blue, and green could not be formed were either lacking. The one light that formed each is the same light that blends every diverse tint into one harmonious arch of beauty. Just in proportion as the Spirit of God dwells in us shall we produce that for which we have been ordained.

The Lord loves to commune with His people; He delights in their affection for

Him; He looks on their desire to know His will and to do it, with a Father's eye of approbation; and He knows that, when earth and its sorrows shall have passed away, we shall rejoice that our angels had not always snowy wings and radiant gleams of beauty.

Christ has nowhere promised exemption from suffering to those who *follow* Him; on the contrary, "much tribulation" is as much the legacy of His love as the peace and the presence which He bestowed in the promised Comforter. He has provided armor for the conflict, and strength for the way, and light for the darkness. When we rest by the welling spring in the noon-tide heat we say, "It is the Lord;" but when we travel after him, bearing the heat of the day, we do not often watch so confidently and we marvel why we are led by such strange paths, forgetting that the God of the hills is the God of the valleys. "Though He were a Son, yet learned He obedience by the things which He suffered;" therefore, let us believe in the Lord when we feed on bitter herbs, and lay hold of His strength. This I know, that "the Lord over all is rich unto all that call upon Him," and "whosoever believeth on Him shall not be ashamed."

WALK WORTHY OF THE LORD.

COL. I.

Walk worthy of the Lord, let not the world
Reproach the banner under which you fight;
God honors those who honor bring to Him,
And fearlessly go forth to shield the right.

Unto all pleasing, is the just command,
Increasing in the knowledge of His will,
In patience and long-suffering, with joy;
He would thine in most nature cleanse and fill.

Stand thus complete in Him, not in thyself,
The flesh is weakness, but the spirit strong;
Live by the faith of the dear Son of God,
And thou shalt triumph all the way along.

—*Ophelia G. Browning.*


BIBLE BRIEFS—FROM THESSALONIANS

A PRECIOUS GRACE.—"Be patient toward all men." 1 Thess. 5: 14. This precept has a wide range. We are to be patient not only toward our fellow Christians, but "toward all men." We find many occasions for the exercise of this grace, both in and out of the Church. The provocations of life are many, but the grace of Christ, which may be revealed in us, will give us constant victory. There is nothing that more effectually subdues an adversary who seeks to annoy us than to maintain a patient attitude. Note verse 15, compared with 1 Cor. 13: 5-7.

PRACTICAL INFERENCE.—Christians are set for the overcoming of adversaries, and not to be overcome by them.

A HOLY CHURCH.

BY REV. D. NASH.

 HE Church is represented as the spouse of Christ:—Rev. 21: 9, "Come hither, I will show thee the bride, the Lamb's wife." She is to be presented to Him every way glorious! His design is that she shall be entirely holy. For this purpose He gave Himself voluntarily to be incarnated in human flesh, and in that humanity to die, that she might be prepared for the presentation day, which will take place at the coming of our Lord, when she will be "as a chaste virgin to Christ." 2 Cor. 11: 2. Paul says, Ephes. 5: 26, that He gave himself that He might sanctify the Church. The word "sanctify" is frequently used in the Scriptures in the sense of *separation* or *consecration*. I apprehend that in this sense the word is employed in the intercessory prayer of our Lord—"For their sakes I sanctify myself," or I dedicate myself to suffering, "that they also might be sanctified through the truth." John 17: 19. Hence, the members of the Church which He has purchased with His own blood, in their *individual* as well as *collective* capacity, should regard them-

selves as the property of Christ, because purchased by Him; consequently, their time and talents, their wealth and influence, their bodies and spirits must be devoted to His service. "For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's" 1 Cor. 6: 20. And yet are not instances of elevated piety and personal devotion to the service of Christ too rare in the Church, when compared with the multitude of those who profess to love Him and avow allegiance to His sovereignty? The spirit of the world is too predominant even within the precincts of the Church. There is not that broad line of distinction discernible between the two which is so strongly marked in the sacred Scriptures. The encroachments of the world upon the boundaries of the Church are more visible than the inroads made by the Church upon the world. There is palpable evidence of the very limited influence of that authoritative and unrepealed precept, "And be ye not conformed to this world." Rom. 12: 2. But Christ wants a **CLEANSED** as well as *consecrated* Church. He gave Himself that He might *cleanse* the Church. The word *cleanse* obviously conveys the idea of *purification*, as distinct from, though combined with relative consecration. It indicates the work of the Spirit of God in the soul, by which is produced a moral "meetness for the inheritance of the saints in light." There can be but little, if any, difference of opinion respecting its nature, but there is with regard to the degree of holiness which is said to be attainable in this life. This difference of opinion is apparent amongst Methodists as well as other Christians; for in one of the adult classes in our Sunday School, recently, when the teacher asked, "if we could be saved from sinning in this life," some answered in the affirmative and others in the negative. Now the object of Christ is to present the Church in a glorious state, "not having spot, or wrinkle, or any

such thing, but that it should be holy and without blemish." It is not presented that it may become holy as the result of presentation, but because it is holy, and therefore it must be without blemish when it is presented. There is no purifying process accompanying, or connected with, this act. It is offered holy, and this is the requisite qualification.

As to the means by which this purity is to be produced St. Paul says, in connection with the words already quoted, "With the washing of water by the word." If by this language we are to understand baptism, as some contend, then we can only regard it as "the outward and the visible sign of an inward and spiritual grace," and unless accompanied by the Holy Spirit it could not avail to the washing away of sin. But we would rather regard the words as indicating the influence of the Holy Ghost, of which water is a frequent and significant emblem: "I will pour water upon him that is thirsty and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thine offspring." The sanctification of the soul is ascribed to the agency of the Holy Spirit. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. "Through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. The ordinary channel by which sanctifying grace is conveyed to the soul, is the word of God. "Sanctify them through thy truth, thy word is truth." John 17:17. "Seeing ye have purified yourselves in obeying the truth, through the Spirit." 1 Pet. 1:22. These and other passages which might be adduced, supply ample evidence to show that the word of God is the instrument and that His Holy Spirit is the agent in effecting the sanctification of the soul. And these are combined with the precious blood of Christ, as the ex-

clusive, procuring and meritorious cause of present and everlasting salvation.

But salvation in all its stages is by faith, and our attainments in grace will be just in proportion to the clearness and strength with which we apprehend and believe the Gospel promises. The cleansing of the heart, or entire holiness, implies the destruction of the carnal mind, which is weakened as faith in Christ increases, till perfect faith lays hold of a perfect Saviour, when its destruction is complete. The moment of the complete destruction of the carnal mind is the moment when perfect love assumes its empire over the heart, and spreads its influence through the whole nature. Towards this, many advance who do not attain to it for years, but as the work is effected, whether sooner or later, gradually or at once, by the all-sufficient grace of God, apprehended and received by faith, it becomes the duty of every Christian continually to make the effort to believe, and what is *received* by faith can only by faith be *retained*, thus increasing faith brings increasing manifestations of God's saving power, "beholding as in a glass the glory of the Lord, we are changed into the same image, from glory into glory, even as by the Spirit of the Lord." O, to be ready for the presentation day! for the presentation of the holy Church by Christ and to Christ, will be introductory to that state of holy joy which will constitute the final and eternal reward of the righteous in the presence and paradise of God. "I go," said the Saviour, "to prepare a place for you," The home of the blessed is prepared by Christ. How worthy of Him! How suitable for them for whom it is prepared. May we all be there!

BEFORE thou reprehend another, take heed thou are not culpable in what thou goest about to reprehend. He that cleanses a blot with blurred fingers makes a greater blot. Even the candle-snuffers of the sanctuary were of pure gold. Exod. 37:23.—*Quarles.*

BIBLE BRIEFS—FROM THESSALONIANS

AN IMPORTANT DUTY.—"Warn them that are unruly." 1 Thess. 5: 14. Christians are to watch constantly over each other in love—they are members of the same household, and hence should cherish a lively interest in each other's welfare. There are, at times, even among God's children, those who "walk unruly." This is a military term, referring to those who do not keep in the ranks, as Christian soldiers, those who are disobedient to the orders of their Captain. They must be warned—lovingly and tenderly. By so doing we may draw them back to their duty, and establish their goings.

PRACTICAL INFERENCE.—If Christians are liable even to become "unruly," we must be watchful and prayerful.

A SATANIC EXPEDIENT.

BY MRS. PHOEBE PALMER.

"The power of Satan is great, and it is his appropriate business continually to assault the saints of God."—PROF. UPHAM.



SATAN is a formidable enemy. Neither is he alone in his walkings to and fro in the earth. He has many emissaries. "Many spirits are gone out into the world." If these spirits were always clothed in their native robe, then to the holy soul would the danger of being beguiled by them be comparatively small. But here they are walking to and fro through the earth, ever infesting the path of the pious and, in exterior, so like good angels that only by the most careful scrutiny can their deceptions be discovered. Satan transforms himself into an angel of light, and so exceedingly subtle is he that human wisdom furnishes no criterion by which his identity may, with certainty, be detected. The lamp of heaven alone emits rays by which the deceptions of Satan can be discovered. "Thy word is a lamp." By this light, Satan is detected; and the inquirer is led to infallible conclusions.

But to take one step without this lamp to guide our feet is exceedingly dangerous. Satan is unceasing in his efforts to overcome. It is not the cold professor, but the saints, that he accuses day and

night before God. Prof. Upham says, "Thou hast contended with Satan, and hast been successful. Thou hast fought with him, but he has fled from thee. But O, remember his artifices! Do not indulge the belief that his nature is changed. True, indeed, he is now very complacent and is, perhaps, singing thee some syren song; but he was never more a devil than he is now. *He now assaults thee, by not assaulting thee*, and knows that he shall conquer when *thou fallest asleep*." And in view of the fact that it is not until the *end* of time that he is to be cast down, how deceived is he who imagines that he has attained to a higher state where the life of nature is so extinct that Satan can find no ground to work upon—a state of boasted exemption from his attacks!

To all professors of holiness the author already quoted very properly says: "The cost of holiness was the blood of the Son of God, and greatly does he mistake who supposes that it can be preserved short of *"eternal vigilance."*

My heart is sad when I hear the sincerely pious talk of a "higher state, a state of which the Bible nowhere speaks, promising exemption from the assaults of Satan; or what is, in fact, equal to this assumption, a state where, self being annihilated, the individual can no longer be attacked, but God, in the individual, receives the assault. How disastrous must be the tendencies of these refined mysticisms! Hardly can I conceive of any thing displaying more of the subtlety of Satan than this. If he can beguile us into the belief that we are beyond his power, so that the most prayerful vigilance is not necessary, he has already obtained a great victory.

At this point the mighty have fallen. Here the dreadful doctrine denominated "Perfectionism" begins. Dear brethren in Christ, let us be up and doing. With the sword of the Spirit, let us carefully guard every approach, in semblance, toward this doctrine. Shall the glorious

doctrine of Christian holiness again be counterfeited and brought into disrepute by the errings of those who have once been its able and sincere advocates?

Let one who, for many years, has been observing the insidiousness of Satan on these points—one who often has had occasion to remark, that the time *now is, that Satan would deceive, if it were possible, even the very elect*—let such an one raise the warning cry, and give you some idea of the manner of him whose coming is in “*all deceivableness and lying wonders.*”

THE JOY OF COMMUNION WITH GOD.

BY MRS. MARY D. JAMES.

I find this poem in a letter of my mother to her mother, dated Aug. 18, 1838. It is one of her early poetic effusions and I think has never been published. It glows with the exultant confidence that marked her experience for 60 years.—J. H. JAMES.

O, 'tis a blissful solitude,
To be alone with God ;
To hold sweet intercourse with heaven,
And feast on angels' food.
To be alone with God ! O what
Supreme, what hallowed bliss !
Earth's glories all condensed, would seem
The gloom of night to this.
And may such abject mortals here
Enjoy so high a bliss ?
E'en mid the woes and sins of earth,
Be blest with joys like this ?
Yes ! here the Holy One will dwell—
Here, with the contrite heart—
And treasures of immortal worth
He will to worms impart !
Then let me be a worm—if God
Will thus exalt a worm,
To be an heir of bliss, and bear
The image of His Son.
I'll mourn no more my feebleness,
Since God Himself extends
His mighty arm for my support,
Till life's sad journey ends.
I'll weep no more that earthly woes
Assail as poignant darts,
For the pure source of heavenly love
A healing balm imparts.
'Tis Thou, my God, 'tis thou alone
I need to make me blest :
Adieu, then, earth, for I have found
That this is not my rest.

MESSAGES.

BY LELIA WATERHOUSE.

He giveth power to the faint, and to them which have no might He increaseth strength. Isa. 40 : 29.

II.

“**H**E giveth power” to uphold you when the sudden trial and afflictions lift you from the monotony of your life, and probe to the deepest depths of your powers of suffering.

Look back a moment ! Do you not remember when the trial came ? when the affliction enveloped you in its sadness ? Did not a great faintness sweep over your soul as the quivering heart-fibres were suddenly rent asunder, as the dark disappointment settled down upon you ?

What capabilities we have for suffering !

Yet you can testify that His marvellous power came in contact with your submissive will and imparted its strength to your fainting soul.

I remember one quiet, gray day, when May's buds and blossoms were with us. We stood in a hill-side cemetery. The whole earth and sky seemed in a hush of expectancy. Even the birds sang quietly.

There was an open grave and an open casket, and a waiting crowd. The most rested one was the one who rested from His labors.

How he had toiled ! The winter's sleet and snow had beaten against his sturdy face ; the summer heats had found him at his post. His locks had whitened in this service of love, and he fell on the battle-field.

Such power was given to the faint that day, that this man's own children gathered around him and sang in holy triumph.

“I fear no foe, with Thee at hand to bless. Ills have no weight and tears no bitterness. Where is death's sting ? Where, grave, thy victory ? I triumph still if thou abide with me.”

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—OLD TESTAMENT EXAMPLES OF
HOLINESS.

CENTRAL TEXT.—"He being dead yet
speaketh." Heb. 11: 4.

STATEMENT.—One has well remarked, that if there were no examples of holiness on record in the Bible it would not prove the doctrine false, since it is clearly taught and enjoined. Yet there is great satisfaction in being able to cite various instances in which this doctrine and duty found practical illustration in the character and life of Bible saints.

I. Turn to the statements concerning Abel. One apostle tells us that "By faith Abel offered unto God a more excellent sacrifice than Cain, Heb. 11: 4, and another states, referring doubtless to this same offering, that Cain's "works were evil and his brother's righteous." 1 John 3: 12. Cf. Gen. 4: 2-5. Here note, 1. That God had probably appointed a certain manner of approach to himself—the way of animal sacrifices. 2. That these sacrifices pointed to man as a sinner, and were intended to teach that without the shedding of blood there could be no remission. 3. That although the blood of animals could not take away sin, the offerer could thereby declare his sinfulness before God, and his faith in atonement by the promised Redeemer. 4. That while Cain was very ready to bring a thank-offering in testimony of the Lord's goodness, he refused to offer that acknowledgment of sin and the need of atonement, which animal sacrifices were designed to express. See *Kitto*. 5. That Abel's faith in the Divine plan found

expression in unfaltering obedience, crystallizing in a "righteous" (holy) character and life. Of this holiness he enjoyed the Divine "witness, God testifying of his gifts"—attesting his acceptance of him by, doubtless, an inward witness, and an outward sign. This looks very much like a genuine case of salvation from all sin, and a special witness, to the fact, exemplified in a consecrated, blameless, obedient life.

What a beautiful example of holiness is thus furnished us in the very first family of the race! Truly, "he being dead yet speaketh."

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL TEXT.—"And Enoch walked with God." Gen. 5: 24.

II. Study the life and death of Enoch.

The Bible account of him is very brief, but very full of meaning: "And Enoch walked with God . . . three hundred years, and begat sons and daughters. . . . And he was not, for God took him." Gen. 5: 22, 24. "By faith . . . before his translation he had this testimony, that he pleased God." Heb. 11: 5. See also Jude 14, 15.

1. He walked with God in a holy fellowship of nature, purpose, will. "Can two walk together except they be agreed?" Amos 3: 3. How complete was the harmony between God and His trusting servant, illustrating what Paul afterwards wrote: "He that is joined unto the Lord is one spirit." 1 Cor. 6: 17.

2. He walked with God in a long life of practical, every-day holiness. For three hundred years he exemplified a true piety in his domestic, social, and business relations. His was no cloister sanctity, no parlor amiability, no band-box purity, but rather that "pure religion, and undefiled before God and the Father," which, though in the world, keeps itself unspotted from the world." James 1: 27.

3. He walked with God amid great surrounding ungodliness. Even that early age was fearfully corrupt; an age of prevailing popular vices, jeers, and persecutions toward "the true and the tried. But none of these things moved him.

4. He walked with God in the conscious Divine presence and smile. The walking in itself implied the former, while the latter

was assured by the "testimony that he pleased God." Here again was holiness and the direct witness of it.

5. Finally, he walked with God to a glorious issue, the issue of a sublime translation. How easy and delightful must have been the transition from a holy life on earth, to the eternal crowning in heaven; as if the lips Divine gently kissed him away, soul and body, to be forever with the Lord. "He was not, for God took him."

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL TEXT.—"Abraham my friend." Isa. 41: 8. Cf. Jas. 2: 23.

III. Review the history of Abraham.

There came a juncture in his life when the Lord appeared to him and said, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17: 1. He was then 99 years old. God had often before laid upon him solemn commands, and given him great and encouraging promises; but now He proclaims to him a still loftier privilege and weightier obligation. Abraham had previously shown a ready faith and prompt obedience; but ever and anon his faith had given away and his obedience faltered, as in the prevarication concerning his wife, first toward Pharaoh, king of Egypt, and afterward toward Abimelech, king of Gerar. Gen. 12: 14-20; 20: 2. These two instances, though widely separated in the history, belong, chronologically, not far apart. "It was probably on his way back (from Egypt) that his sojourn in the territories of Abimelech occurred. . . . It is true the order of the narrative, seems to place this event some 23 years later, after the destruction of Sodom, but Sarah's advanced age at that time, precludes the possibility of her seizure by the Philistine King."—*McClintock and Strong*.

After these painful occurrences, when he had returned to Mamre, "the word of the Lord came to Abram in a vision saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward." Gen. 15: 1. Then followed a detailed repetition of the promises formerly made to him, and a solemn confirmation of the Divine covenant. Verse 4-21. On this memorable occasion Abraham "believed in the Lord, and it was counted to him for righteousness," or justification. Cf. Gal.

3: 6. But even after this both Abraham and Sarah betrayed a wavering of faith with reference to their promised posterity, leading to the hapless birth of Ishmael through Hagar.

After thirteen years more there came the high command to be "*perfect*," opening to Abraham's faith a broader privilege, and investing it with a steady, unquestioning confidence. During the remaining 76 years of his life that faith was subjected to its sorest trials, notably the command to offer his only son Isaac for a burnt offering. But from every test his faith, now made perfect, came forth as gold tried in the fire.

Is not this ancient saint, with his faith so masterful over sin, and doubt, and fear, a true example for believers now?

FOURTH WEEK.—LESSON IV.

(Continued.)

CENTRAL TEXT.—"Hast thou considered my servant Job?" Job 2: 3.

IV. Now consider the case of Job.

His inspired biography opens by describing him as a "man perfect and upright," etc. 1: 1; 2: 3. See also James 5: 11.

Taking these statements as they stand, no one can doubt that here is an eminent example of a "perfect" Bible saint. Is there any contradiction of this in his further biography? The answer may be summed up thus: 1. The evident design of the book of Job is to show the effects of calamity in its worst and most awful forms upon a truly religious spirit.

2. Being without a clue to the cause of his misery, and hopeless of a restoration to happiness on earth, he is shaken to the utmost, and driven well nigh to desperation.

3. Still in the centre of his being he remains firm, with an intense consciousness of his own integrity, and without a doubt of God's wisdom, power, truth, and absolute justice.

4. Under the greatness of his sufferings, the entire purity of his character did not prevent misconceptions and even contradictions, in his mistaken attempt to "justify himself rather than God." 32: 2. See *McClintock and Strong*.

The case is an extreme one, and strikingly illustrates the power of Divine grace to sanctify, and then to preserve the soul from conscious, wilful sin under the most trying circumstances.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one ;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE meeting was commenced by singing the 736th hymn. The requests for prayer were read, after which Rev. Mr. Lathbury led in prayer.

Mrs. Palmer then said: "Now we will hear the Word of the Lord, and let us continue to wait upon Him. My heart is moved when I think how God does condescend to speak to us in His word." Mrs. P. then read a few verses from John 14th. Speaking of the work of the Spirit she said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him;" and then follows, "But God hath revealed them unto us by His Spirit." Let us be sanctified through believing the truth. I have been reading the new version and I rejoice that there are so few changes—they are mostly verbal. I want a clearer vision; we do see, but our eyes may be made clearer, may be strengthened. "At that day ye shall know that I am in my Father, and ye in me, and I in you. It seems as if I want to emphasize every word there. "Let not your heart be troubled, neither let it be afraid." Praise the Lord we have no cause for fear. My heart has been rejoicing in this life in Christ. We live because Christ lives, and He lives in us. My heart has been most sweetly drawn out this week towards Him. I heard a sermon Sabbath morning on Christ our life, and how sweet it has been to see Christ in everything. This brings to my mind a marked experience

which I had about forty years ago. Something said, "You think more of Jesus than you do of God the Father or the Spirit." This became quite a temptation, and one day under the influence of that temptation I opened the blessed Bible and read, "He that hath seen me hath seen the Father." I cannot describe the impression made by these words, that the persons are all one. God does reveal these things unto us, and I believe this is what the blessed Word means when it says, "But God hath revealed them unto us by His Spirit." We know them and this *knowledge* is a step in advance of faith. My heart does so rejoice in *knowing* Christ, and in the knowledge that He puts life in every heart that opens to receive it, but we must yield our will to Him before He can do this, and we must trust Him. What can a physician do if we do not trust him? If there is a soul here that is wavering, just settle the question now, many have told me that they have been helped in this meeting. May the blessed Spirit touch the hearts of all.

Singing, "*Plenteous grace with Thee is found.*"

Rev. G. Hughes.—It seems to me from the reading of this chapter that the design of Sister Palmer is, that this is to be a meeting for Christian comfort. We have a gospel of comfort. The gospel of our Lord Jesus Christ is full of comfort for the distressed, afflicted, and weary soul. You know the prophet Isaiah, long years ago looking forward to this salvation, said, "Comfort ye, comfort ye my people." I think this 14th chapter of John might be well designated the New Testament chapter of comfort. O how precious those words of our Divine Saviour! The disciples were very sorrowful because He was going away from them. It was not wonderful that this should be the case, because He was the consolation of Israel, and because of their sorrow He spake to them these beautiful words: "I will not leave you comfortless"—true, I am going away; you will no longer see me, no longer listen to my words and feel the influence of my presence, but "I will pray the Father and He will give you another Comforter." I never shall forget a scene in the sick-room of brother Inskip one Sabbath morning, lying on his sick bed with his arm paralysed and unable to speak. I said to him, "Brother Inskip, I am going to the house of the Lord this morning to preach

on the text, 'I will pray the Father and He shall give you another Comforter.' O how his face lighted up with smiles. He took his left hand and put it on his heart, indicating that the Comforter was there. If we have this Comforter we will go through the wilderness with songs. I tell you, my dear friends, that gloom does not become a Christian, nor does darkness. "Ye are not the children of the night but of the day;" not of darkness but of the light; songs belong to us in the house of our pilgrimage, we may sing our way to glory, we may sing forever. There is no rest where there is unbelief, but full faith brings full joy in its train. Some one may say, "I am so tired, I do want rest for my soul." Well, there is rest, joy, and gladness for the weary, if you will only accept the Lord Jesus now, and let this Divine, holy, blessed Comforter come in. I know that the prayer of the Saviour has been answered in me when He said, "And I will pray the Father, and He shall give you another Comforter."

Singing, "*There is a fountain filled with blood.*"

A PERFECT REST.

A brother.—There is enough in the lesson read to save any one here; no one need leave without full salvation. We can enter into rest as those who have ceased from their own works as God did from His on the seventh day. The Comforter is to be with us, and also to abide in us, and these are two different things, although many claim they have received all this in the first blessing. We have to give ourselves wholly to be saved wholly.

A brother.—Sister Palmer, in reading the lesson, made reference to the new version, and I bless God for that new version. "The letter killeth but the Spirit giveth life." That Word has been dictated by the Holy Ghost and it will not be changed by man. All blessings which God gives us are intended to lead us to desire more of God. The disciples were comfortless when Christ left them, but He said, I will send the Comforter and so would not leave them comfortless.

THE MISSION OF UNREST.

Sister Bottome.—I was a little startled at the subject a son of mine chose for his ora-

tion at his commencement exercises. It was this: "*The Mission of Unrest*"—a boy of 19, and I said, "The mission of unrest!" Has it then a mission? I do not think the boy saw half in the subject his mother did. Well, it has a mission—all unrest means, "Come unto me all ye that labor and are heavy laden and I will give you rest." That is the meaning of the mission of unrest. I am glad to come here this afternoon to tell you what a lovely summer I am having. I have a number of inquiries from people as to quiet summer resorts; they know of plenty but they are expensive. I tell every one of them I know of just such a place where they can go without money—a lovely place. I have visited the mountains in my life—Mt. Washington and the Alps, but I know of no mountain whose breezes are like those from Calvary's holy mountain. I have found Christ to be the best summer resort. Here are ocean breezes and mountain breezes, and delightful companionship. I have found life by invigorating air in communion with Jesus Christ. The soul's restlessness is not removed by mountain or sea. I remember a summer when there was a deep unrest in my soul, and I thought if I could get to the mountains or the sea it would leave me. I would look out of my window at the marvelous mountain I love so much, but do you know what that mountain said? "*It is not in me*—the rest you want is not in me," and the waves of the Atlantic said, "*It is not in me.*" Without Jesus Christ you will have a restless time of it. He has three hundred and seventy-seven names, and the resting place is one of His names. My joy is to believe in the gospel of Jesus Christ, and to get others to do the same, and this gospel is something that has been accomplished for us. I have found that rest and joy are in Christ, and we cannot put anything, not even our prayer before Him. I talked with a friend last night, almost into the small hours of the morning, who did not have the experience she desired. She said, "Well, I will try and trust Him." I said, "You will not succeed; you are on the wrong track." She got the faith and then lost it, and then got it, and then lost it, pattering around in the little pool of her faith. I said to her, "Take Christ for everything!" Dear friends, we must believe the Word of God, must believe that Christ is in us. He may be in us very feebly when we are babes. As many as received Him to

them gave He power to become the sons of God; or "the right," as the new version has it. We can go straight up to our Father with the right to claim His blessing. My children have the right to call me "mother," because I am their mother.

Singing, "*I have found a friend, O, such a friend.*"

EXPERIMENTAL KNOWLEDGE OF THE WORD.

A brother.—The portion of Scripture read this afternoon which made the most impression upon my heart was the passage signifying that the Spirit shall be given in order that we may know the things freely given to us of God. I have heard that passage read many times, but it came with a renewed freshness I have never felt before. It is our privilege to know the Word, a knowledge above and beyond that of prophecy and doctrine. The Spirit is given that the precious Word may become vital. Objective truth will not save me, the truth must become *subjective* in my experience. When I have a sense of need in my soul it is put there by the Holy Ghost, that He may reveal the things freely given to us of God unto me. I thank God I have experienced in a large measure what salvation is. The letter is the ministration of condemnation, the gospel that of salvation."

Bro. Smith.—I feel like repeating one verse, which has come to my mind:

"Higher than the highest heaven,
Deeper than the deepest sea,
Lord thy love at last has conquered,
None of self but all of Thee."

There is a sermon—praise the Lord we can get there.

GREAT CONSOLATION.

Sister Searles.—God has said, "Whoso offereth praise glorifieth Me. My work is praise; every day and hour of my life I am ready for praise. I thought when Peter and John were referred to in the passage, "But when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men they took knowledge of them that they had been with Jesus, O that there were such a mark on every one of us! I want that mark to be on me. Truly God has wrought out a great salvation for us. He has saved me from doubt. I remember when

I had a long, gloomy face, but it is not so today. This is a positive salvation. When I see people reasoning and doubting I wonder, for it is as true as your existence, only when you consecrate all do you receive all. My experience has been that the great enjoyments of salvation flow through the soul, especially when I have been passing through great emergencies and trials. I will praise God while life shall last, and I know I shall praise Him through all eternity."

Singing, "*All glory to Jesus be given.*"

GROWTH IN HOLINESS.

Rev. Mr. Lathbury.—I am very glad that I am able to give a positive testimony. I have been dwelling in the border land for about a year and I have a more intimate acquaintance with God now than I had when I was fully sanctified. I find I cannot rely upon the great blessings I received a year ago, but that it is by continuing to believe that I am kept. O that I could impress this upon every soul who experiences full salvation. I praise God for the fresh impulses I have. I thank God I know how to seek a baptism of the Holy Ghost. I did not know how before I was fully sanctified; I used to strive and agonize, now I simply depend upon God and keep depending upon Him and the baptism comes.

ANSWERED PRAYER.

Sister Brown.—When the Spirit of God baptized my soul I said—

"I would Thy boundless love proclaim
With every fleeting breath,
So shall the music of Thy name
Refresh my soul in death."

I understand what that means now as I never did before. The Lord greatly blessed me in just giving in my simple testimony on last Tuesday. A dear friend at a distance, who was in great trouble, wrote to me to meet her at the throne of grace, and while praying for this dear friend, O, how the Lord blessed me, and He gave me the assurance that my prayer would be answered and that this great burden of her life would be taken away! At that time God gave me an answer to a prayer which I had offered during seventeen years. I had never received a satisfactory answer to that prayer before. I will not tell what it was. Sister Palmer told me

that I would lose this blessing if I did not confess it. Talk of unrest; I never knew what rest was until I confessed here to having received it. All my life before was one of unrest. In class meeting I would feel real good, but the tempter would suggest, "to live this blessing would be better than to confess it," and down would go my sails. But when I got this blessing, clearly, then I had the keeping power and the deep melancholy on my face was wiped out. It was suggested, "Some time or other you will trip up and bring reproach upon the cause," and I then prayed this prayer: "Father, if at any time Thou seest I am about to do anything that will bring reproach upon Thy cause, cut the work short and take me home to heaven!" For seventeen years I have had that prayer before the Lord. By and by the King will come, and I will lay this weary head upon His breast and breathe my life out sweetly there. When I have been wiping the death sweat from the brow of loved ones I have enjoyed this rest. As God said to David, "Thou shalt stand in thy lot;" so does He say to us.

Singing, "*Holy, holy, holy, Lord God Almighty.*"

SATAN HINDERING.

A sister.—I've been in this meeting a great many times, but Satan has hindered me. I can speak before millions now for Jesus. He is more to me than ever before. I praise Him for this opportunity of testifying for Him. I had been in the Church nearly twenty-four years and never gave a testimony standing up—I always sat down; but I am not afraid now to stand up for Jesus.

Singing, "*How sweet the name of Jesus sounds.*"

THE SIN OF UNBELIEF.

Sister Dennler.—Sister Bottome spoke of having nothing but Jesus. When I was fully consecrated I looked to Jesus and believed the Word, and it says, "The truth shall make you free." I was not enlightened as to the letter. I am ashamed to say how little I knew of it even when in the army. How God does lead us into light! We have not to believe on the strength of another's testimony. Some mystified the matter to me, but Jesus showed me how He could save the soul that fully trusts Him. A sister who has been coming to this meeting was never able

to enter into full salvation till two weeks ago. She was afraid of presumption. That word kept her out of the experience of full salvation, and I used to say, "I will live close up to the Word, but it would be presuming to say that 'Jesus saves me fully.'" Then God showed me I was committing the very sin that crucified Christ, the sin of unbelief. I believe the people where I live know I belong to Jesus, for they come to me to talk about this salvation. They understand that I am resting on the Word. Jesus reveals to us what He wants us to know—how He opens up the way as I go along.

Singing, "*How firm a foundation ye saints of the Lord.*"

FAILING TO CONFESS.

A brother.—One reason I have not made progress in this highway of holiness is, I have not confessed it. I was told if I did not confess it I would lose it, and I have been very much blessed in giving in my testimony to perfect love, I have made a thorough consecration, I have counted the cost and I will stand up for Jesus.

A sister.—I want to be counted among those who have given themselves entirely to God.

At the close of the meeting all who were willing to make a full surrender of themselves to God, were invited to sing the consecration hymn—

"Lord in the strength of grace."

After which the meeting was dismissed.

A TESTIMONY CONCERNING THE GUIDE.

Luana Carrier, of Strawberry Point, writes: I send you one dollar to pay for the dear, blessed "Guide" that has cheered my way so long toward the better land. I am seventy-three, and almost done with earth. As long as I live I must have "The Guide." They seem to be all baptized—the Holy Spirit goes with them and reaches the heart. I believe I shall always thank the Lord that a kind friend sent me the first one that I ever saw. When I was seeking holiness of heart it taught me the way more perfectly. Now it comes to my home and is more than welcome. Over fifteen years they have gladdened my home. And my dear ones that died in the Lord were taught by it how to live and how to die. My hope is bright—I shall see you in the better land.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—If the way to heaven be narrow, it is not long; and if
the gate be strait, it opens into endless life.

Bishop Beveridge.

HOME WORSHIP.

BY REV. JOHN HALL, D. D.

PARENTS and heads of families! even if the household be only like Naomi and Ruth, maintain God's worship in your dwellings. God has in innumerable cases blessed it in restraining, in guiding, in encouraging. Even the memory has been many a time a means of grace through which spiritual life has come.

Do you wish to have family unity preserved and dignified and consecrated? Bring all around the throne of the heavenly grace together. Do you wish to repose in your home, to live quiet and peaceable lives? This will tranquilize the spirit, sustain the activities, strengthen resolutions and, like oil to machinery, nullify friction, sweeten temper, and make all movement easy and pleasant. Would you banish disunion, jarring, mutual coldness and suspicion? Let the hearts all blend under your loving direction around the Divine Father's throne. Would you live in the grateful recollections of Christian children? Then be the faithful priest in your home, the devout minister at its altar. Would you, on the other hand, alienate the Divine favor and take your place among God's enemies? You can easily do it. "O Lord, . . . pour out thy fury upon the heathen that know thee not, and upon the families that call not on Thy name."

But we hope better things of you. We would fain have you on the same line with "the friend of God," acting as becomes the seed of faithful Abraham. "Ye have heard of the patience of Job." Perhaps you too have defective sympathy at home from wife or children. Well, imitate him in his efforts

(Job 1 : 5). You may have many cares, personal or public, like David. Do not fail to bless your household (1 Chron. 16 : 43), and guard against the inconsistencies which marred his good intents. Cornelius was honored and prosperous. He had pious servants about him. He was a Roman officer. His "set" did not help him to godliness. But God blessed him. He was devout, feared God, and inculcated that fear on all his family, and prayed to God always (Acts 10 : 2, 30.) And how much blessing came to him! What immortality has any other Roman officer in history like his? Make the God of Bethel yours, and let your household go out in life under the influence of truth, linked with every dear memory and every sweet association of home, making it to them a type and prophecy of heaven.

—It will be an ill day when we are so engaged in seeking lost sheep that we forget the lambs.—Spurgeon.

SIT STILL, MY DAUGHTER.

RUTH 3 : 18.

Sit still, sit still, my child,
Thy Father's at the helm;
He'll guide thy bark aright,
The waves shall not o'erwhelm.

Take heed now, restless one.
And cease His love to grieve:
His glory thou shalt see,
If thou wilt but believe.

Be quiet, trust to Him;
Thou knowest not the way:
Thy strength is to sit still,
And wilt thou not obey?

Rest and wait patiently,
Fret not, nor be afraid;
They haste not that believe,
Their help on Him is laid.

HOME EXERCISES FOR AUGUST.

MOTTO.—"And whatsoever ye do, do it heartily, as to the Lord, and not unto men." Col. 3 : 23.

SABBATH VERSES, to commit to memory : Aug. 2d, Psa. 46 : 1 ; 9th, Prov. 4 : 23 ; 16th, Rom. 5 : 11 ; 23d, Ephes. 2 : 13 ; 30th, Titus 2 : 8.

SABBATH HYMNS, to sing and to commit to memory (Methodist Hymnal) : Aug. 2d, 549 ; 9th, 562 ; 16th, 693 ; 23d, 711 ; 30th, 776.

FIRESIDE STUDIES.—*First week.*—The battle of the four kings. Gen. 14 : 1-61. *Second week.*—Curing one sick of the palsy, Matt. 9 : 1-8. *Third week.*—Melchizedek blessing Abram. Gen. 14 : 17-20. *Fourth week.*—Christ sending out his twelve apostles. Matt. 10th chap.

WRITING TOPICS.—Get your children to write on the following : 1st week, Backbiting ; 2d week, The Parable of the Mustard Seed. 3d week, The children mocking the prophet. 4th week, The children mocking the prophet.

Letters to the Children.

BY REV. J. H. JAMES.

Enlisting Soldiers for Jesus.

A little boy went to his pastor with the question: "Is there anything a boy like me can do for Jesus?" The pastor asked him if he had a boy-friend especially dear to him. He said he had. He was told to pray earnestly that this friend might become a Christian, and then tell him he was praying for him, and invite him to give his heart to God. Soon both boys were rejoicing together in the love of Jesus and ready to work for Him. This gave little Harry an idea of how he might win souls, and he set about it in real earnest and soon had enlisted a large number of recruits in the army of Jesus.

Nothing will do more to strengthen your own purpose and make you a brave, true soldier, than trying to induce others to join you in Christian service. Certainly nothing will be more pleasing to your Captain than such work. He will put in your mind thoughts of the friends you may win, and give you right words to say to them, if you begin, as did little Harry, by praying for them. Every one of you little readers has at least one associate who is usually ready to do as you wish. God has given you this influence over your playmates and friends, and He wants you to use it in this way. One of the beautiful things about the dear lady who wrote you so many letters was, that while she was yet "Little Mary" she led many of her schoolmates to the Saviour. During her long life she enlisted hundreds as soldiers for Jesus. Will not every one of you, dear children, become a recruiting officer for our glorious Captain, and begin at once to try to enlist soldiers in His army.

FILIAL LOVE.—The three sons of an Eastern lady were invited to furnish her with an expression of their love before she went away for a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers. The third entered her presence, and thus addressed her: "Mother, I have neither marble tablet nor fragrant nosegay—but I have a heart; here your name is engraven; here your memory is precious. And this heart, full of affection, will follow you wherever you travel, and remain with you wherever you repose."

AN ACROSTIC.

1. One of the princes who condemned Vashti.
2. Slew the giant brother of Goliath.
3. A prophet distinguished for moral courage.
4. A prophet believed to have been slain by Manassch.
5. One of the apostles.
6. One of Jacob's grandsons.
7. The wife of a patriarch.
8. One of Jacob's sons.
9. A wife of David.
10. A prophet who reproved David.
11. The father of the oldest man.
12. One of the cities of the plain.
13. Captain of the tribe of Judah.
14. To whom Peter said, "Thy money perish with thee."
15. One of the grandchildren of Jacob.
16. One of the kings of Judah.

The name formed by the initials is familiarly associated with St. Paul's Journey to Rome.

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon." Psa. 93: 12.

HYMN FOR THE MONTH.—No. 736 (Methodist Hymnal) commencing—

"Thou hidden Source of calm repose,
Thou all-sufficient Love Divine," &c.

BIBLE STUDIES.—*First week*—1. What was the first of the ten plagues? 2. What is the first company of merchants mentioned in the Bible? 3. Who first, aside from Eve, was guilty of stealing?

Second week—1. Who was the first governor of Israel after the captivity? 2. What was the first present made by one brother to another? 3. Who was the first Christian martyr?

Third week—1. Who made the first confession? 2. What was the first offering recorded of women. 3. Who was the first shepardess?

Fourth week—1. Who was the first raised to life? Who erected the first monument in memory of the dead? 3. What mountain is first mentioned?

A GOOD EXAMPLE.—Sister Annie W. Carter, Patterson, N. Y., writes:

DEAR EDITORS OF "THE GUIDE": We have taken the "Guide" a long time in our family and we all prize it very highly. I have been teaching in Brookfield, Conn., this summer, and have induced some of the dear children in my school to join the "Try Company." I send you their names; will you please enroll them in the Try Company?

Josie Wildman, Annie Corbin, Mamie Barrett, Mamie Hurley.

I wish to send them the magazine in which their names are printed, and hope also to reach their parents in that way.

ANSWERS.—Clara E. Hammary, of Des Moines, Ia., sends answers to the questions in May and June numbers.

A LITTLE Irish boy, in school was asked, "What is reconciliation?" He answered, "Second friendship."

Our Social Meeting.

AFRICA.

BY MRS. LIZZIE F. BAKER.

Affectionately dedicated to Bishop Taylor and his band of missionaries.

(Our beloved sister, for years past favoring the readers of "The Guide" with her excellent poetic communications, in the following stanzas pours out the fulness of her Christian heart in behalf of Africa. We deem it fitting that it should be presented as a testimony in our Social Meeting.)

"Arise, shine, for thy light has come, and the glory of the Lord has arisen upon thee." Isaiah 60: 1.

O, land of thickest darkness!
O, land of death and woe!
Now o'er thy vales and mountains,
Let songs of gladness flow.
Full light is breaking on thee,
Light by The Highest sent,
And hymns of holy meaning
With thy sad moans are blent.

For thee, this day fulfilling
The prophecy of old,
"A highway in the desert,"
Is cast, as once foretold—
The nations rise to help thee,
And kings upon their thrones,
Are now thy "nursing fathers,"
O land which Jesus owns!

Thy dusky hands are stretching
O, Ethiop, unto God—
And wonders meet thy vision,
Exceeding Moses' rod!
For never dark old Egypt
Saw signs so great as these,
Where our Immanuel's banner,
Floats on the Afric breeze.

Men strong in faith have sought thee,
And women pure in heart;
And innocent young children
Have come to bear their part;
And who shall dare forbid them
The path the martyrs trod?
And who could wish to stay them—
The chosen ones of God?

Ay! where the lion roareth,
And where fell fevers rise,
And where the wild tornado
Bursts from the tropic skies—
And where the serpent lurketh
In jungles dark and lone,
There angel-watched and guarded,
The Lord shall lead His own.

O, ye, the brave and faithful,
Who counting all things loss,
To win the bliss of planting
The banner of the cross,
I can but think what glories
Shall meet your dazzled eyes,
When He shall crown His victors
Forever in the skies!

The dusky Ethiop warrior
In that bright day shall stand
Your holy, willing captive,
Led to Immanuel's land!
And Africa's saddened mothers
Uplifted to their place,
Taught by your lips to love Him
Shall look on Jesus' face.

God's peace be thine, beloved!
God's power thine armor be.
God bless the distant country,
Whose light has come with thee.
Dear hearts! in trust unflinching,
Glad songs of rapture sing—
Go conquering, and to conquer,
Bright children of "The King."

Triumphing in the furnace.—Minerva A. Jones, Fresno City, Cal.: Glory be to God for all His mighty works. As he draws me through the fiery furnace of affliction I know He does not afflict His children willingly, and O, how I do feel His cleansing blood applied to my soul. It cleanses me now from all sin, praise His holy name. I am willing to be the least branch of the precious Vine, for it is abiding in the Vine that gives strength, and not the spreading of the branches.

Saved soul and body.—Mrs. E. M. D., Absecon, N. J.: Ever since my recovery from a severe illness in the fall of 1883, at Absecon, N. J., I have felt a great desire to express through your valuable magazine my sincere thanks to Mrs. E. B. J. for the kindness shown me, not only in bodily sickness, but for help in leading me out into a fuller knowledge of the great love my Saviour had for me. When it seemed as if I must die, sincere faith in God, through prayer, brought me out more than conqueror, in soul as well as body, and to-day I am spared to testify of the power of God to save to the uttermost. I never shall forget the sacrifice of this dear woman who stood by me, although a stranger. What sleepless nights must have been spent by her when I was not conscious of my surroundings! And when I did regain strength I felt as though I had been in heaven—as indeed the vision which I beheld made me feel. I saw such things as I never supposed could be seen in the flesh. What happy seasons I have enjoyed since that time, communing with my Saviour, and now I want to say, I never can repay the kindness shown in those hours of affliction, but He who has said, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me," will repay not only in this world but in the world to come.

The light received.—Rebecca Leland says: Having been profited by reading the experience of others, I trust the giving of some points of my own experience may help some one. In early youth I gave my heart to the Saviour, and my name to the Methodist Episcopal Church, and it continues to be so enrolled. My conversion was clear, but I did not make that spiritual advancement which was my privilege. But as years rolled by deep sorrows came upon me, which drove me nearer my Saviour. It had not been my lot to hear much on the subject of sanctification, but a dear sister who has long been a reader of "The Guide," occasionally sent me a number, and I became interested in its teaching. I became a subscriber January, 1884, and I have found it to be just what it claimed, a guide to holiness. Every number seemed to increase my desire for this blessed experience. I earnestly sought it during the year. For many months I tried to lay all on the altar, but could not realize that the altar sanctified the gift. I was constrained to cry, "Lord, what lack I yet? I longed to attend the services at Ocean Grove. Then immediately it would be suggested, "Jesus is as near here as at Ocean Grove. As I continued to seek, my self-abasement became deeper. But, at length, on the morning of January 30th, I arose from my bed and, as my habit was, I consecrated myself anew to the Lord. Immediately after kneeling, I was made conscious that the altar sanctified the gift, and I was in possession of the blessing of perfect love. My soul was filled with holy joy, and with gratitude to the Triune Deity. I was then enabled to cast my cares on Jesus—I went forward joyfully, performing household duties, and my peace continued to flow like a deep, unruffled stream. The rest which pervaded my soul on that eventful morning still continues. Yet I feel myself to be all weakness and I would not in any way lean to my own understanding.

"Myself I cannot save,
Myself I cannot keep;
But strength in Thee I surely have,
Whose eyelids never sleep."

Almost Home.—James Yeomans, Waukegan, Ill. In a few days I shall be 72 years old. (According to date the birth-day is past.) I have much cause for thankfulness to our Heavenly Father for His loving-kindness and tender mercies vouchsafed to me these

many years. He has granted me a home in the Methodist Church 56 years. Glory be to God for His goodness.

Good Hope.—Mrs. E. M. Gillett, E. Springport, Mich.: In Christ I have perfect righteousness, and a good hope of full salvation here and hereafter.

A tribute of praise.—John N. Francis, Chicago, Ill.: My tribute of thanks and praise has accompanied "The Guide" the past six years. There is great joy and gladness of heart in walking in the highway of holiness.

Fully Saved.—Mrs. Belle Clark, Seven Mile, Ohio: Praise the Lord for His saving power. I know He is able to save to the uttermost all who come unto Him. I have come unto Him and He has saved me—soul, body, and spirit, and I know He is able to keep that which I have committed unto Him. Perfect love casteth out fear. I have no fear, am ready to go or stay. I am dead indeed unto the world, but alive unto Christ. I desire to be ever found lowly at the feet of Jesus, learning of Him.

The power of Christ to save.—J. D. Todd, Dexter, Ia.: Twenty-six years ago God brought me to know myself as a sinner, and I was truly converted—my deliverance was marvelous. After eight years of not very satisfactory life, the Lord showed me that I must give up the world and its allurements, and be wholly His for time and eternity. I began searching and praying for a clean heart, reading the Bible and such works as Wesley on Christian Perfection, Baxter, and Foster on Christian Purity. Just at that time your precious "Guide to Holiness" was given me to read by a brother. I was at that time living in Mt. Pleasant, Ia., and by special invitation went to Mrs. Bishop Hamline's meeting. The Lord was there in power. Just there and then I realized my condition, my need of a perfect Saviour. I earnestly prayed for the blessing, but I wanted it in my own way. But the Lord brought me down into the dust of humility, and I was willing to be anything the Lord desired, and to trust alone in the blood of Jesus to save. On the evening of Feb. 28th, 1866, when a full consecration was made, the answer came: I was washed in the blood of the Lamb. Peace and love filled my soul. And now after eighteen years, kept by the power of God, it is all praise to Jesus.

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

Sing! sing to God, while all within
To victory's note accords,
Christ will o'ercome the hosts of sin;
The battle is the Lord's.
—Mrs. Phæbe Palmer.

LONG-SUFFERING.

ONE of the beautiful constellation of Christian graces described by the Apostle in writing to the Galatians is that of LONG-SUFFERING. When an individual has been entirely sanctified this grace shines lustrously. Its exercise is positively luxurious.

Our eminent commentator, Dr. Clarke, says: "Long-suffering is *longmindedness*, bearing with the frailties and provocations of others, from the consideration that God has borne long with ours; and that, if He had not, we should have been speedily consumed: bearing up also through all the troubles and difficulties of life without murmuring or repining; submitting cheerfully to every dispensation of God's providence, and thus deriving benefit from every occurrence." It is therefore the opposite of impatience, fretfulness, murmuring, and retaliation, and of that hastiness of spirit which would by summary processes redress wrongs. It is the calm surrender of the soul to the daily ordinations of providence, enduring patiently those things which appear to be cross-providences, under the blessed persuasion that, "all things work together for good to them that love God." It finds some of its most blessed opportunities for exercise toward our fellow men, in bearing injuries, in refusing to retaliate, patiently awaiting a return of reason and of deliberate consideration, whereby they may be led in due time to make "the amende honorable" with-

out any action upon our own part. In thus enduring *uncomplainingly* the "contradiction of sinners," and the contradiction of *saints* too, we are destined to many happy surprises, when the final issues are declared.

Not long since we had ourself a pleasant experience of this sort. A brother had done us a great wrong by a grievous misrepresentation, made publicly. It was painful, but grace enabled us to be quiet, to trust our reputation with God, and long-suffering had its blessed exercise. In due time a letter was written acknowledging the wrong done, and all was well. It is often thus—our strength at such times is to sit still.

To the exercise of this charming grace we are frequently and emphatically called in the New Testament. Paul speaks of ministers "approving ourselves as the ministers of God, in much patience—by *long-suffering*." In writing to the Ephesians he says: "I beseech you to walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with *long-suffering*." To the Colossians: "Strengthened with all might, according to his glorious power, unto all patience and *long-suffering* with joyfulness." Mark this! "*All* patience and long-suffering with *joyfulness*"—ay, with *joyfulness*. Just like the early Christians who took joyfully the spoiling of their goods.

In view of this Scripture teaching what are we to say of that class of professors of holiness who cannot stand opposition in the Churches, who are unwilling to hear a minister preach who does not profess holiness, and who refuse to remain in Church fellowship where holiness is not prominent according to their notions. Such a spirit naturally leads to rank fanaticism, seriously wounding the cause of true holiness. Hence, the establishment of what are called "*Holiness Churches*," making it a condition of membership to profess entire sanctification, leaving the little lambs, the newly-justified ones outside of the fold, to feed wherever they can find pasture. And, ministers occupying their pulpits must be wholly sanctified. Where is there a Scripture warrant for such an organization? It is certainly not in the New Testament. The spirit of "*Come-out-ism*" is the spirit of destructionism, the spirit of schism against which the Bible warns us. No! "*long-*

suffering with joyfulness" is the attitude of true holiness. Remain in the Churches, if they be as dead as that of Laodicea; let them have a bright, burning, uncompromising testimony, despite coldness or open opposition. *Stand to the death!* as did the holy martyrs—make full proof of the fact that holiness means "*long-suffering with joyfulness*," and look for a glorious issue.

—*Sanctification is no less than for a man to be brought to an entire resignation to the will of God; and to live in an offering up of his heart continually in the flames of love as a burnt-offering to God.*

—*Archbishop Usher.*

POINTED BIBLE QUESTIONS.—II.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only." John 5 : 44. The cry of many a seeker of holiness is, "O, I cannot believe!" Why can you not believe? Believing is the simplest and easiest thing in the world when the individual stands on believing ground. A careful consideration of this pointed question of Christ will reveal the difficulty in the case of many who are earnestly seeking to be made holy, but who fail to grasp the prize.

The emphatic words in the passage are, "*God only*." Alford renders it, "*from the only God*—which makes it stronger. "*The only God*"—in contradistinction to the *idolatry of the natural heart*, which is ever setting up for itself other sources of honor, worshiping *man*, or *self*, or even, as in the case alluded to in the last verse, *Satan*—instead of *God*. The words "*the only God*" are very important, because they form the point of passage to the next verses, in which the Jews are accused of not believing the writings of Moses, the very pith and kernel of which was *the unity of God*, and *the having no other gods but Him*."

You say "you cannot believe." Well, then, set yourself to inquire, thoroughly: Do you love the praise of men? Are you afraid of the frowns of men? Are you very jealous for your personal reputation? Have you really reached the point, in the profoundest depths of your soul, "*God only*," or, "*the only God*?" Are you shut up to this

Divine Unity—*GOD ONLY*? If not, your attempts to believe are fruitless, and must remain so. A divided heart God will not accept. It is impossible for you to believe for full salvation, until your *heart-idolatry* ceases, and your love of the praise of men, as it is for you to breast the mighty currents of Niagara. But when you say, emphatically, and all the powers of your being go with the saying, "*God only* ; or, "*the only God* ;" then you will lay hold upon the promised gift in an instant—to believe will be as easy as to breathe.

"The least flower with a brimming cup may stand
And share its dew-drop with another near."

NEVER FEAR.

Phillips Brooks says, "Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble." What is the sublimest motive? It is the glory of the one true and living God. The apostle thus presents it: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is the bringing of the sublimest motive to bear upon the common duties and affairs of life. This is that singleness of eye which fills the whole body with light. And with such an elevated standard before us, and governing the affairs of life, there is a moral magnificence attached to what may be termed trivial matters by men. The *coal-heaver* may stand in his lot, God filling the compass of his vision, and directing his toil, and in the sight of the Eternal One he may have dignity equal to that of an angel. Holiness gives this singleness of eye, enabling its possessor to walk circumspectly—eating and drinking—sitting or walking—working or sleeping—doing all to God's glory.

And then the other part of the sentence is applicable: "Never fear to bring the most infinite support to the smallest trouble." The smallest troubles often put the heaviest pressure upon the human spirit. Hence the need of infinite support. And what is needed by His children, it is the good pleasure of our Heavenly Father to bestow. Draw then upon the infinite resources of the God of all consolation—your God—your Father, and your Friend.

—"There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go."

UNPROFITABLE CONTROVERSY.

Some of our contemporaries are devoting much precious space to the discussion of the question, "Whether Bishop Taylor is a *full-fledged*, or, *partially-fledged* bishop." We think they could fill their columns with matter that would better edify their readers. The common people are not disposed to split hairs. Over all the earth, wherever this man of God, commissioned by the General Conference, sets his foot, he does, and will, receive the salutation, "*Bishop Taylor*," as much as *Bishop Foster*. Our main business is to publish the facts, to let the godly in Christ Jesus know that Bishop Taylor, with a band of heroic men and women at his back, is on the march, leading the Gospel column, clothed with fire. The objective point is the interior of Africa, in the midst of the beclouded millions. At every step God is with him. Money, money, *plenty of money*, is needed to speed them on their journey. Give us the *money*, and let them march on to glorious war and victory. Leave the next General Conference to settle his "*ecclesiastical status*," if it needs settling. Send on the checks, or the postal orders!

—"Lest the gloom should appal us, God braids the cloud with sunshine."—Bonar.

NO NOVELTY.

God is, in these times, giving new tokens of faithfulness to His promise:—"The prayer of faith shall save the sick." There are those who think this work of faith-healing is a new thing. This is a great mistake. In the olden times the prophets found access to God in prayer and wrought marvels. In the apostolic days we have glorious records. For example: "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them." See also Acts 28:8. Coming down later we find Christian annals glowing with instances of how saintly prayers and faith at the bedside of

the sick have triumphed. God is graciously allowing the instances to be multiplied now, where He sees it will specially glorify Him. And where He sees it best otherwise "He makes all their bed in sickness," and is glorified by saintly suffering, as well as by bodily health. We must be careful not to exalt bodily health over *soul-health*.

—"Lay hold upon Christ with both your poor, empty hands."—Elizabeth Prentiss.

GOD SEES IT.

"A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he replied, "*The gods see it.*"

We are doing a great work, greater far than any Grecian sculptor—a work for eternity. Greater eyes than those of "*the gods*" are upon us—the eyes of the one true and living God. While with mallet and chisel we are daily plying our vocation, let us remember that His unslumbering eye is upon us, and let us be a thousand fold more ambitious than the Grecian sculptor to have every part of our work secure His approval.

—"The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith."—Flavel.

NOT SO BEAUTIFUL.

Fabersays, "The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life."

This is true. There are real saints, of which the world is not worthy, in the wear and tear of common, unpoetic life. "Not much of outward comfort have they, but a daily contact with life in its rugged aspects. Hard blows they have to strike to obtain a scanty subsistence. Yet, they are Jesus' witnesses—in toil, in patience, in perseverance they are His witnesses. "The beauty of the Lord our God is upon them; a bright destiny awaits them;" the hope thereof puts sunshine on their brow.

—When Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens! So when God fills the heart, there is no room for anything else.—Spurgeon.

OUR INQUIRY ROOM.

We ask the prayerful attention of our friends to some subjects worthy of careful consideration.

GENERAL INQUIRIES.

SUBJECT—*The terms of discipleship.*—Read Luke 14th chap. 24-33. Great multitudes were gathered around the Saviour. He took occasion to declare distinctly the terms of discipleship. See 26th and 27th verses. This showed clearly that the gate of entrance is strait and the way narrow. He therefore counseled deliberation and a careful weighing of the matter—just as a man does who proposes to build a tower, who makes accurate calculation concerning his ability to execute his design. Or, like a King intending to go to war who estimates his resources in going to contend with the forces that will be arrayed against him. If this is prudent foresight shown by men in respect to earthly projects, how much more should it characterize us in spiritual matters.

Why did Jesus speak thus plainly? 1. That the multitudes thronging around him might not be deceived. 2. That the enlistments in His service might be of the truly heroic order. 3. That the disciples might know what was expected of them. Let us duly weigh these several points.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Canada asks: Should sanctified persons dress perfectly plain; or, so as not to be peculiar. What is the strongest Bible proof on this subject.

Ans. We believe the Bible inculcates plainness of dress, and a holy heart will be inclined thereto, naturally. See 1 Tim. 2: 9-10. Note here the terms "*costly array*." 1 Peter 3: 3-4. Note the phrase, "*putting on of apparel*." Rom. 12: 2. If we are not to be "*conformed to the world*," certainly we should not *dress* like the world. A Christian should not appear like the gilded and gaudily decked sons and daughters of fashion. And they will not if their hearts are right. We may dress plainly, and yet neatly, in good taste, as becometh godliness.

2. A sister in this state asks concerning the meaning of the passage, "Now we see through a glass darkly," &c. 1 Cor. 13: 12. Having heard it stated that in this life we can see but dimly the glories of Christ.

Ans. Well, we shall never, it is true, fully apprehend the glories of Christ until we see "*The King in His beauty*." But here wonderful revelations may be made to the eye of faith. See 1 Cor. 2: 9, 10. The promise is that the Spirit reveals things here which eye hath not seen. And *here* we may be transformed into Christ's moral image, 2 Cor. 3: 18. Here is beholding in a glass with *open face* the glory of the Lord, and the transformation into the same image. Let us put ourselves *fully* under the tuition of the Holy Ghost and see how much He will teach us of the glory of Christ.

3. A sister in Maryland asks about the meaning of *Pentecost*.

Ans. It was a solemn festival of the Jews, celebrated fifty days after the Passover, called the feast of weeks, seven weeks after the Passover. It commemorated the giving of the law on Mount Sinai. It was at this festival that the Holy Ghost was revealed, writing the law of love upon the heart, in fire, instead of upon stone tablets.

THE CAMP MEETINGS.

This is the great month of the summer for Camp Meetings. What victories ought to be won this month! When this reaches our readers the meeting at Douglas, Mass., commencing July 30th, will be in progress. The meeting of the Canada Holiness Association commences at Niagara Falls 8th; Merrick, L. I., 11th, under the direction of Rev. A. Simmons, presiding elder, and holiness will have the right of way there. The Women's Union Holiness Meeting at Camp Tabor, N. J., 7th; a delightful spot and a precious meeting. The National at Old Orchard Beach 11th, the Niagara Falls International 17th; Bishop Foss and other earnest workers will be there to aid. Ocean Grove, 18th; everybody has heard of Ocean Grove; it has become a really great gathering. The National Meeting at Jacksonville, Ill., 18th—these three occurring at the same time, and many others, should be occasions of tremendous interest and power. Let the saints of God, all along the line, buckle on the harness, and do valiantly. As Benjamin Pomeroy used to say, "*Let us hear the jingle of harness buckles!*" We want to learn that Satan's kingdom has suffered immense losses this season, and that the kingdom of Christ has had glorious extension. To your tents, O Israel!

The Harvest Field.

AT HOME.

THE TUESDAY MEETING.—Notwithstanding the "heated term" is upon us, and many of our friends absent from the city, the "Tuesday Meeting" is held with interest from week to week. Mrs. Palmer comes up from Ocean Grove, where she resides during the summer, whenever practicable. The meetings for the promotion of holiness are held each morning at the Grove at 9 o'clock, in the Janes' Tabernacle, and are seasons of profit.

THE CAMP MEETINGS.

National Camp Meetings.—The first two of the series of National Camp Meetings have been held at Lansing, Mich., June 14th to 21st, and Red Rock, Minn., June 23d to 30th. They were in charge of Rev. W. McDonald, President, aided by other members of the Association. The preaching during the days devoted to these convocations was on the definite line, and attended by the Spirit's power. The altar work was well sustained, and on each occasion, when the invitation was given, numbers were ready to present themselves as seekers of either pardon or purity. The power of the Lord was present to heal, and many testified that they had realized the cleansing efficacy of the blood of Christ. Thus the work proceeded from day to day, and two more successful efforts have been made under the auspices of this Association giving cause for gratitude and praise.

Wales, New York.—A Camp Meeting has been held attended by Bro. M. L. Haney, evangelist, and is favorably reported. It was not large, but God was in the midst of the assemblies of His people. Two pastors and their wives entered into the experience of full salvation. Between 60 and 80 were either converted or sanctified; 20 seekers were at the altar at the last service; altogether it was a glorious time. A decided reformation on the tobacco question occurred. Some sinners, in seeking to be converted, covenanted with God never to touch it again; and others, who had been previously converted, young and old, made the surrender.

Brandon, Vt.—Bro. Gorham gives an interesting account of the meeting on the grounds of Bro. Frank Chandler. It is entirely sustained by the private means of Bro. C., except where persons make voluntary offerings; no collections are taken on the ground. The meeting was under the leadership of Bro. D. S. Griffin, evangelist. At every gathering tokens of the Divine presence and power were realized, and many were saved, pardoned, or sanctified.

Topeka, Kan.—A Tabernacle meeting has been held on the outskirts, conducted by Bro. Howard, evangelist, and others. Their labors were not in vain in the Lord—pungent conversions, glorious sanctifications resulted.

—Rev. W. B. Godbey, evangelist, reports a gracious revival at Martin, Tenn.; 92 converted, 25 sanctified.

—A church consisting wholly of Japanese members has been organized by the Presbytery of San Francisco; 16 united by letter and 10 on profession of their faith.

—Henry Varley, of England, has been preaching in Rev. Mr. Simpson's Tabernacle, 23d St., in this city, to crowded congregations, and numbers have been led to seek Christ.

—"Gospel Song Services," have been conducted on "The Battery," in this city, by Rev. Bro. Goss, who has for years been engaged in evangelistic service. Crowds gather round the platform and listen with interest to the Gospel in Song. It is hoped that many hearts are thus savingly touched.

—Nashville is deeply stirred under the preaching of the noted revivalist, Sam Jones. People gather in crowds of six or eight hundred as early as six o'clock in the morning to hear the Word. The Tabernacle, holding four or five thousand, is crowded an hour before the time of preaching, and thousands go away unable to gain entrance.

—The South Carolina Holiness Association, recently organized, has held a Convention in the Washington St. M. E. Church, Columbia. Rev. G. D. Watson, and other workers were present. About 25 were converted or sanctified in the six days. The work in that vicinity is in its infancy, and has much to contend with, but will doubtless grow as in other localities.

—Rev. N. W. Deveneau, French missionary at Kankakee, Ill., reports signs of progress in connection with his work. The people are dissatisfied with Romanism, and inclined to hear the gospel. He will soon dedicate the first French M. E. Church in the United States. He has an appointment in Chicago every two weeks, and he, with his assistant, Bro. Robidoux, are supervising the whole French work in the Central Illinois Conference.

—A good property, eligibly situated in this city, has been purchased for the use of the Mission among the Jews. Rev. Mr. Freshman, the missionary, has been able, through the assistance of friends who are interested in this important work, to make the first payment, and it is hoped that the whole will be speedily paid. Those whose hearts shall be moved to aid can address him at 25 7th St., New York City.

THE FIELD ABROAD.

AFRICA.—Interesting letters have been received from Bishop Taylor, reporting the progress of the expedition. Two events have occurred to cast some shadows thereupon. Bro. Chas. L. Miller, who started from Baltimore, has died. The Bishop thinks he might have recovered from the African fever if he had taken proper remedies, which he refused to do. "He would not allow God to cure him in any other way than by a direct miracle, without a teaspoonful of warm tea to start perspiration."

The other event is the determination of Bro. Ross Taylor, the bishop's son, to return to this country, under the conviction that, with his little children requiring such close and continuous care, that he could not be of service, but rather an incumbrance. This determination of his son, the father seems to feel very keenly. He says:

"Ross, my son, has been well all the time; the baby, but a month old when she started for Africa, has not been sick an hour, and has made a fine growth. The little boys, her brothers, have gotten on well, with some illness with two of them. Ada, the mother, has got on well, considering that she nourishes this big baby from her breast. They are greatly beloved by all our party, so a great sorrow has come to us all. Ross has devoted his whole time, day and night, to the care of his delicate wife and four babies, for the eldest is under six years, and has had no uninterrupted time for the social, religious, and literary exercises of our people, which have daily given stimulus and strength to them. We all feel this sudden turn of their purposes with a sorrow too deep for utterance. No one here doubts their piety or sincerity, nor wishes them anything but happiness and success whithersoever the Lord may lead them; but we do think they are hasty in their conclusions, and reprobate most emphatically the loose principles under which any person may enlist in our missionary work, under a special "call from God," and then return home, unless disabled by sickness or other providential disability. Under circumstances in this case I am sure that Ross feels that he cannot remain and do justice to his family. They go on their own responsibility, and at their own cost, but I am extremely sorrow for Ross. It is, I believe, his grand opportunity, with consent of his wife, to develop a noble manhood and missionary success. Ross will return next year if he can settle his family at home, for his heart is in this work, and he would succeed well if he could command his time for it."

The Bishop gives these encouraging items:

"Our children and their fathers and mothers have got on beautifully, and no fever among them worth mentioning; but all our young men, except myself, have had a turn of fever—grand young men, and many of them will make grand records for God here, I believe. But, thus far, the fathers and mothers of over thirty years, and their children from their teens down are best adapted to this climate. Wm. H. Mead, with wife and six children, has not had a case of fever in his family, and his wife, a delicate-looking sister, has

had better health ever since she started in this expedition than she has had for ten years before. I wish I knew where to find forty such families for Africa.

Our people here are full of good cheer, though a few are yet confined to their rooms. The "sickly months" are now passed, and with the healthy season before us we expect in ten days, by the next steamer up the Coanza, to proceed inland. We shall, however, leave the families and ladies here till an advance party of us shall go on and select a few stations and build some shanties, and then have them follow on.

The Governor has returned. He and his secretary came to our preaching service last Sabbath. The Governor is very kind to us, and will give us as many industrial school farms as we may choose to select in Angola. We will accept a few on our line of march for the far interior, and thus be able to keep up communication with our base, as I hoped before leaving the United States.

During the African Conference the bishop's birth-day occurred, and a pleasant congratulatory address was presented, signed by each of the missionaries.

INDIA.—We are in receipt of copies of the "Indian War Cry" which give interesting accounts of the operations of the "Salvation Army" in India. They are certainly having marks of the Divine favor.

The "Contributor" says:

It is one of the signs of the brightening dawn that the title of D.D. has, for the first time been conferred on a converted heathen, Rev. Mr. Imad-ud-din, now for many years having been doing effective work for the Lord in the quiet town of Amritsur, in Northern India. Since his conversion, nearly twenty years ago, Dr. Imad-ud-din has written more than a score of books, including commentaries on several of the books of the New Testament.

(We are sorry that this un-Scriptural and unmeaning practice should have been introduced in India. What a pity Bro. Imad-ud-din should have been made a victim. Far better to have all this nonsense confined to the Western world, to lands nominally Christian.—ED.)

—The Canada Salvation Army are to send a brigade among the Indians of the Northwest.

—Of the \$498,890 received by the Presbyterians for Home Mission Work, \$124,523 was raised by the Woman's Board.

—The Edinburgh meeting of the synod of the Scotch United Presbyterians places their membership at 179,891, a gain of 1,700 for the year.

—The London Road Car Co. has given fresh evidence of the value of Sunday rest. Since discontinuing work on Sunday, their receipts have increased nearly \$5,000, and the value of their horses twenty per cent.

CANADA UNITY.—The first year of the history of Canada Methodism, unified, has passed. The returns have been made respecting the Conferences situated in Quebec, Ontario, and Manitoba, and the increase of membership exceeds 17,000. The most sanguine unionist did not expect more than 10,000, and \$10,000 more missionary funds are on hand than the same time twelve months ago.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature ; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR AUGUST.—*The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.* Psalm 121 : 8.

"Commit thou all thy griefs
And ways into His hands,
To His sure trust and tender care
Who earth and heaven commands."

---"Prayer is not conquering God's reluctance, but taking hold of God's willingness!"

BIBLE CALENDAR—AUGUST.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Three Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Heb. 6; 11-12. Psa 31; 24. Psa. 86; 16.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
3. Exod. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah. 7; 18.
5. Psa. 48; 10. Zech. 4; 7. Exod. 15; 11.
6. Colos. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 37; 34. Lam. 3; 25. Psa. 102; 1.
9. Ezek. 18; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Jer. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 105.
18. James 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 4; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Ephes. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 25; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Heb. 8; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 8.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

PRAYER CALENDAR.

GENERAL REQUEST.—*For mighty outpourings of the Spirit at the Camp Meetings this summer.*

---"The only way of conquering sin is to fall wounded and helpless at the Redeemers's feet."

REQUESTS BY LETTER.—*Arizona*, for the salvation of a Sabbath School class; also of a son. *California*, C—, for the conversion of a husband and four children. *Ohio*, W—J—, for a sister to have her mind stayed on God, and for a brother who has had a serious fall to be restored and filled with the Spirit. For a husband and wife engaged in evangelistic work. *Illinois*, S— H—, for an only son given to strong drink. For the salvation of a family. *New Jersey*, B—, for the salvation of a son and two daughters. H— L—, for a sister to be sanctified, and a friend guided in difficulties. *Massachusetts*, for the conversion of two sons. *New York*, for the awakening of a father, who takes his children to Coney Island against their will. That a young Jewess, whose mind is unsettled, may have light. C—, for a number whose cases fill a letter. For the conversion of a son and his restoration to health. For the salvation of sons and grandsons who have turned from the faith of their fathers. For one who desires to be converted but is bound up in unbelief. *Kansas*, H—, for a sick son—a backslider; also a father, who is a backslider, and for the salvation of a family. For the comforting of an aged sister. *Pennsylvania*, S—, A mother for the salvation of her family. *Maryland*, M— W—, for a sister to be filled with the Spirit. *Wisconsin*, M—, for the salvation of a family.

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month, 14th chapter St. John.

TOPICS FOR STUDY.—1st week, The holiness of God. 2d week, His omnipresence. 3d week, His wisdom. 4th week, His power.

THE CLOSET HYMN.

Chief of sinners though I be,
Jesus shed his blood for me;
Died that I might live on high,
Died that I might never die;
As the branch is to the vine,
I am His and He is mine.

O the height of Jesus' love!
Higher than the heavens above,
Deeper than the depths of sea,
Lasting as eternity;
Love that found me—wondrous thought!—
Found me when I sought Him not!

Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own;
Safe with Him from earthly strife,
He sustains the hidden life.

---"Four things come not back: the spoken word, the sped arrow, the past life, the neglected opportunity."

WORK FOR JESUS.

1. Try to reclaim a wanderer.
2. Give attention to Sabbath breakers.
3. Help some weary soul to find rest in Jesus.
4. If friends call at your house testify for Jesus.
5. Kindly advise boys using the cigarette to give it up.
6. Distribute good tracts at the summer resort, and Camp Meetings.
7. Write a Christian letter to some unsaved relative and present Christ as the only Saviour.

CAMP MEETING CALENDAR—1885.

July 30—Douglas, Mass.
 July 28—Union Missionary, Niagara Falls.
 Aug. 7—Urbana, Ohio.
 August 8—Canada Holiness Association, Niagara Falls.
 August 11—Merrick, L. I.
 August 5-13—Warsaw, Ind. (National).
 August 7-14—Women's Union, Mt. Tabor, N. J.
 Aug. 11—Round Lake, New York.
 Aug. 11—Sing Sing, N. Y.
 August 11-18—Old Orchard, Me. (National).
 August 18—Ocean Grove, N. J.
 August 17—International, Niagara Falls.
 August 18-27—Jacksonville, Ill. (National).
 August 20—Mt. Tabor, N. J.
 Aug. 19-29—Ohio State Association.

EDITORIAL JOTTINGS.

THE GUIDE.—Keep up the canvass for new subscribers! Do thorough work at the Camp Meetings. A few May and June numbers still on hand; they will be furnished free to new subscribers from July. Also the *Special Premium*, the "BELOVED PHYSICIAN" for two new subscribers, \$2.00 being remitted.

ARROW POINTS—What we desire to see:

1. Holy people showing perfect love. 1 John 4: 17.
2. " " " perfect faith. Heb. 20: 22.
3. " " " perfect humility. Phil. 1: 5-8.
4. " " " perfect meekness. Matt. 5: 5.
5. " " " perfect patience. James 1: 4.
6. " " " perfect resignation. Job 1: 21.

—The *Almanac*.—We expect to make our next "*Christian Holiness Almanac*" a gem, ready Nov. 1.

—ERRATA.—Bad work was made with Mrs. Van Benschoten's article in the last "Guide." Turn to it and read, for "sore and wretched," *wrenched*. For "lean my heart," *my head*. For "sheltering arms of cover and feathers," *lover and father*. This latter sentence was wretchedly mangled. We regret it.

—A sister in Massachusetts writes: "O, the Guide, the precious Guide, it is very hard to give you up!" (We draw on our "Phœbe Palmer Fund" to help such needy ones.—Ed.)

—A sister in Ohio writes: "I keep my 'Guide' to lend to my friends. It is full of religious instruction that the seeker after full salvation may be thoroughly taught in 'the way of holiness.' I am writing out those 'Holiness Lessons' in the Guide, with all the references. I am perfectly delighted with them, and am getting quite a large book. Also, I have written out all the promises under the 'Topics.' I have been sending them weekly to our town paper, a 'Gospel Temperance organ,' hoping that some souls may be led to the cross while reading them."

—A venerable sister in Oregon writes: "The times are very hard here in Oregon. I am an old woman and cripple, cannot go to meeting, and I do not know how to do without 'The Guide.' I have been a reader of it for a number of years, and prize it very highly. How I wish I had the money to send and get some more of your good books. We have a few of them and they are so good. We have a few of them and they are so good. If I were able I would like to put 'The Guide' in the hands of many, for it has been a great blessing to me. I lend mine wherever I can get any one to read it. (We want more money for the 'Phœbe Palmer Fund' to help such persons as the above to supply of holy literature.) —Ed.)

NIAGARA FALLS!

We ask the attention of our readers to the meetings which are to be held in "WESLEY PARK," the grounds of the International Association:

Union Missionary Conference, July 28th to Aug. 7.

Canada Holiness Association Camp Meeting, Aug. 8th to 17th.

International Camp Meeting, Aug. 17th to 31st.

The Missionary Conference will be undenominational, a large number of returned missionaries participating. The Camp Meeting of the Canada Holiness Association, heretofore held at "*Grimsby*," is to be held there, Rev. Bro. Burns presiding; a rich time is expected. "THE INTERNATIONAL CAMP MEETING" will fittingly close this series of grand meetings. Bishop Foss will preach, and other eminent workers will take part.

A large three-story Boarding Hall has been erected—water pure and abundant, *tent sites free*; tents at very low prices. Persons may go from stations along the routes of the N. Y. and Erie, Michigan Central, and Grand Trunk Railroads, by paying single fare going, and return at *one quarter rate*. The excursion tickets from New York are so low as to tempt hundreds, yea, thousands to go, we trust. \$7.00 for round trip ticket, if applied for at our office—good till Sept. 1st. If sent for by mail, add enough for return postage.

The fire of the Lord out of heaven is expected to come down upon these convocations in sight of the great cataract. We counsel all the friends of Jesus who can possibly do so, to be on hand. Go praying, go equipped for war, expect power and salvation running in currents deeper and stronger than those of the famous rapids. Expect power and glory at NIAGARA!

—Send for a copy of the sketch of the life of Bishop Taylor, by Rev. E. Davies—only 75 cts.

—"RIPTED CLOUDS" still being called for, in all parts of the country. Everybody who can should have it. Get it in every Sabbath School Library.

—*Make Haste!* To do what? Why, to secure the beautiful *Mary James Holiness Wall Roll*! New edition now ready—only 75 cts. See cover page.

—"Women's Union Holiness Camp Meeting." We ask special attention to this; it commences at "Camp Tabor," near Denville, N. J., on the Del., Lack., and Western R. R., about 30 miles from New York, Aug. 7th; *excursion tickets*. Let there be a large attendance; expect power from on high.

BOOKS RECEIVED.

Just as we were going to press we received from the Methodist Book Room, the following books. Not having had time to examine them, we simply announce them. Price, \$2.00.

The Women of the Reformation. By Mrs. Annie Wittenmyer. The name of Mrs. Wittenmyer, as a writer, is a guarantee of the excellence of the work.

Go Work—A Book for Girls. By Annie Frances Peram. A story of real life. Price, 70 cents.

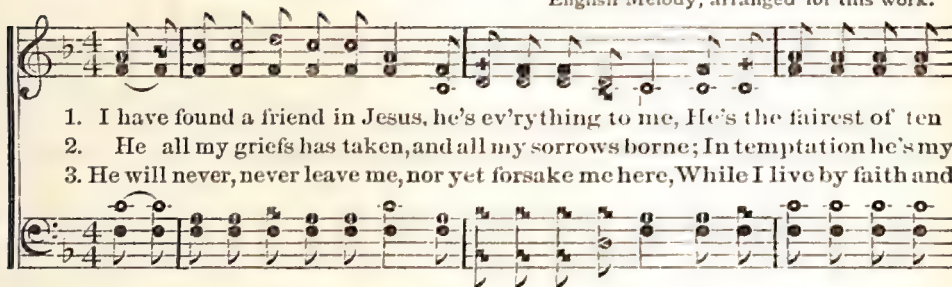
From McDonald & Gill: "*Saved to the Uttermost*." By Rev. W. McDonald, 25 cts.

THE GUIDE HYMNAL.

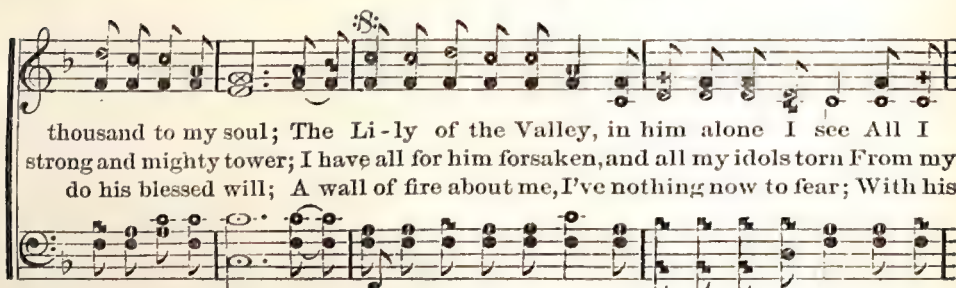
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The Lily of the Valley.

English Melody, arranged for this work.




1. I have found a friend in Jesus, he's ev'rything to me, He's the fairest of ten
 2. He all my griefs has taken, and all my sorrows borne; In temptation he's my
 3. He will never, never leave me, nor yet forsake me here, While I live by faith and



thousand to my soul; The Li-ly of the Valley, in him alone I see All I
 strong and mighty tower; I have all for him forsaken, and all my idols torn From my
 do his blessed will; A wall of fire about me, I've nothing now to fear; With his

D. S.—Lily of the Valley, the bright and Morning Star, He's the

Fine.



need to cleanse and make me fully whole; In sorrow he's my comfort, in
 heart, and now he keeps me by his power; Tho' all the world forsake me, and
 manna he my hungry soul shall fill; Then sweeping up to glo-ry to

fair-est of ten thousand to my soul. CHO.—In sorrow, etc. (after each verse.)

D. S.



trouble he's my stay, He tells me ev'ry care on him to roll. He's the
 Satan tempts me sore, Thro' Jesus I shall safely reach the goal. He's the
 see his blessed face, Where rivers of delight shall ever flow. He's the

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Sample page from MELODIOUS SONNETS. 128 pages, price 35 cents.

JOHN J. HOOD, 1018 Arch St., Phila., Pa.



—*SEPTEMBER, 1885.*—

OUR FATHER'S WORD.

And God is able to make all grace abound toward you ; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9 : 8.

"Lord I delight in Thee,
And on Thy care depend ;
To Thee in every trouble flee,
My best, my only Friend."

"Who made my heaven secure
Will here all good provide ;
While Christ is rich, can I be poor ?
What can I want beside."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

OUR FATHER'S WORD this month is glorious. It comes upon our Israel with wondrous inspiration. There is a little word thrice-recurring in the passage before us that is full of significance and power—it is the little word of three syllables, "ALL:" "All grace," "all sufficiency," "all things," and once entering into the composition of another word, "ALWAYS."

"God is able," says the apostle. Able to do what? Why to do wonders in the experience and life of His people. "Able

to make all grace abound toward you"—all grace, all favor, temporally and spiritually.

How abound? Why, "that ye, *always*, having all sufficiency, may abound to every good work." This covers every time of need, every emergency—it sweeps over the wide area of Christian necessity.


But why this saintly enrichment? For personal gratification merely? No! But, that as God has abounded toward us in gifts, in gracious communications, "that we abound in distribution, "that ye may abound to every good work." He makes us reservoirs into which the water of life is poured that we may send it forth to give life and beauty to the world.

SERMON.

CALLED TO BE SAINTS.

BY REV. L. R. DUNN.

TEXT.—“Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.—1 COR. 1 : 2.

AX MULLER has well said, in his lectures on “The Science of Religion,” that “the intention of religion, wherever we meet it, is always holy.” And further on he says: “Religion places the human soul in the presence of its highest ideal of perfection, which, for the time being, it can reach or grasp. It lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and a better life—a life in the light of God.”

But while all other religions may have this intention, yet all, except the religion of Christ, fail to inform men how they can be made holy, how they can rise up to these ideals of perfection presented to their minds, how they can be lifted up into the light of God. It is just here that the religion of the Bible has the advantage over all other systems. It not only calls and commands men to be holy; but it promises to make them holy upon the simplest conditions, which are clearly made known. It proclaims a Deliverer, a Saviour, who has died in order to make men holy, who shed his own blood to purify the fountain of human guilt, defilement, and depravity.

I. WHAT, THEN, ARE WE CALLED TO BE ?

The apostle said to the Corinthians, and through them he says to us, “Called to be saints.” This word for saint, both in the Hebrew and Greek, signifies a consecrated, godly, holy person. This, indeed, is the almost universal meaning of the word. We have no difficulty, then, in getting at the meaning of the apostle

here. We are called to be holy persons. We see at a glance that this is no merely ideal or fanciful condition which is referred to, but an actual state or condition which may possibly be realized. The text, divested of its italics, reads simply, “Called saints.”

Two things, however, are to be borne in mind here :

First. That the standard of religious experience and life was actually higher among them than it is in the minds of many at the present. It meant more among them to be a Christian than it means now. For them to profess to be Christians was frequently the sure road to the dungeon or the amphitheater; to exile or confiscation of goods; to the stake or the block. No one would be likely to avow himself a believer in the Christian religion unless he had actually experienced its grace, its power, and its hopes. And with the keen eye of the heathen world watching them, they knew how important it was for them to live holy lives.

With us it is often widely different from this; it has become fashionable, respectable, to be Christians. There is none of the persecution of violence among us; and but little of that of vituperation or scorn. The vast majority of professing Christians, because of their worldliness, fashion, folly, and pride, meet with very little opposition from the world or the powers of darkness. Religion at the present day, with many, is a matter of convenience, a secondary consideration, a holiday pastime, a Sunday “dress-parade,” a sham fight on the part of the Church, in which Satan is sure to conquer. It evidently is not true of very many who bear the name of Christians that they are saints, or can with any propriety be called by that name. Indeed, they themselves repudiate it. But all in the early Church were thus called.

Secondly. While this was affirmed of them in their early religious life, there was constantly held out before them, in

the preaching, epistles, prayers, and exhortations of the apostles, a far higher grade of Christian experience, to be enjoyed in this life, and which they are urged to seek and press forward to enjoy. For instance, the members of the Church at Rome were "called saints," were "justified by faith, and had peace with God." "The love of God was also shed abroad in their hearts by the Holy Ghost given unto them;" and they had "the witness of the Spirit" to their childship. But they are besought, "by the mercies of God, to present their bodies a living sacrifice, holy and acceptable to God, which was their reasonable service," and to "be transformed, by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God." So the members of the Corinthian Church are called saints; yet they were still carnal, with many irregularities in their Christian character. Hence Paul says, "This also we wish, even your perfection;" and he exhorts them to "be perfect." Likewise the Church at Ephesus had so trusted in Christ that they had been "saved and sealed," "quickened with Christ," "and raised up to sit in the heavenlies with him." And yet Paul prayed for them in the matchless prayer recorded in chap. 3: 14-21. The members of the Philippian Church, the most blameless of any of the Churches, perhaps, to which he wrote, were yet called upon to imitate his example in "forgetting the things which are behind, and reaching forth to the things which are before, and in pressing towards the mark for the prize of the high calling of God in Christ Jesus."

But who were the persons called saints? They were *human beings*, not angels, not unfallen beings. They were those who had been, and were, encompassed with frailties, infirmities, and failures; exposed to fierce onsets from the world and all the powers of darkness; and who, while in a probationary state, were liable to fall into sin and its consequences.

They were *saved sinners*. They had been "washed, sanctified, justified, in the name of the Lord Jesus and by the Spirit of God. They had been "quickened together with Christ," had been "brought nigh by his blood, and become fellow-citizens with the saints and of the household of God." They had "put off the old man with his deeds, and had put on the new man." They "were risen together with Christ, and were seeking the things which are above." Now, being "born of God, they do not commit sin: for his seed remaineth in them, and they cannot sin because they were born of God." The song which they all now join in singing expresses their true condition and the blood by which they were cleansed: "Unto Him that loved us, and washed us from our sins in his own blood." This is the Bible idea of a saint.

There are, doubtless, various degrees of saintliness, as we have already intimated. We see this in individual Christians, in the successive periods of their career. This is beautifully illustrated in the character of the Apostle Paul. Converted about the year 35-6 A. D., in the year 59 he writes to the Corinthians, "I am the *least* of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God." In 64 he wrote to the Ephesians, "I am less than the least of all saints." In 66 he writes to Timothy, and says, "I am the chief of sinners." In twenty-two months after this he triumphantly entered into glory. Thus we see how, as he grew in saintliness, he grew in humility. So Wesley finished up his long earthly career, saying—

"I the chief of sinners am,
But Jesus died for me."

While, however, there are these various degrees of experience in different Christians, and while in the experiences of the individual believer there are all the grades of experience, from the *babe* in Christ, unto the "measure of the fullness of the stature of a perfect man in

Christ Jesus," yet this difference is not always the result of the lapse of time. Some never seem to grow any; they are always babes. Others advance rapidly, and soon reach lofty summits in the Divine life. Sometimes more real spiritual advancement will be made in a crisis of our experience in a single day or hour than has been made in months or years before. Our growth in saintliness will be in proportion to our faith. Time, with its changes, is doubtless a factor in the maturity of our saintliness; but faith is the mightiest instrument in this work. Some young Christians, very soon after their conversion, have experienced the sanctifying grace of the Holy Spirit; and others have not known it until after long years of struggle. Some go right on to perfection from the first; others, and they are the majority, reach it after a dreary wilderness march of forty years. But it is within the reach of every Christian every moment. "All things are now ready." The blood that cleanseth, and the Spirit that sanctifieth wholly, are ready always; are ready now to do this work. The simple condition is faith—faith in the provision and the promise; faith which says "it is done."

II. HOW ARE WE CALLED TO BE SAINTS?

First of all, *by the revelation to us of the character of God*: "Be ye holy, for I, the Lord your God, am holy." "Holiness belongeth unto the Lord." "Be ye therefore perfect, even as your Father which is in heaven is perfect." It is this view of the Divine character which shows us the possibilities of our being, which humbles the soul into the dust, and makes us feel the need of being made like Him. So with Job when the Lord spoke to him out of the whirlwind, he was overwhelmed with the sense of his purity and his power, and he cried out: "I have heard of thee with the hearing of the ear, but now mine eye seeth thee; therefore I abhor myself and repent in dust and ashes." And Isaiah, when he saw the Lord high and lifted up, his train

filling the temple, and the six-winged Seraphim crying, Holy, holy, holy, until the posts of the door moved, and the temple was filled with smoke, cried out, "Woe is me, for I am undone; for I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." It is only when this view of the Divine holiness bursts upon the soul, that it is humbled into the very dust; and then the live coal touches the lips, the heart, and cleanses its iniquity, and purges away its sins. And it is well for us to remember here that there is no attribute of His nature upon which God dwells so frequently in his Word as He does upon His holiness.

Second. We are called to this *by the provisions of redemption*. Why were these provisions made? Why was God's only begotten Son given to our world? Why did he shed His blood and die? Why was the fountain of blood opened? Why was the agency of the Divine, Almighty Spirit secured for humanity? To all these inquiries there is but one answer. That we "might be redeemed from all iniquity," be "cleansed from all sin," be "sanctified wholly, and preserved blameless until Christ shall come." All these provisions seem to have a voice and to cry to man: "You are redeemed; you may be saved. Here is pardon for your guilt. Here is cleansing for your defilement. Here is heaven for your hell. No matter how deep or how foul the blot of your sins, it may all be washed away." Thus while Sinai thunders, "Be ye holy," Calvary responds, "The blood of Jesus Christ, God's Son, cleanseth from all sin."

Third. We are called *by the command and the promise of God*. I have conjoined the command with the promise, because every command of God is an implied promise; and every promise an implied command. Whatever God requires us *to be* or *to do* indicates to us that He will help us *so to be* and *so to do*. And when He promises His gifts I am under obliga-

tion to accept them. I am responsible for my privileges. When God commands me to be holy I understand him to say: "I will make you holy." The promise is always commensurate with the command. The two are inseparably joined. These commands are on almost every page of His Word, and breathe in nearly every line. And so there are given to us "exceeding great and precious promises that by these ye might be partakers of the Divine nature." By these commands and promises God calls every person to be saintly, to be holy, as clearly and distinctly as if an angel from heaven were personally to utter them in his ears.

Fourth. We are called by the highest considerations of our *usefulness and happiness on the earth, and our full preparation for the glories of heaven*. The more saintly a man is, the more useful will he be. Nothing so really impresses the ungodly as a saintly character. Nothing so tends to elevate and bless and save men. This is the great preparation for the work of the ministry; and this is essential in all the walks and works of Christian usefulness. O ye ministers of Christ, ye official and private members of the Church! if ye would be useful, ye must be holy. Clad in the vestments of saintliness, even the humblest Christian may accomplish a work which will make all hell to tremble, and all heaven to rejoice. The heroes and conquerors in the Church, both men and women, have been those who were illustrious for their saintliness. "Holiness is power." It is the only thing which can lift this sin-cursed world up to God and heaven. This gives us not only power with God, but also power with men. I need scarcely add, this is our only preparation for heaven. That is a holy place. The company there is all holy. The songs, the joy, the bliss, are all derived from holiness. And if we would be fitted for that world of light, if we are "made meet for the inheritance of the saints in light," we must be saintly like them.

BIBLE BRIEFS—15th ST. JOHN.

IMPORTANT COUNSEL.—"Abide in me." John 15: 4. Christians are brought into union with Christ—a union as close and vital as that of the branch with the vine. Our spiritual life depends upon this. It commences in this union, and is perpetuated thereby. We are therefore to abide in Him, through faith, and by the gracious operations of the Holy Spirit. In so doing we shall have life, and have it "more abundantly." And our life will be rich in its fruitage, to the honor and glory of God.

PRACTICAL INFERENCE.—If our spiritual life is thus dependent, then do we need to watch and pray lest the union be severed.

FILLED WITH THE SPIRIT.

BY REV. G. D. WATSON.

TEXT.—"And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance."—Acts 2: 4.

HIS was one of three great days in the world's history. There have been three great salvation epochs in the world's history. One took place on Sinai; one took place on the cross, and one in the upper room in Jerusalem on the day of Pentecost.

There are three dispensations: 1. The dispensation of law, which is the Father's dispensation. 2. The dispensation of reconciliation, which is Jesus Christ's dispensation. 3. The dispensation of holiness, which is the Holy Ghost dispensation. These three culminated on the day of Pentecost when the disciples were all filled with the Holy Ghost.

The dispensation of law reached its climax at Sinai and is promulgated from that point. The dispensation of reconciliation reached its climax at the cross, when Jesus died, and is promulgated from that point. The dispensation of holiness reached its climax at Pentecost and is promulgated from that point.

God the Father has given us law. God the Son has given us the atonement. God the Holy Ghost has given us the grace of holiness and the fulness of his presence.

Now no person is a Christian in the Bible sense of that term, until he goes through all three of these dispensations. Millions are nominal Christians, and have not gone through these dispensations; but no one is a true Bible Christian until he goes through repentance; then he must come to Christ and be reconciled to God, and then he must be filled with the Holy Ghost. We are not up to the Bible standard until we visit Sinai and repent, and get to Calvary and are reconciled, and visit the upper room and receive the baptism of the Holy Ghost. We are not fitted for heaven until we have gone through these experiences. Many Christians, and dying infants, do not realize these things. Yet every person, in order to have a Scriptural fitness for heaven, must have the law written in his heart, must be reconciled through the atonement, and must have holiness within him. Hence, we are not up to the Bible standard until we have repentance, pardon, and full sanctification.

It is a sad fact that the Churches of the world have never lived up to their privilege. The disciples had Jesus, but did not live up to the privilege of His dispensation. And the Church since Pentecost, if you take out a few years of apostolic times, has not lived up to her privilege.

It is our privilege to come to the Church of God in these days and let her know there is a Holy Ghost. While all confess there is a Holy Ghost, the majority know nothing about His sanctifying power. The "apostle's creed" which states a belief in the Holy Ghost, is only a creed; for thousands know nothing about the Holy Ghost in their experiences.

Now to be filled with the Holy Ghost, is to come up to the Spirit's dispensation,

just as to receive the law was to come up to the Father's dispensation, and to receive forgiveness was to come up to the Son's dispensation. So there is no fanaticism in being filled with the Spirit. To be filled with the Spirit is to fulfil the previous dispensations. The Holy Ghost brings the Father's dispensation and applies it to the heart. Then He brings Christ's dispensation and applies that to the heart. The Holy Ghost is God's executive, and applies the law to the heart of the sinner and the blood of Christ to the penitent believer. The Holy Ghost bridges the chasm between the sinner and God. He takes the atonement and applies it to our hearts.

It is true the Holy Ghost works in all dispensations. No one can repent without the Holy Spirit, and no one can be pardoned without Him. Nevertheless there is a special work of the Spirit in entire sanctification. When He comes to a child of God he fulfils all that is in the law; and all that is in the atonement is fulfilled and applied. "For what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." So that the Holy Ghost accomplishes the law in the believer's heart.

Now the very spirit of the law, the very essence of the law is that God is our absolute proprietor. The law begins thus: "I am the Lord thy God, therefore thou shalt" and "thou shalt not." He bases all his commandments on the fact that he is the Lord. He owns all we have; every scintilla of our being. What is consecration? It is recognizing that we belong to God. When a person recognizes that, it is the whole of consecration. He owns my being, my mind, my body, my birth, my health, my death-bed, my time, my eternity. I must simply come back to him from whom I

came, and whose I am. I must lay all in the hand of God, and say, "It is all your own." People say these words, but they don't feel conscious that they are the Lord's. They outwardly admit it, but they do not act it. They say, "My body belongs to God," but they don't spend it for him; "My money belongs to the Lord," but they don't use it for him. They acknowledge in words that they are the Lord's, but they don't practice it. Why is it that Christian people admit they belong to God, and yet do not practice it? When the Holy Ghost baptizes the believer he plants the consciousness in his being, so that he realizes that he is the Lord's. It is one thing to say with your mouth that you are the Lord's, and another thing to feel it. I say no man can realize that he is all the Lord's, no one can feel all the sweep and power of God's proprietorship in him, till he is filled with the Holy Ghost. When he is thus filled he feels he has no business to seek self. In everything he recognizes God. He breathes, he lives, he suffers, he dies for God.

FAITH.

BY THEO. F. MERRY.

Faith in all Thy mighty power,
Faith for all my need—
Faith to compass weightiest hour,
Faith for smallest deed.

Faith to run nor weary be,
Though rough the way and long,
If in the night no light I see
Faith cheers it with a song.

Faith to walk and never faint—
The promise still I see;
Faith to find in each complaint
A soothing balm in Thee.

Say you 'tis vain to thus abide
A faithful Lord to prove!
Nay; henceforth in Thee let me hide
And know that Thou art Love!

BIBLE BRIEFS—15th ST. JOHN.

THE HOLY COMMANDMENT.—"This is my commandment, That ye love one another." John 15: 12. It follows as a natural sequence that as Christ has loved us, so purely, so intensely, so constantly, we should love one another. By this we demonstrate our claim to Christian discipleship, if we have love one toward another. This is the unanswerable argument to human cavilings—the world-convincing argument. A love sincere, strong, unwavering, "for the brethren" is proof of the Divine character of Christianity.

PRACTICAL INFERENCE.—If love be commanded, how vain are professions of Christianity unless there be corresponding practice.

WHAT IS HOLINESS.

BY REV. J. M. ARNOLD.



HOLINESS is a principle in the heart which has many and various forms of manifestation, springing from one root, and holiness, or the absence of sin, implies the existence of all the Christian graces, deriving *their* life from the one root, supreme love to God. The unregenerate man may conquer one sin by another, and flatter himself that he is becoming better, while the root of sin still grows more firm and inveterate. So in the Christian heart, ambition may overcome indolence, and pride may subdue petty tempers and jealousies, and the love of praise may promote benevolence and self-sacrificing toil. Penuriousness and avarice may fatten upon certain forms of self-denial, and spiritual pride may find a rank growth where the soil of the heart has been cleared from violent tempers and corrupt imaginings. As the Gospel finds men, they are commonly addicted to the grosser forms of sin, such as lust and profanity, anger and hatred. It is easy to convince men of their guilt when addicted to such vices, but more refined sinners are difficult to reach with the gospel of repentance. So in sins of appetite, passion, or

demeanor; they are easily convicted of their sinfulness, but when these have been overcome by Christian culture, it is very difficult to reach their heart sins, which lie concealed beneath the surface.

There is but one test that can reveal the "inbred sin," which survives regeneration. The life of Christ and the New Testament precepts framed upon it, studied in the light of the Holy Spirit, reveal those heart sins, which only the atoning blood can purge away. The first stage of growth in grace, after conversion, consists in the consciousness of one's besetting sins, and in victory over them. Then there comes a sense of responsibility and the quickening of certain spiritual gifts, by which we are related to the Church and the world. Gradually the conception of a purer life is given us, and we begin ardently to seek the higher Christian virtues. Men earnestly desire steadfastness, patience, and the power to subdue all resentments. They long for constant peace, contentment and resignation to the will of God. They seek to purge their conversation from vanity and abhor their evil thoughts and imaginings. Their inward thought is that if they can gain, step by step, the victory over specific sins and attain specific graces, they shall become perfect. And doubtless this gradual revelation of their own depravity and sinfulness, and of the higher attainments of the Christian character, is the method which God most frequently employs to bring his children to a clear perception of their need of full salvation, and of the method by which it is gained. All this experience is helpful, as evidence which the Holy Spirit introduces to complete that crisis in the Christian life, when men are brought to accept Christ in all His fulness. What a revelation is that when all the worldliness, pride, self-will, vainglory, and ambition of our hearts is seen in contrast with the mind of Christ! What a haunt of falsehood and impurity does the heart appear as the light from

the Cross streams into it. It is not particular graces that then seem wanting, but perfect and inwrought graces. O! with what intense desire does the heart utter the prayer, "Create in me a clean heart!" and with what faith does it grasp the assurances of the Divine word that God is able to cleanse the heart. The dawn is near, and the word which not only expresses the command, the power, and the willingness of God, but which suspends the blessing wholly upon our faith in the cleansing blood, is accepted, and the work is done. Then this root of sin is destroyed, its pollution is purged away, and the soul first tastes perfect liberty. The one only word which can embody this experience is freedom. Love, the root of all the Christian graces, is now established in the soul, and all fear is banished. The separate graces after which we had striven, now come in like wedding guests and possess the heart, and diffuse themselves over the life. The religious life becomes spontaneous. The word cross has lost its meaning, or the idea of the cross as expressing our experience is entirely changed.

But this experience does not come alike to all. That crisis which brings the soul to surrender all, and to take Christ as its all, may come with some great worldly trial, from which the heart shrinks, and to which we become reconciled only through self-renunciation and entire consecration to God. It may come in the experience of a great sorrow, when the breaking heart turns to God from an agony of doubt, and shelters itself in His covenant mercies, through the atonement. However attained, the experience is the same, perfect rest, complete and constant peace, readiness for any work or sacrifice, and delight in the providential dealings of God, however afflictive.

But there are many, alas! that go no further than the altar of prayer. It is comparatively easy to make the resolu-

tion, and the bodily movement which carries us to the point, but the self-renunciation, the utter abandonment of the world, the hearty acceptance in its full measure of the service of Christ, and the exercise of the faith that cleanses from all sin, are a greater undertaking. Such a dying to sin and a new creation "in righteousness and true holiness," implies great humiliation under the consciousness of the evil of our own hearts, and such a sense of the need of Christ, as makes us fly to Him as the only refuge. This is the revival needed, which is to be kept in constant thought, when the "waters are troubled." It is altogether pleasant to see the members of the Church crowd to the altar, and fill it night after night, ready to speak of their joy and their Christian purposes, and to witness their intense zeal, but they were at the same point last year, when the waters were troubled, and became very zealous in Christian duty, but the most of them fell back into a lukewarm state, when the revival was over, and took some of the converts back with them. There is great danger that the Church will accept a superficial and temporary rousing of their religious sensibilities, or the sense of pardon for their backslidings and neglects, instead of seeking the heart cleansing which they need. Those who are led by the Spirit to see their need of purity of heart, and who eat the bread of bitterness till they gain the evidence that the blood of Christ cleanseth them from all unrighteousness, attain a fixed state. Their zeal will not decline, they will stand fast in the evil day, and will permanently increase the number who are as a body guard of the pastor throughout the year, in all the devotional services of the Church.

NO PLAN.—It has always been my aim, and it is my prayer, to have no plan as regards myself; well-assured as I am, that the place where the Saviour sees me to place me, must ever be the best place for me."—*M'Cheyne*.

BIBLE BRIEFS—15th ST. JOHN.

WONDERFUL LOVE.—"As the Father hath loved me, so have I loved you." John 15: 9. This is truly wonderful love—the measure of Christ's love to us is the measure of the Father's love toward the Son. Who can measure that love of the Father, so pure, so constant, so eternal? And surely the love of the adorable Jesus for us bears the stamp of infinitude. He has loved us with a pure, ardent, all-comprising love—loved us to the death.

PRACTICAL INFERENCE.—If Christ hath thus loved us, we ought to love Him, with all our soul, mind, and strength.

JUSTIFICATION AND SANCTIFICATION.

BY MRS. PHOEBE PALMER.

Where does the one end, and the other begin?

I CANNOT, for the life of me, see where justification ends and sanctification begins." So said my friend, in rather an earnest, though not very devotional, mood. He might with as much propriety have said, "I cannot, for the life of me, see where a person leaves off the use of letters and reads well." A state of sanctification cannot be obtained or retained, but in connection with a state of justification; as necessarily so as the letters of the alphabet stand in connection with reading. The way to leave the principles of the doctrine of Christ is, not to forget them, just as we do not forget the elementary branches in literature for the pursuit of higher studies. We could no more go on in sanctification without justification, than we could go on perfecting ourselves in reading, after we had forgotten our letters. But shall I tell you just how and where I apprehended this point in my own experience? I had been going on, sweetly conscious of the smiles of my Heavenly Father. For some time, I had been in such a state of conscious, loving obedience, that I think I would rather

have died than knowingly have offended my Heavenly Father. My course had been onward and upward. As I ascended the heavenly way, clearer light shone upon my mind, revealing higher duties, requiring more of the spirit of sacrifice, and furnishing yet stronger tests of obedience. But, with increasing light, increasing strength was given, enabling me to be answerable to these higher duties: for I had not learned how to retain a state of justification while under condemnation at the same time for neglecting known duties.

THE CRISIS.

But the memorable crisis came when I could not have retained a state of justification one hour longer without passing over into that state where entire sanctification begins. Others may act upon the principle that it is optional with themselves whether they will remain in a state of justification, or go on to a state of entire sanctification, but, with me, the command was absolute, "Go on to perfection;" "be ye holy;" and, if I had not obeyed, I should have been condemned for my disobedience; and how could I have been in a state of condemnation and in a state of justification at the same time? But I will show you the crisis, the precise point where justification would have ended, and condemnation would have begun, if I had not taken the further step, and entered

"The land of rest from inbred sin,
The land of perfect holiness."

I had, that evening, been enabled to come to the decision that I would, not only in word, but in spirit, recognize my covenant engagements, and yield myself, with all the ties that had bound me to earth, wholly and forever to God. I had often endeavored to enter into covenant engagements before; but I now saw there was a marked difference between being willing to give up all, and the act of really giving up all; as marked a difference as may be inferred to exist between

an offerer under the Jewish dispensation who was willing to lay his sacrifice on the altar, and another offerer who really performed the act of placing his gift there.

The sacrifice of the offerer could not be sanctified until it was laid on the altar, for it was by virtue of the altar that it was sanctified. When I clearly perceived this, O what a struggling of nature ensued! I had lifted my hand to God—had often said, "I will give up all;" but now, when I saw that there was to be an eternal surrender of life, reputation, and friends dearer than life—all—all—O, it was a point quite beyond what I had reached before! But what could I do? Could I stand still at this point, and remain in a state of justification while refusing to comply with what I knew to be the demand of God, and in fulfilment of covenant engagements long since made? I saw I could not; I must either make the necessary sacrifices, or I must sin and, by my disobedience, forfeit a state of justification. And it is here justification would have ended with me had I refused to be holy. Do you ask, "How did you retain a state of justification before, when all was not given up?" Perhaps I cannot answer your question better than by referring you to what the Saviour said to his disciples, "I have many things to say unto you, but ye cannot bear them now." I had, for some time previous to this, been answerable to the light as I had received it. The Holy Spirit had led me onward, revealing higher and yet higher duties, as I was able to bear them, till I was brought up to the point described, and was enabled to be answerable to my covenant engagements, and yield myself up entirely and irrevocably to God; and, in doing this, I felt that I had no more than I ought to do, and was but an unprofitable servant.

CAN WE BE MORE THAN PERFECT?

Do not those who go on to perfection

arrive at a point where they stop? for how can one be more than perfect? No! Do you remember that Paul speaks of perfecting holiness in the fear of the Lord? Or, I do not know why we may not take a simile we have before used, and ask, Must not a child stop reading, because he has learned to read perfectly? whereas his having learned to read perfectly only introduces him to yet higher and higher branches of study, till his mighty soul goes on grasping in knowledge while life endures. Or, to use another figure: Holiness is a way cast up for the ransomed of the Lord to walk in. If you were in the way to a given place, would it be necessary for you to stop because you were in the way? The fact is, your only aim in getting into the way was that you might progress in the way until you reached the destined point. Well, heaven is our home. It is our home, for Christ has purchased heaven for us. There is a way by which we must go, if we would reach this home. God has given this way a name. "It shall be called **THE WAY OF HOLINESS.**" In this way our goings must be established if we would ever reach our heavenly destination. "The redeemed of the Lord shall walk there." But remember you cannot walk in this way of holiness until you have entered upon it. O, may you enter speedily!

POWERFUL PRAYERS.—"Has not the Church almost to learn yet what is the power of prayer? What conception have we of *believing prayer*, before which mountains depart? What of *persevering prayer*, which causes us to stand continually upon the watch-tower in the day-time, and which sets us in our ward whole nights? What of *importunate prayer*, which storms heaven with its violence and force? What of *united prayer*, 'gathering us together to ask help of the Lord?' What of *consistent prayer*, which regards no iniquity in our hearts? What of *practical prayer*, which fulfils itself? Let but such prayer be understood, let our spirit but 'break with such longing,' and the expectations of our bosoms shall not be delayed. 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.'"—*Dr. Hamilton.*

BIBLE BRIEFS—15th ST. JOHN.


FRUIT BEARERS.—"Herein is my Father glorified, that ye bear much fruit." John 15: 8. God's glory should be the all-controlling thought in every Christian mind. Toward this every redeemed power should be directed. How is this to be reached? The answer is given here by the Lord Jesus—it is by bearing much fruit—not a little but much fruit—the fruits of the Spirit which are love, peace, meekness, gentleness, &c. Are we bearing much fruit?

PRACTICAL INFERENCE.—If fruit-bearing is so essential how unenviable the lot of those who bring forth nothing but leaves.

MERIDIAN SUNSHINE.

BY REV. I. E. PAGE.

"THE sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—ISA. 40: 19, 20.

 HE verses above predict the glory of Christ's kingdom, and have other applications than to Christian experience; but the greater includes the lesser, and in the personal life of many of God's people they have a glad fulfilment. We never read them without remembrance of one venerable saint, whose voice we have often heard bearing witness to the faithfulness of God; a man who in the earlier days of his Christian life walked amid the gloomy shadows of frequent doubt, but whose path for years has been one of steadily increasing brightness.

The point at issue is concerning the soul's relation to God: may we who love Him enjoy, in that relation, perpetual, unclouded light?

We instantly recall the fact of our frailty, our past failures, our sorrows and weaknesses; is it really possible to us?

The son of a good father may be all

that father desires him to be, so that no cloud intervenes between himself and his father's approval: and the son's affection for his parent may be such that his father's approval shall be *everything* to him. Yet he may have sickness, may make mistakes which cause regret, may have sore temptations and sorrows. In the human sphere, many children know the blessedness of living in the constant, unclouded light of their father's face. Let this thought be lifted to the relation between God and His children. His love looks down upon them in their weakness: theirs upward to Him in humble trust. "Fear not: I have redeemed thee, I have called thee by thy name; thou art Mine;" this is His word to them. "I will love Thee, O Lord, my strength. Whom have I in heaven but Thee?" this is their response. Father and child! If all be right here, all is right all round. If God approve, and no cloud comes betwixt the heart and the smiling of His face, our sun will be at the meridian: may this be always our experience!

There are several essential elements of this life in our Father's light:

1st. A clear, conscious acceptance with God through Christ. This is given by the Spirit of adoption, "whereby we cry, Abba, Father."

2d. A state of complete dedication to Him; our whole being yielded to His service, cheerfully and for ever.

3d. Salvation from all known inward and outward sin.

4th. A love so entire that the child of God makes the fullest possible present response to his Father's love.

5th. Complete obedience to the Divine will, as made known in the word and by the indwelling Spirit.

Not one of these elements may be omitted. The first is the foundation of all the rest: all spiritual life takes its rise in reconciliation. Without full dedication there will be ground of controversy between God and the soul; the creature can have no rights apart from the Crea-

tor; complete consecration is common honesty. Purity is essential, because sin is always and altogether darkness; everywhere hateful to God, everywhere a deadly cancer in human souls; evil and only evil continually. Perfect love is the only fit response to God's great love; and obedience, while certainly resulting from the others, is essential as any. The separating clouds rise in disobedience.

Acceptance, consecration, purity, perfect love, obedience—where these elements meet in a human soul, there is unclouded sunshine; that man dwells in the light of God. "'He that followeth Me,' says our Lord, 'walketh not in darkness.' Nothing can be more certain. Closely follow Him, and you will never come into *any* darkness of soul; on the contrary, your light will shine more and more unto the perfect day. Nothing but sin can bring you into confusion; and this I trust God has bruised under your feet."

Should not our hearts leap for joy, as we learn that this experience is purchased for us, is the privilege of every Christian believer?

It must be so, for to accomplish this in us was the purpose of the mission of our Lord and Redeemer. "That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." Christ is the Saviour of all mankind; but His redemption is as really for each individual as if he were its sole object. Do we apprehend what this means, what is expressed when we say, "He loved me, and gave Himself for me?" The whole lavish expenditure of grace in the infinite Sacrifice was for me; the incarnation of our Lord, His wonderful life, His agonies on the cross, His resurrection, ascension, and intercession in heaven—all are for me! And to what end? That I may be restored to God. Can I for one moment imagine the design of this Divine

economy of redemption to be less than my complete restoration to His light—to full, perpetual assurance in His love? How much more do God's purposes in redemption include than His people apprehend? Life in light, meridian sunshine—a cloudless sky! It is all these, and more, the Sun of righteousness arising upon the soul with healing in His wings. Can any words express the clearness, the fulness, the glory of that light? It is sunshine, but sunshine seven times intensified. "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, *as the light of seven days*, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Nothing less than this full restoration was the design of our Lord's coming.

It must be the privilege of all, for it is our Father's good pleasure. Do we understand what the Divine Fatherhood means? Is it not infinite Love looking down on beings helpless as little children, and doing all for them? Is it not infinite Love beaming forth in compassion, in guidance, in comfort, in command and promise, in protection, and in bountiful provision? God has a father's heart and an almighty arm. As we know His character, it becomes plain what He most desires His children to be. There are among men those who in kindness, wisdom, and love are *good fathers*. How some men's hearts leap up at the mention of their father! Let the deepest wish of such a parent be told out in words, and become accomplished in fact; let the son possess all and become all that the best of fathers desires for him; what a heritage of blessing would be his! God is our Father in a larger, higher sense than human language can express. It must be His will that His children walk in the light of His face, that no cloud should come between Himself and them, that they walk every day, till the end of life, in His perfect light and love.

MESSAGES.

BY LELIA WATERHOUSE.

"He giveth power to the faint, and to them that have no might He increaseth strength."—Isa. 40 : 29.

III.

“**H**E giveth power” to uphold you when great crises come into your life, requiring you to make important decisions.

As you look back upon the crises through which you have already passed they stand out from the rest of your life like jutting rocks, or overhanging precipices, or barren mountain sides looming by your pathway.

It seemed to you that you were to decide against all that you held dear, and yet duty bade you do it. How weak and nerveless you felt! From whence came that power which enables you to firmly decide for the right? Had you strength to do it yourself? Was it not God-given?

I once stood in a foreign land with no visible means of support, and no aid from this country, and my year of toil which I had just finished appeared like a scattered wreck at my feet.

I had seen so much misery and ignorance and degradation, and had been able to do so little where I had longed to do so much, that I was faint with heavy labor and heart weariness.

In the harbor floated a beautiful bark. Her captain, an American friend, offered to take me home free of expense. Duty called me to walk amid the wreck of the former year's work and again to begin to build a place in a hostile land where the Lord would be honored. In my own strength, I could not have said, "I will stay." God gave me power when I was faint.

OBEDIENCE—"If God says, 'Thou shalt not,' a child of God says, 'I will not,' in spite of strength of inclination or violence of temptation. If God says, 'Thou shalt,' he says in defiance of custom, difficulty, or danger, 'I will.'" Josh. 1 16.

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—OLD TESTAMENT EXAMPLES OF HOLINESS (CONTINUED).

CENTRAL TEXT.—"But Noah found grace in the eyes of the Lord." Gen. 6: 8.

STATEMENT.—From lack of space only a very imperfect discussion of the Topic could be given in last month's Lessons, hence its continuance the present month.

One far-ancient example had to be omitted altogether, as likewise several of later dates. We resume the subject by turning attention first to Noah, and then taking up the others in their chronological order.

I. NOAH.—In Gen. 6: 9, he is described "as a just man, and perfect in his generations, and Noah walked with God." Cf. Ezek. 14: 14, 20; Heb. 11: 17.

The predominant traits of Enoch as presented last month, were strikingly reproduced in his great grandson Noah. Each maintained a spotless integrity amid very ungodly surroundings. The age of Noah was even worse than that of Enoch. Read Gen. 6: 5-7, 11-13. What a dark picture! Yet even here is a solitary righteous man with his family, shining in undimmed moral lustre age after age. What an example for all holy men and women, however adversely situated.

Noah, like Enoch, "walked with God;" a statement made only of these two renowned saints.

The steady, unswerving obedience of each is clearly taught. Noah's obedient faith was impressively illustrated by his building of the ark.

Each also enjoyed an abiding assurance of the Divine favor, Enoch having "the testi-

mony that he pleased the Lord," and Noah consciously finding "grace (favor) in the eyes of the Lord." To the latter was also given the added assurance of Gen. 7: 1.

One thing not said of Enoch is written of Noah: he was "*perfect in his generations.*" The margin reads "upright," while the alternative reading of the Rev. ver. is blameless." Cf. Phil. 2: 15. Beside either reading how weak, almost insipid, is Jamison's paraphrase of the word *perfect*—"that is, a sincere desire to do the will of God." Was this all? Nay, what a libel! Noah's perfection was a vigorous Divine sap of heart-purity, budding, and blossoming, and fruiting in a continuous holy character and life. Something more this than "a sincere desire!"

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL TEXT.—"And he blessed him there." Gen. 32: 29.

II. JACOB.—Dr. Curry's notable article in the "Guide" for July said: "Jacob at Bethel saw the vision of the ladder, and there and then entered into a covenant with the God of his fathers from which it does not appear that he afterward departed; but his religious life during the next twenty years was certainly an undevoted one. But when on his way returning to the land of Canaan, the home of his early life, he was met by the angel with whom he wrestled all night; and then he received a new name, and began a new and better course of living."

Yes, that was a great moral crisis in Jacob's life, marked by a special Divine blessing such as he never realized before. See Central Text.

What was that blessing?

1. *Not the blessing of simple acceptance with God in His justification.* This he had found at Bethel twenty years before, and we have no proof that he ever lost it.

2. *Not the blessing of assured temporal prosperity.* The promise of this was also given at Bethel, and had long been in course of fulfilment. Verse 10.

3. *It was the blessing of complete deliverance from sin and fear.* Such a deliverance as the incarnate Christ afterward proclaimed John 8: 36, and such as his apostle describes 1 John 4: 17, 18.

4. *The blessing of a fully renewed nature.*

This is indicated by the change of his name, and the reason assigned for it. Gen. 32 : 28.

5. *The blessing of a closer and sweeter communion with God.* Bethel to him was "the house of God," but Peniel, "the face of God." At Bethel he saw God at the top of the ladder of blessing; at Peniel the Lord comes down and condescends to struggle with him in bodily form, till Jacob becomes a victor-prince. "I have seen God face to face," verse 30. Happy communion, sublime fellowship!

And this new, richer experience, this holier, happier life he maintained ever after.

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL TEXT.—"The Lord hath sought him a man after his own heart." 1 Sam. 13, 14. Cf. Acts 13 : 22.

III. DAVID.—Here again we should be glad to quote from Dr. Curry, but the 73d Psalm from which he draws his illustrations, is ascribed in the title to Asaph, not David, and probably belongs to a later period than David's time. See Hibbard.

But there are other Psalms undoubtedly written by him, which present such an order of piety in the author as clearly places him among the brightest examples of Bible holiness. Turn to the 18th, and read verses 19-35. Are all these emphatic declarations of personal righteousness, cleanness of hands, uprightness, purity, trust in God, and perfection of way the vain utterances of a fanatic or an egotist? The rather, how plainly are they the fervid out-givings of a heart all aglow with that "perfect love which casteth out fear." 1 John 4 : 18. Of like tenor are many of David's other Psalms.

The Divine estimate of David is given with a frequency and in terms which can leave no doubt of his great eminence in God's sight, both as a saint and a king. He is everywhere set forth as a model in these respects, and the character of those who succeeded him, is approved or condemned according to its agreement or otherwise with this distinguished pattern. In more than a score of passages he is described as having done "right in the eyes of the Lord," and in some of these the more emphatic statement is made that his "heart was perfect with the Lord his God." 1 Kings 9 : 4 ; 11 : 4, 6, 33, 38 ; 15 : 3,

5, 11 ; 2 Kings 14 : 3 ; 16 : 2 ; 18 : 3 ; 22 : 2.

One sad exception is made as to David's unflinching obedience toward God, tersely stated thus: "Save only in the matter of Uriah the Hittite." His deep humiliation under a sense of this grievous sin is touchingly expressed in the 51st Psalm. His plaintive prayer was, "Create in me a clean heart, O God ; and renew a right spirit within me"—clearly implying that such a heart and spirit had once been his. Was this prayer answered? It was. See Psalms 33, 40, 103, 104. His moral restoration to the favor and fellowship of God was complete, but the consequences of various kinds which followed, must ever, when carefully studied, give a double emphasis to the apostolic caution, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10 : 12.

FOURTH WEEK.—LESSON IV.

(Continued.)

CENTRAL TEXT.—"Lo this hath touched thy lips ; and thine iniquity is taken away, and thy sin is purged." Isa. 6 : 7.

IV. ISAIAH.—The graphic account (6 : 1-8) of his entire sanctification is full of suggestion and inspiration.

Note the following points:

1. *This important crisis occurred in his early natural and religious life.* "Not more than twenty-five years old." *Kitto*. No waiting till death or advanced age for holiness by slow, uncertain growth.

2. *It was introduced by a startling vision of the infinite purity of God.* "Holy, holy, holy, is the Lord of hosts." Might not all Christians by study and prayer have similar visions of the Divine purity? But, alas, many covet them not.

3. *It was attended by a deep conviction of his own impurity.* "A man of unclean lips." So Charles Wesley wrote: "I loathe myself when God I see, and into nothing fall."

4. *His purification was by Divine fire.* "A live coal." And is not baptizing "with the Holy Ghost and fire," one of the distinguishing offices of Christ? Matt. 3 : 11.

5. *It was followed by a distinctive assurance of his perfect cleansing.* See Central Text. Must less be expected now?

6. *The effect was a complete readiness for his appointed work.* "Here am I ; send me." What says the reader when duty calls?

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE meeting to-day was led by Rev. Geo. Hughes. The attendance was not so large as usual, but the power of God was graciously present to save. The 540th hymn, commencing—

"O, love Divine, how sweet Thou art,"

was sung. Numerous requests were made, after which Rev. Mr. Sands offered prayer. The leader then read 1 Cor., 13th chap., and said, "We cannot read this chapter too often, because it brings before us a Divinely inspired portraiture of Christian character, in its highest development. In the preceding chapter the apostle speaks of various spiritual gifts, which are important, and to be highly estimated, but at the close he says, "Yet shew I unto you a more excellent way." In this 13th chap. he describes the beautiful graces of the Spirit which are to shine in the followers of Christ. It is wonderful that we can rise so high in spiritual things as to have the gift of prophecy and have all knowledge and all faith, and yet if not in the possession of love be nothing. This declaration should sink deep into our hearts. We can go so far on the line of good works as to give our goods to feed the poor and our bodies to be burned, yet if we have not love we are nothing. The province of love is to eradicate all the offensive and revolting characteristics of the carnal mind, to extinguish these strange fires, and kindle the fire of love with its pure celestial flame in the soul. Worldly men would say, it could not be expected that we should

endure all things, be silent under provocations and maledictions, and would say, "How can these things be? But this is accomplished by the simplest process imaginable—by having Christ reigning in us. "Love never faileth," no end to it you say. The gifts referred to in chap. 12th are perishable, but love never faileth. The limitations of our knowledge are very irksome. We often wish to get over the boundary line, but we can afford to wait till the time of graduation into the higher scenes of knowledge so that we may know as we are known. Love rises above everything, even faith and hope which are so connected with our spiritual and eternal interests. We sang at the opening—

"O that I could forever sit,
With Mary at the Master's feet."

If every one of us will take Mary's place at the feet of Jesus we shall have a very pleasant and profitable time. I am persuaded that if we ever take the world for Christ we shall do it on the line of love, and not on the line of denunciation or severity. We must exhibit the mind of Jesus to all whom we meet, have love looking out of our eyes till people say of us, "See how these Christians love!" Nothing has retarded Christianity so much in the past as the unseemly controversies of the denominations. I am glad the time is past for these things, and now Judah is no longer disposed to vex Ephraim. All there is of sanctification is to have the heart washed from all sin and then filled with love, so that you will say with the Psalmist, "My cup runneth over!" Since God sanctified my soul I have never entered into a controversy with a brother minister or anybody else. No controversy except to go on my knees and fight it out on that line."

Singing, "*Jesus lover of my soul.*"

GOD IS LOVE.

Rev. Brother said: God is represented in the Scriptures as being love. John says, "He that dwelleth in love dwelleth in God, and God in him." Love, as found in God, is disinterested benevolence. His good will is exemplified when He opens His hands and supplies the wants of all as well as it was shown in bringing them into existence. But the highest manifestation of His love is found in the verse, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not per-

ish but have everlasting life." The great idea for each of us is to find our place in God's appointment and fill that place."

Singing, "*Thou, O Christ, art all I want.*"

Rev. Bro. Boyd.—No definition of Divine love will ever satisfy the human heart. We speak of the attributes of love because they are spoken of throughout the Scriptures, but the essential element of love can be known only as it is imparted to the heart by the Holy Ghost. It is possible to have faith without having love. Only some Christians would be willing to die for Christ. Natural love in a man will cause him to lay down his life for his friends, but Christ laid down his life for His enemies, and the same quality is reproduced in us which was found in Christ. This love was placed in my heart when I was born of God. Love lights up a man's countenance, makes the eye look like a star, and imparts a splendor to the soul which cannot be described. No definition of love that I have ever heard in or out of Scripture has ever given me an adequate idea of the reality.

EVER THIRSTY.

Sister remarked—I have been impressed with the direction this meeting has taken. Love has been defined as, "God's love placed in the human heart, born on earth to life forever. "Love never faileth," but faith shall be lost in sight. I heard a minister preach from the words, "Who shall be greatest?" and he said those would be greatest who **had** most love in their souls, both here and hereafter. I am glad I know a little of this love, and the more I know of it the more my soul goes out after more of it. While I am satisfied with the quality I am not with the quantity.

"Insatiate to this spring I fly,
I drink and yet am ever dry."

A brother.—The Lord has made us different. I think I have not as kind a nature as some have, yet I find something deep in my heart and it seems to be love—love drives my chariot wheels. The Lord has been with me in the battle and has brought me through. Love sometimes seems singular, for it grasps the rod and lays it on. Holiness of necessity begets controversy and opposition. I believe in a faith that keeps us without sin in contradiction to a general faith. God will raise

up a people, not far distant, who will be true to holiness. Some preachers have been brought out very clearly and their tongues have gone like fire, but the attaining of position has silenced them in some instances. We must come out strongly on this subject. The gospel is intended to raise up a holy people, and if we have a faith lower than this it is a dangerous one. If I were to say it is possible for me to lead a sinless life many would say, that was going too far, but I do testify that the blood cleanses me from all sin. I set forth this doctrine everywhere, it is not enough if we say nothing against it, we must say something in favor of it. I have this love in my soul that keeps me. I shall never die. I have a heaven in the soul in which to go to heaven in.

Singing, "*O love Divine how sweet thou art.*"

Rev. Mr. Mullen.—I have been down in South America where they sing the old fashioned Wesleyan hymns. I would like to sing this verse, (singing)—

"O that I could forever sit
With Mary at the Master's feet."

I think you need experience here this afternoon, and I bless the Lord for the experience which I enjoy—salvation, not only in the head but in the heart. I received a letter from Bishop Taylor, stating, "I want you to go to Aspinwall." I handed it to my wife and she said, "It is, I guess, the Lord's call; now if you love God will you not obey?" When the answer came it was an emphatic "yes." I had a good time while there, though everything around was as dark as midnight; martial law was proclaimed, and I could not go out. It is a rare treat to get into such a meeting as this. May the blessed Spirit stream into all our hearts.

LOVE CARES FOR OTHERS.

Bro. Mackey.—The love I want most of is the love that "worketh no ill to his neighbor," and that is a beautiful love. It loves every time—I never knew it to fail. That is the kind God gave me when I was awakened. God saved me throughout. For over twenty years I have never put a stumbling-block in my neighbor's way. I have succeeded in helping a good many. A. T. Stewart was paying me for an advertisement. I said to him, "Mr. Stewart, I was thinking what a wonderful man you would be if you gave

your heart to God." I believe this is the kind of love we must have. I have had twenty years of real enjoyment in work.

EFFECTS OF LOVE ON THE HEART.

Bro. Johnston, Phil.—I am glad I am here. I felt at home when I saw Bro. Mullen. On a stormy night when the ground was covered with rain, that man, with Rev. Mr. Welch, and the sexton of the church and I were praying for God, to send down converting power. I am glad I know Jesus. Talk about love—you cannot explain love; but I will tell you that it makes you feel like building three tabernacles and staying in them. It makes you feel like Mary when she sat at the Master's feet, and like the two disciples who said, "Did not our hearts burn within us, while He talked with us by the way?" I heard a colored preacher and I learned a great many lessons from him. I heard him say a musk-rat could go into the ground, swim in the water and live out of the water, but could not bear fire, and he then said, "Children, get the fire—sin cannot stand the fire." Jesus said, "If ye continue in my word then are ye my disciples indeed." I used to think I would be glad to be like Peter or John, but I found that all these men came down to being like Jesus, and when I became willing to be like Jesus then I received power, joy and peace. The other day on the street I felt so that I scarce knew what I was doing. I was singing, "My life flows on in endless song;" there is no end to it, and did not I feel happy? That is what the Lord does for me all the time. A great many are offering strange fire to the Lord. Get close to Jesus and you will have the Holy Spirit's fire.

Singing, "*His love is more than tongue can tell.*"

THE DEATH OF SELF.

A brother.—I am so glad I have salvation. It does something for me I cannot do for myself. I could not keep myself from sinning. I tried it for a good many years. I strove to get salvation through the Church and theology, but failed. I found it through the Lord Jesus Christ; it was a personal transaction between Him and me. I learned that I had to die before I could live, and I am alive in Jesus to-day. He keeps me in perfect peace. The Lord will bring us up through the fire

by and by. I am going through the fire and I would not have my trials any lighter than they are. The fire does not burn anything but the dross, but this is hard for the flesh to bear. Before we get into the kingdom, and the kingdom of heaven gets into us, the flesh must die, the former things are to pass away. I am rejoicing in God and have a good time; I have joy and peace all the way along."

LOVE FELT BUT NOT DEFINED.

Sister said:—We cannot give a definition of love, but I want to know what love will do and then I can understand it better. I go to my Bible and find that the fruits of the Spirit are "love, joy, and peace in the Holy Ghost." Well, what will this love, joy, and peace help me to do? To love my neighbor and my enemies, to keep my mouth quiet, and to go along inquiring of the Lord what He would have me to do, and when I have found out that, then to enable me to do it. Obedience is demanded. "He that hath my commandments and keepeth them, he it is that loveth me." My soul rejoices in the love of God and has since I ceased trying to fix myself up. Instead of making promises of being more faithful I have found something better. I am now always inquiring, "Lord, what wilt thou have me to do?" Bless God for this wonderful life. There is such solid rest. People say, "Do you not have temptations?" Yes I do. How would I know of the present life without temptations? Trials are the legacy Christ has left us. Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the run that is set before us."

Rev. Geo. Hughes.—Let us rise and relieve ourselves a little by singing, "Refining fire go through my heart."

COMPLETE RESIGNATION.

Rev. Bro. Goss.—I have been thinking over what we have been singing. We need not go beyond the Bible to understand. "God is love," "love is of God;" and hence if we have something of love in our hearts we have something of God. No matter whether you call this love human, Divine, or both—I think it is human when applied to man, and Divine when applied to God. I am thankful I have enough of that love in my heart to enable me to love God with all my heart, soul, mind and strength; to love Him more than all

else beside, and to do more for Him than all else beside. I love to think of Him more than anybody else in the world. He is my all and in all, and He is love, blessed be God! There are three definitions of God in the Bible: "God is a spirit," "God is light," and "God is love;" the latter one I like best. The more we get of God the more love we have, and for years I have been praying that God would take His own way of imparting Himself to me. I can pray now a prayer I could not years ago. I ask to be made like Him, but now I ask Him to make me like Him in the way in which He can do it, in the furnace of affliction, or in darkness, so that I may see His face—then let it be that way. There have been times when I could not see His face—faith was gone, but now in the darkness I can trust Him were He to slay me. I used to be afraid to die, but now I know He will take care of me, whether in the body or out of it. There are some parents' children we can trust, but our God we can ever trust, never despairing or desponding, but lifted up by peace and love. A girl had a tumor on her face. The surgeon came to remove it. She fainted on the floor. The dear little one looked up in my face and said in her heart, (she told me afterwards, with her tongue), "Mr. Goss, I did not think you would have held me for that surgeon to cut me," but years after, that little one had a scar on her face, and she put her arms around me and said, "I am so glad you did what you did five years ago." So God does with us. He has to take selfishness out of us and put the knife in very deep that he may give us His own nature and transform us into His likeness. A philosopher of old came to his prince and said, "You want me to define God; I have been at it for three months and cannot; let me off." We cannot define love but can experience it.

LIVING WITHOUT SIN.

Sister Dennler.—I want to speak. Sanctification gives us power to live without sin. I was not at all frightened when I heard experience to that effect. I believe Jesus saves from sin here and now. This was a very deep point for me to settle, and I would ask, What is sin? When I believed here for the blessing of full salvation God put within me that power which keeps me from sin, and every day I am filled with the desire of doing what will

please Him. I used to fear God before I received this grace. I would not speak in a meeting like this—could not, did not have love sufficient in my heart. To live right in all respects we must have the genuine article in our hearts. This came to me through belief of the truth. I had not read the Bible much—had been a Christian only a few months; came in here a stranger and heard this experience defined as the blessing of sanctification. I went home and told Jesus about it and sought it through the Word. I praise God that the Word belongs to all of us—we can be made partakers of the Divine nature. How many times I have felt the need of the rich promises made in the Word, and God is more willing to give the Holy Spirit to us than we are to give good gifts to our children. There is nothing I desire more than to make my children happy, and from this we realize God's compassion toward us. I want all the grace I need, and it comes to me. We must enter into this blessed communion with God by faith, and then we can realize the depths of love as never before.

CLOSING REMARKS.

Rev. Geo. Hughes.—The time has come to close and I am sure that not half have spoken who would like to do so. That is the case every week. How many of you who have not spoken would like to speak if we had further time? Please put up your hands. (A number of hands were raised.) Now you see I am correct in saying that not one half had spoken. When we get into the other blessed land we shall not be limited by time. We shall go on telling the story of Jesus and His love to all eternity. I suppose there are some here who cannot say their love is made perfect; fear is not cast out. As many as desire an interest in the closing prayer will rise up. (A number arose.) Now we will sing the hymn Dr. Palmer loved to sing so much. It is the privilege of God's children to walk in the streets of New York with white robes on as well as on the streets of the New Jerusalem. Singing—

"I rise to walk in heaven's own light,
Above the world and sin," &c.

Rev. Mr. Mullen led in prayer on behalf of those who desired the experience of perfect love, and the blessing of Heaven was realized.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2: 39.

"Here, in earth's home, preparing
For the bright things above."

—Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus, raises the soul's affection toward Him.—Spurgeon.

ASPIRATIONS FOR A BELOVED CHILD.

BY S. G. STOCK (EPISCOPALIAN), LONDON.

“**THAT** Ishmael might live before Thee.” This was not the aspiration of a young man. Abraham was ninety and nine years old when he uttered his wish as a prayer for Ishmael. But although the young can hardly enter in the depth of the parent's longing, yet what heart is there, young or old, that does not aspire after good fortune and happiness for some loved one? I knew a boy attending a Sunday-school who was very fond of his little brother. But what was his great desire for him? That he should become a jockey! so low and mistaken were his ideas of what was good for the one he loved. Even Christians are prone to set their longings too low, and to aim far beneath the mark which Divine love and Divine power have set before them. Look at Abraham's wish.

It was set on Ishmael's highest good. A wonderful wealth of blessing had been promised to Abraham. Look at the repetition of the original promise in the first eight verses of chap. xvii. No limit was put, either in space or in time, to this tide of blessing. The highest prosperity and the highest honor were alike secured to him and to his children after him, from the assurance that the Almighty was their God. It was such a prospect as must have rejoiced the heart of a father. But it all centred in one son, who was to be born, the child of promise. Ishmael stood, as it seemed, outside this circle of blessing, and Ishmael was very dear to his father's heart. So, with that bright crown of promise shining before him, Abraham was

unsatisfied. Instead of the voice of joy and thanksgiving, a cry of longing went up for Ishmael.

Was it for earthly prosperity? The blessing of God did often include and mean that. But it did not stop there. To live before God was to live in His presence and favor; it meant, in fact, that part of the promise to Abraham expressed in the words: “To be a God unto thee and to thy seed after thee.” It was this that Abraham coveted for his son Ishmael.

Let us covet the same thing for those we love. It is the blessing of Mary who “sat at Jesus' feet and heard His word”—the “one thing needful.” And it is what each true-hearted teacher must covet for the children committed to his charge; not that they may be well-informed, sharp, orderly, respectable, a credit to his care, but that the Lord may be their God.

It was uttered as a prayer before God. “Do you know,” said a teacher to a child who was giving expression to some fond desire, “what I do when I have a great wish? I put it up very high.” Up before the face of God, up before the loving eye, up into the Almighty hand of the Father, that is the right place to bring every desire and every aspiration. Abraham knew that he himself could not bring about the fulfilment of what he longed for for Ishmael. And can we bring our highest desires to realization? Even in earthly things, though one may plant and another water, it is, “God that giveth the increase.” And how much more in spiritual matters! Our fondest wishes are impotent here. But taken to the heart of God and taken in the hand of God, they shall be mighty.—*Pulpit Treasury*.

HOME EXERCISES FOR SEPTEMBER.

MOTTO.—*Endeavoring to keep the unity of the Spirit in the bond of peace.* Ephes. 4: 3.

SABBATH VERSES, to commit to memory: Sept. 6th, Psa. 99: 5. 13th, Psa. 100: 4. 20th, 1 Cor. 6: 20. 27th, Ephes. 6: 11.

SABBATH HYMNS, to sing and to commit to memory: Sept. 6th, 553. 13th, 573. 20th, 751. 27th, 703.

FIRESIDE STUDIES.—*First week.*—Promise of Canaan, Gen. 15; *Second week.*—John in prison. Matt. 11: 1, 19. *Third week.*—Abraham entertaining angels, Gen. 18. *Fourth week.*—Christ healing on the Sabbath day. Matt. 12: 1, 14.

WRITING TOPICS.—Get your children to write on the following: *1st week*, Christ walking on the sea. Matt. 14: 22-33. *2d week*, Singing and making melody in the heart. Ephes. 5: 19. *3d week*, Obedience to parents. *4th week*, Parable of the talents.

Letters to the Children.

BY REV. J. H. JAMES.

Suffering Hardships as Soldiers of Jesus.

Paul wrote to his young friend Timothy, "Suffer hardships with me as a good soldier of Jesus Christ." The apostle in his life-time bore many hardships for Christ's sake. In time of war there is not much fun in soldiering. Besides the absence from friends and the lack of many comforts that we have in our homes, there are the long weary marches and the terrible battles. Not many soldiers of Jesus in these days have any such hardships to bear, though good Bishop Taylor and his company of men, women, and children that have gone to Africa, will find some severe trials. But every one who is determined to follow Jesus fully will learn what "self-denial" is. You know the Captain said, "If any man will come after me let him deny himself." Every day calls for some work that is not the most pleasant, and for the giving up of some enjoyments for Christ's sake.

Last Children's day the little girls in a Sunday School class were talking over the concert they were to have in the evening, and one of them said something about the white dresses the girls were to wear. This brought out the fact that one member of the class had no white dress. When she found that all the others who were to take part in one of the exercises would have white dresses, she almost decided not to come. She felt so badly at the thought of appearing in ordinary clothing. This set another little girl thinking, and she decided not to wear her white dress so that her friend would feel more at home. Of course it cost Mary a struggle to give up appearing in her beautiful new dress made on purpose for this occasion; yet she bore the hardships for Jesus' sake, and was repaid when her class-mate's face lighted up with a smile, as she saw that hers was not the only colored dress.

So, in little things, we can give up gratifications and do work that costs us something, and bear our daily trials with our Captain and his brave servants. What think you, little soldiers? Have you seen any hardships since you enlisted in this army? If all goes exactly as you would have it you have reason to wonder whether you are fully fol-

lowing in the steps of the Great Leader. It is not necessary to go out of one's way to find something hard to do or bear, but when duty calls to self-denial we should never shrink or falter. So shall we find a blessed meaning in the words—

"Jesus I my cross have taken,
All to leave, and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be.
Know my soul thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.

—I very often think with sweetness and longings and pantings of soul of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—Jonathan Edwards.

FOOD AT THE HOUSE OF GOD.

A little girl said to a gentleman who was never known to enter the house of God, "Sir, why don't you go to church? for I am sure, such as you are, you need food as well as myself." The gentleman answered her, "Pray, who feeds you? and what kind of food is it that you receive at church?" She replied, "Sir, it is God who feeds me there, and His word is the food I am supplied with; and I assure you, that though my mother (being very poor) is sometimes scarcely able to give me food to eat, yet, fed as I am every Sunday with the bread of life, I never know what the pains of hunger are." The gentleman, astonished at what he heard from the little girl, resolved from that time to attend the service of the sanctuary; and he has adhered to his determination, and now feels and confesses the great pleasure and profit that arise from a constant attendance on the means of grace.
J. Whitecross.

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*The meek will He guide in judgment: and the meek will He teach His way.*" Psa. 25 : 9.

HYMN FOR THE MONTH.—No. 688 (Methodist Hymnal) commencing—

"Sweet hour of prayer, sweet hour of prayer," &c.

BIBLE STUDIES.—*First week*.—1. To whom was the name Hebrew first given? 2. What were the first words spoken to man?

Second week.—1. When was the Sabbath first instituted? 2. Where have we an account of the first missionary collection?

Third week.—1. Where is the first mention of printing? 2. Where is the use of money first recorded? 3. When did man first exercise the power of speech?

Fourth week.—1. When was the first voluntary fast? 2. Who was first appointed president? 3. When was man first allowed the use of flesh as food?

Loved Ones Gone Before.

ACKLAND SALISBURY closed his earthly career at Springfield, Neb., March 15th, 1885. He had lived nearly all his life in Norway, N. Y. He was converted at an early age, united with the Methodist Episcopal Church, and was a consistent Christian until the time of his departure to his heavenly home. Soon after his conversion he became interested in the subject of holiness, lived in its enjoyment, and strongly advocated the doctrine. He was one of the first subscribers to "The Guide," and one of the last acts of his life was to call his daughter, Mrs. W. O. Service, to his bedside and requested her to renew his subscription thereto, saying, "it might do some one good after he was gone." He leaves a large family of sons and daughters to mourn their loss, not however as those who have no hope. The daughters are all noble Christian women and workers in the Master's vineyard. Father Salisbury had been a class-leader nearly all his life, and the teacher of a Bible-class. Thus he was employed all along in holy work filling up the measure of his days in usefulness, until the Master said, "It is enough, come up higher."

HANNAH R. COLWELL was born in New Jersey, March 17, 1812, and closed her earthly life Aug. 21, 1883, aged 71. Her parents brought her to Ohio when four years old and she spent the greater part of her life in the vicinity of Mechanicsburg. On May 5th, 1833, she was converted, and thereafter gave a clear testimony of the grace of God. And she came to the point when she was a witness of the all-cleansing efficacy of Christ's blood. She was thrice married—to Milton Rutan in 1835, with whom she lived happily seven years. At his departure she was left with two small children to care for, with limited means, a work which she nobly performed. She was married to Samuel Marrs in 1847. In 1868 she was united in marriage to Nathaniel Griffin, who preceded her to heaven three years. The last three years of her life she was a helpless paralytic, but her faith never wavered, and it waxed stronger as she neared the haven of rest. She esteemed the "Guide" next to her Bible, saying, If she had had such help when she was young, she might have been a much better Christian. Her prayer was that she might be permitted to pass away without extreme suffering,

which was graciously granted. While sleeping one forenoon she gently passed away, and "was not, for God took her."

MRS. MARY B. MARTIN, of Keokuk, Iowa, finished her earthly course, June 14th, 1885, aged 77. She was born in Washington Co., Pa., in August, 1807. She was left motherless when a little girl, and subsequently took charge of her father's house until it was God's pleasure to call him to his reward in heaven. She then came with her brother, Geo. Bem-barger, to Fairfield, Ia., where she lived until 1853. She then removed to Lancaster, Ia., and in the spring of 1859 was married to Rev. Joseph Martin, a local minister of the M. E. Church. She had united with this branch of the Church when quite young, having then experienced converting grace. Her life was one of Christian fidelity, being ever ready to witness for Jesus. For seven weeks before her departure she endured intense suffering, but was never heard to complain. She often expressed, however, her readiness for the change which she was persuaded was near, and longed to be with Jesus. She retained her consciousness, and the last words she was heard to utter were, "*Almost home—sweet home!*" And thus the faithful living of a true Christian was brought to a glorious and everlasting reward.

MRS. MARY E. WILLEY fell asleep in Jesus near Bridgeville, Del., May 5, 1885. She sought the Lord in early life, and was converted at a class meeting. She at once entered into the fellowship of the Methodist Episcopal Church, and was a consistent member. She was much interested in the Sabbath School work, being teacher of a Bible class. In 1880 she experienced entire sanctification, and thenceforward her peace flowed like a river. Two years before her departure she was smitten with consumption. She bore her suffering without a murmur, and she contemplated the grave with entire composure. The day before she closed her career she sang the hymn—

"I would not live alway, no, welcome the tomb,
Since Jesus hath lain there I dread not its gloom."

She selected the text to be used at her funeral. The *Guide to Holiness* was greatly prized by her, inasmuch as it was instrumental in leading her to entire consecration. At the last she bade her husband and other friends an affectionate farewell, and without a struggle or groan passed away.—J. H. Willey.

Our Social Meeting.

Deaf, yet hearing the voice of Jesus.—Mrs. Mary E. Gould, Alma, Neb. I desire to say to the readers of the "Guide," that I am still walking in The King's highway of holiness. I know by happy experience that the blood of Jesus cleanses from all sin. Through deafness, I have not heard a full sermon for over twenty years, and for several years I have heard nothing from the pulpit. But I can assure you, "The Guide" is a welcome guest in my room—I prize it next to my Bible—I cannot do without it.

Shut in with Jesus.—Mrs. Waldron, Sarnia, Can.: I have not heard a sermon for nearly two years, and have not been out of the house but twice during that time. I had no use of my voice during the winter, and for weeks at a time was unable to read, which was a great privation. But I can truly bless God that, through all my afflictions which have been long and trying, I have never felt like murmuring. I can always see much to fill my heart with thankfulness, and I know a thankful heart is a receiving one. For thirty years I have been blessedly kept by the power of God unto salvation, and have realized the abiding presence of The Comforter, which has been "more than life to me." Thus I am kept from day to day,

"Upborne, by His gracious, omnipotent hand."

Trusting in Christ's merits.—A. E. Williams, Nevada City, Cal.: I am trusting in the merits of Christ for salvation from all sin—the blood cleanseth each moment. My Saviour is my best Friend—glory to His precious name! I am "saved by grace, through faith, and that not of myself, it is the gift of God." I am a widow, 71 years of age, and have not long to wait for the coming of my Redeemer.

From the valley of decision.—Mrs. Mahala Parsons: I have often felt it to be my duty to give my testimony from the "valley of decision," for it was there I found the Saviour. He had been calling me, saying, "In the day thou seekest me with all thy heart, I will be found of thee." In a large congregation, among many penitents, I bowed and sought Christ, My mind was intently fixed upon the one great object, Christ—I lost all consciousness of things around me. At length Jesus appeared before me on the cross, O, how lovely, no tongue can tell! His eyes

were uplifted to heaven interceding for me. I was upon my knees in the presence of the Father, the Son, and the Holy Ghost—angels were hovering over and around me. So bright were the visions that I hardly knew whether I was in the body, but the Lord was revealed to me in saving power. He gave me the peace that the world knoweth not.

God requires full consecration.—Mrs. F. E. Frisbee, Delhi, N. Y.: In my early Christian experience, desiring to attain a higher life, it was suggested, "Why need I attain to anything higher than the ministers of the the Gospel, for whom I had so much reverence?" But there came a moment in my life when it was no longer optional with me—God demanded full consecration. This so possessed my soul that I felt I would rather die than not reach the desired point. I was wading through seas of affliction, all God's billows were surging over me, and it seemed as though I should be overwhelmed. During these severe trials I could not eat nor sleep, but gave myself up to fasting and prayer. One entire night was spent in such holy communion with God that not a thought of sleep entered my mind. When the morning came it seemed as though I had had no night—it was so short, so bright, so full of light. A holy calm pervaded my being. In my songs I was transported on wings of faith and love—Christ had full possession of my soul. I wanted to tell some one of my joy, but being shut in on account of my crippled condition, I did not communicate with any one concerning my great blessing. I did not think it important and so lost the heavenly gift. I have learned since that to grow in grace and retain the blessing God gives it is necessary to tell what He has done for us. Now I am rejoicing in the noontide rays of the Sun of Righteousness, which has come to me after years of suffering, privation, and consecration. He is keeping me in that serenity and joy of soul that none but the purified can know. I am hidden under the shadow of a great rock, my eye steadily fixed on Jesus, and the tri-une God combined for my defense.

Borne up above the waves.—Mrs. J. A. Brown, Riceville, Ia.: Having been recently called to pass through the waves of affliction, I proved the strength of the Everlasting Arms underneath me, and the almightiness of Jesus' saving grace which, invisible to all but the eye of faith, brought me through triumphantly. Today my soul rejoices in victory.

The Builders' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

"Toilers! can ye trust the Master,
Cast your precious seed away—
Leave it there beneath the furrow,
Hide it from the light of day?
Sow in faith; through joy and sorrow
Lo, the promise standeth plain:
There shall dawn a harvest morrow,
Seeds that die shall live again."

A WONDERFUL PARTNERSHIP.

A PROUD king resolved that he would build a cathedral and, while most anxious that the credit of it might be all *his own*, he forbade even from contributing to its erection, and on it his name was carved as the builder. But he saw in a dream an angel who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded, "What have you been doing, and why have you broken my commandment?" The trembling woman replied, "I loved the Lord and longed to do something for His name, and for the building up of His Church. I was forbidden to touch it in any way; so, in my poverty, I brought a wisp of hay for the horses that drew the stones." And the king saw that the same God who accepted the offering of Abel and not of Cain regarded the widow as having done more for the building of the cathedral than he had done with all his wealth. So he commanded that *her name* should also be inscribed upon the tablet.

The King Immortal has conceived the design of building, not a magnificent cathedral, but a great city, "ZION the city of our God." "Glorious things are spoken of thee, O city of God"—glorious things concerning her purity, power, magnificence and indestructibility. The King has not only inscribed His name there, but He has chosen it for His residence: "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

The city is already founded. It is of great proportions, its dwelling places are the abodes of

peace. The inhabitants, already great in number, are ever increasing. It is set on a hill, "its walls are salvation, and its gates praise." The eyes of the nations are turned to it as an object of true sublimity, and it has a destiny before it which will excite the admiration of the world, yea, all worlds.

Its great Builder condescends to employ us in the work of construction. The apostle says: "For we are laborers together with God: ye are God's husbandry, ye are God's building." And in view of the great responsibilities involved in this *wonderful partnership*, he counsels industry, and unwavering fidelity, saying, "We then as workers together *with him* beseech you also that ye receive not the grace of God in vain!" Sad indeed, will it be if, by any means, we should be unfaithful to the great trust committed to us.

In this work there is room for all sorts of contributions and service—the munificent oblations of the rich, and the scanty offerings of the poor. The "*wisp of hay*" consecration is as acceptable in the sight of The King as the treasures of the millionaire, and shall as certainly have its reward. The name of every devoted one, moved by the love of Christ to make an offering for the work, small or great, will have an immortal inscribal, not on a tablet, but in the "Book of Life."

Inasmuch then as this honor is laid upon the saints, upon their hearts and hands, how busy the tribes of our Israel should ever appear, as the poet so graphically describes—

"See where the servants of the Lord,
A busy multitude, appear;
For Jesus day and night employed,
His heritage they toil to clear."

Much work has been done the past summer. In the groves where God's people have been assembled how many have been drawn from "the city of destruction," and enrolled as citizens of Zion. Make them at home, introduce them to all the privileges and delights of the city. Let their feet ever tread within the hallowed precincts. And, continue the up-building processes. Rescue the perishing, raise up the fallen, hasten the depopulation of Satan's empire, swell the Registries of Zion. Let it be continually said, "This and that man was born there." Make full proof of your partnership with The King.

—"HEAVEN must be in me before I can be in heaven."

POINTED BIBLE QUESTIONS.---III.

"If God be for us, who can be against us?" Rom. 8: 31. This pointed inquiry is equivalent to an affirmation like this: If God be for us, none can be against us—whatever antagonisms arise, whether of persons or things, they are positively harmless. This is a great and inspiring truth. But, to whom is this applicable—who are included in the little word "us"—"If God be for us, who can be against us?" It is important to know who is thus sheltered by a munition of rocks, who is in such an invulnerable position. Well, in the 33d verse the answer is given, and in the verses preceding the passage which we have under consideration. The term *us* relates to God's elect and in reference to all such the apostle boldly makes the challenge, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" Where is the Satanic accuser, or any other accuser that can successfully present a charge? God has justified, has effaced the handwriting that was written against them, and bestowed a free and full pardon—who then will condemn? And, as shown in the contest, they have "the Spirit of adoption, whereby they cry, Abba, Father." The record is clean and unimpeachable, made so by atoning blood.

The apostle in the subsequent verses takes a survey of opposing forces—"tribulation, distress, persecution, famine, nakedness, peril, sword—"what an array of destructive elements! Well, what of these—any or all of them—can they overcome? "Nay," he says, "in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Taking such a survey of a field so vast in which the enemies are all marshalled against the weakest saint, Divinely panoplied, well may he triumphantly ask, "If God be for us, who can be against us." "Let the inhabitants of the rock sing!"

—Receive Christ with all your heart. As there is nothing in Christ that may be refused so there is nothing in you from which He must be excluded.

—Flavel.

HOLINESS IN INDIA.

We are in receipt of an interesting letter from our beloved brother, Rev. C. P. Hard, of the South India Conference. At the last Conference, he says, an "*Advisory Committee*" was appointed, consisting of Dr. Thoburn, and Bros. D. Osborne, A. W. Rudisill, J. Blackstock, and D. O. Fox. The design is that this Committee shall be the eye and voice of the Conference in the interim of the sessions as to the supply of missionaries, communicating with the Church authorities as to the number and quality. The Committee is also to counsel as to the use to be made of donations, made for the work by the friends of the Conference. It seems to us that the action thus taken is wise and will be happy in its results. It is needful that there should be a central authority, like this Committee, to give counsel as to men and money.

Bro. Hard makes mention of the excellent influence being exerted by the "*Bombay Guardian*," and the "*India Witness*." He says, Baptisms of natives are taking place frequently and conversions among Europeans are numerous this year. The Native Assistants are becoming a considerable force. The Kandiva Orphanage is opening well; the first orphan, 20 years of age, has come out for Jesus.

Our good brother makes this important statement: "As a member of the Conference Central Publication Board, I pledge the translation and publication, in any India tongue, of any books or tracts on the line of holiness, for which any person wishes to pay the cost?"

Now here is an opportunity for some of the friends of holiness to use some of their Lord's money to advantage. Who will provide for some work of Mrs. Phoebe Palmer (none better to be translated for use in India)?

"The Way of Holiness," "Faith and its Effects," and "Entire Devotion," if thus translated, would do incalculable good. People professing holiness have millions at command. Who will respond to this pressing call? We await an answer to this question.

—*Gratitude to a covenant God makes even a temporal blessing a taste of heaven.*—Romaine.

TAKE CARE OF THEM !

Of whom? Why, of the tender lambs laid upon the bosom of Zion. Have you not heard the voice of Jesus : "*Feed my lambs !*" This summer has brought to the embrace of the Church many such. How interesting and beautiful the sight ! Now is the time for "nursing fathers and mothers" to exercise a loving watch-care. Do not think that they have strength enough in themselves to stand. If left alone they will surely die—multitudes have thus died. They are weak, inexperienced, liable to become the prey of the great adversary "who goeth about seeking whom he may devour. Shield them from his cruel power. Let them get near your heart and cover them with your sheltering wing.

—"*The blue of heaven is larger than a cloud.*"

BEAUTIFYING BENEFICENCE.

We have read this beautiful incident :

"There was a dispute among three ladies as to which had the most beautiful hand. One sat by a stream and dipped her hand into the water and held it up, another plucked strawberries until the ends of her fingers were pink, and another gathered violets until her hands were fragrant. An old, haggard woman passing by asked, "Who will give me a gift, for I am poor?" All three denied her ; but another who sat near, unwashed in the stream, unstained with fruit, unadorned with flowers gave her a little gift and satisfied the poor woman. And then she asked them what was the dispute, and they told her, and lifted up before her their beautiful hands. "Beautiful, indeed," said she when she saw them. But when they asked her which was the most beautiful, she said, "It is not the hand that is washed clean in the brook, it is not the hand that is tipped with red, it is not the hand that is garlanded with fragrant flowers, but the hand that gives to the poor is the most beautiful." As she said these words her wrinkles fled, her staff was thrown away, and she stood before them an angel from heaven with authority to decide the question in dispute. And that decision has stood the test of all time."

O let us have the beautiful hands—the hands of Christian beneficence.

—*As the pendulum has only to make one tick at a time, so the Christian has but to take one step at a time.*—D. L. Moody.

ETERNAL LIFE A GIFT.

It is recorded that there was once a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half a crown, and went to the king's gardener and tried to purchase the grapes, but was rudely repulsed. A second effort, with more money, met like results. It happened that the king's daughter heard the angry words of the gardener, and the crying of the woman, and inquired into the matter. When the poor woman had told her story, the princess said : "My dear woman, you were mistaken ; my father is not a merchant but a king ; his business is not to sell but to give," whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labor of many days and nights had proved unable to procure her.

If it comports with the character of an earthly prince thus to give—how much more the Prince of Glory to place in our hand the gift of eternal life. Have you received it ?

—"*Whatsoever knowledge or work does not lead us to know Christ will prove worthless to our souls and perish.*"

COMPLETE SURRENDER.

It is related in Roman history, when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine, people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and Divine, into the hands of the people of Rome? And on their replying, "We deliver you all," they were received.

This was indeed a complete surrender. And so complete is the consecration God requires us to make. And when we thus come to Him, presenting *ourselves*, and all our possessions, we find acceptance. And, O, a thousand times better is it to come under His authority and protection than under that of the Roman government. Reader, have you made the *complete* surrender ?

—*There is as much need to watch over grace as to watch over sin; full men will soon sleep, and sooner than hungry men.*—*Rutherford.*

OUR INQUIRY ROOM.

The door of the "Inquiry Room," is once more thrown open to all who desire to know the truth. With dependance upon the Holy Spirit we ask you to sit down with us to meditate on heavenly things.

GENERAL INQUIRIES.

SUBJECT—*The Lost Sheep.*—Take your Bible and read Luke 15: 3-7. Jesus was in the midst of a crowd of publicans and sinners. They were anxious to hear Him. He gave them this beautiful parable. The imagery is drawn from pastoral life. A man has a hundred sheep, loses one of them and goes in pursuit of him. When he has found it he brings it home with rejoicing, and his friends come in to share the gladness of the occasion. So, He declares, is there rejoicing in heaven over one sinner that repenteth.

What are the lessons of truth taught?

1. Man's lost condition as shown by the unhappy sheep wandering from the fold.
2. The intense longing and the diligent effort of Christ for our recovery.
3. The profound interest awakened in heaven by the conversion of a soul.
4. That we should be imitators of the blessed Saviour in seeking the wandering sons of men, if by any means we may restore one to the fold, and so awaken the rapturous songs of heaven.

A WORD TO SUBSCRIBERS.—There are some of our subscribers who are in arrears. It would greatly accommodate us, if they would make special effort to remit what is due, during the present month. We know, from letters received that the people are feeling the monetary pressure in all parts of the country and, under the circumstances, we are disposed to be as lenient as possible. But those who do our work here look for prompt payment and we can only do this by our friends furnishing the means. Please, therefore, respond to this call as soon as possible, and make us comfortable in our work. And, let all who can contribute to the "*Phæbe Palmer Fund*," that we may be able to carry forward our benevolent work. We cannot do what we ought to do for lack of funds.

WHERE IS OUR FAITH?

"Exceeding great and precious promises," such as are made to us by Christ Jesus, demand large exercises of faith. But how slow of heart we are to believe. We are very much like a company of *believing unbelievers*, not more than half taking God at His word. "Lord increase our faith!"

Rev. John Thompson writing of the meeting at Mountain Lake Park, says:

Some thought it slightly presumptuous to call the meeting a "Pentecostal Gathering," as unbelief suggested that we might not have a Pentecostal Baptism, but as the people who marched around Jericho shouted before the walls fell, so we thought that by faith we might claim the baptism in advance. How could it be otherwise when God had said to the noble band of believers who were praying for this meeting. "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven." Just here allow me to say that when Christians learn to use this promise as the blessed Jesus intended it to be used we will have such manifestations of Divine power as will surprise the timid and the doubting. But to feel certain that this text was applicable to this particular case we felt assured that we might appropriate another precious saying of Jesus, "If ye being evil know how to give good gifts unto your children how much more shall your Heavenly Father give the Holy Spirit to them that ask him." Founding our faith on these and other precious promises we asked largely and the "showers of blessing" that came to us were beyond our most sanguine expectations.

THE AUTUMN WORK.—Now that our friends have returned from the Camp Meetings and other summer resorts we want them to set themselves to work, earnestly, in scattering holy literature. The importance of this cannot be overestimated. Our beautiful "BIBLE HOLINESS CHART," the Wall Roll, prepared by Mrs. James, her last work for Jesus on earth, should go into the homes of the people everywhere. It is embellished with a handsome portrait of Dr. Palmer, is printed in large, clear, strong type. We want *one hundred persons* to volunteer at once, to act as agents for this. *Write for terms.* And, the "*Beloved Physician*," and "*Rifted Clouds*" should go with it. Remember, also, we keep *Mr. Moody's good works*, (see first page cover). Send for our catalogue, which we furnish *free*, and then you will know what we have on hand.

The Harvest Field.

AT HOME.

THE CAMP MEETINGS.

DOUGLAS, MASS.—Rev. John Parker writes :
 "The meeting was wonderful in all respects—very large and Divinely blessed. We raised \$1,200 for Bishop Taylor's Mission work.

SING SING, N. Y.—This meeting commenced Aug. 11th, to run over two Sabbaths, Bro. Morehouse and others conducting it. Dr. Lowrey was lending his aid. We have had some favorable tidings, and we trust that happy results will be realized.

MASSACHUSETTS.—The meeting at "Beulah," near Fall River, although not large, is reported to have been a success. The one at "Rock" is said to have been the best ever held on the ground. Souls were converted, reclaimed, and sanctified, but no effort was made to number them. Bro. B. W. Gorham, and other workers were there to push the battle.

NEBRASKA STATE HOLINESS CAMP MEETING, held at Burnet, Neb., ten days from July 31st, Bro. B. S. Taylor gives interesting particulars. He says, "It was the best meeting held in 12 years. Bros. W. Jones of Sedalia, Mo., and Thos. Harrison, were among the workers. It is estimated that 500 were converted or sanctified." This Association conducts its meetings on the straight Wesleyan BIBLE HOLINESS line—no *wild-fire*, or come-out-ism, but hallowed flames of pure, gentle love.

MERRICK, L. I. — This is a long established Camp Meeting. God has greatly honored it in years gone by. It commenced Aug. 11th, and is progressing as we write. We were privileged to spend Sabbath 16th there. The Lord was graciously present to save. Bro. B. W. Gorham, Sisters Grace Weiser, Mary Brown, of Brooklyn, and other good workers were aiding. Bro. Simmons, the presiding elder, was throwing himself into the work earnestly. We hope to hear of grand results.

IN PENNSYLVANIA.—Rev. E. Davies writes : I have just returned from four Camp Meetings in Pennsylvania, namely, Chester Heights, Landisville, Simpson Grove, and Joanna Heights. I am delighted to say that "*Holiness to the Lord*" prevailed in every one of them. I have heard some of the purest sermons and testimonies at these meetings from Presiding Elders, preachers, and people, as I have at the National Camps. I am full of hope for the future of Methodism from this range through these meetings. I have been in the

habit of attending mostly the National Meetings, but I am glad to find that many of the Camps are run on much the same line. The fact is that the *Revival of Holiness* throughout the Churches by this National Movement has permeated the land, and hence nothing but holiness will satisfy the people. I did not find all the ministers in the enjoyment of this fulness, but I saw two young ministers forward who, in great earnest were seeking for entire conformity to the will of God. I found Sisters Lizzie Smith and Miss Weiser doing good on the largest scale at some of these Camps. The influence of National and other Camp Meetings on the line of holiness is being felt. There was slaying power among the sinners one night at Simpson Grove. I am glad to learn that nearly 100 were converted at Pitman Grove.

MOUNTAIN LAKE PARK, August 3, 1885.—Rev. John Thompson writes thus cheerily : After the notice of our intended meeting appeared in the "Guide" I received a number of letters from your readers assuring us that, while they could not be with us, they would appoint special prayer-meetings and seasons of private prayer to plead with God for His richest blessing on our pentecostal gathering, and now I want to say through the "Guide" to these praying saints that they did not pray in vain. The general testimony of those who spoke in the closing service was that the manifestations of Divine power received in these services would not be forgotten in time or eternity. I also received other letters from your readers asking special prayers from certain Churches named, as well as for themselves and friends in whom they were interested. Accordingly, without reading publicly all these letters, earnest prayer was offered, including all these requests, and I am anxious to have these praying saints address me at 2002 Brandywine St., Philadelphia, Pa., and let me know what has been done for them in answer to the earnest prayers offered in their behalf. At the close of the meeting the congregation, by a standing vote, requested Dr. Clark and Bro. D. B. Updegraff to conduct another such meeting at Mountain Lake Park next year if spared, and in the spirit of men moved by the Holy Ghost, with emphasis, they responded that, Providence permitting, they would be here. Others said, "Good-bye, the Lord willing, I will meet you here again next year." So ended this glorious pentecostal gathering. Since the close of the meeting the directors of the Mountain Lake Park Association have had a meeting and unanimously requested me to arrange for another such meeting next year. This will be done, Providence permitting. No account was kept of the number sanctified or of the converted, but all felt greatly encouraged with the results.

THE FIELD ABROAD.

FROM THE SOUTH PACIFIC.

NORFOLK ISLAND.

DEAR BRO. HUGHES : God bless you ! I have often felt I ought to write to you since I left the U. S. A. One year ago last October I started for "The Island of the Sea," to preach and live "Holiness," and win souls for Jesus.

I want to witness to the glory of God what Christ has done for my soul. Hallelujah ! I confessed my sins to God and found a "free pardon." Then finding what was opposite to love in my heart I sought the second work of cleansing from "inborn sin," and took Christ as my "Sanctifier," and received the holy Ghost in power. Now I retain my place among the sanctified, and am "kept by the power of God." The Holy Ghost dwells in my body, which is well, for "He healeth all my diseases." Now, beloved, my cup runneth over. I have the joy of God's salvation—am delighted to find out God's will, and do it with all my heart. My heart is wonderfully increasing in Jesus' meek and lowly and tender love. I love the work God has called me to do.

When I saw the dear old "*Guide to Holiness*" in this far-a-way place I felt such a wave of holy love go out for you, and as I remembered your kind words and loving manner toward me at Douglas Camp Meeting and other places I wanted to communicate to you in Jesus' dear name. I thought perhaps the editors and readers of the "*Guide*" would be blessed in reading a few lines from "an unworthy and unprofitable but wholly sanctified servant" in humility. I write of what the Holy Spirit has wrought of the efforts of one "He ordained and sent out to bring forth fruit." O, I do praise Father, Son and Holy Ghost, that hundreds of precious souls that sat in darkness, now walk in the light, and rejoice in God by hearing the Word from our mouth, and obeying the Spirit and leaving sin, and walking in the "Highway of Holiness," praise the Lamb ! Our labor has been in New Zealand until two weeks ago. I landed on this Island to join Sister Phelps and Bro. and Sister Dorman, American Evangelists who have been here for several months, and God has wonderfully blessed their labors. They have established a Methodist Church and Sabbath School which are doing grandly. They have met with difficulties, however, in their work. They are soon to erect a church building. Hallelujah ! God has permitted me to come to their help in this trying hour, as some of the converts had lost their "first love." The enemy of souls had got in, and it looked like almost a "forlorn hope" to some of the "faithful few ;" but, hallelujah ! the waters

are again moving, and the Holy Ghost is wonderfully poured out upon them. The dry bones are rattling, saint and sinner are stirred to the very depths, the whole Island (about 500 people) seems to be moved by the power of Jesus' meek, lowly and tender love. I have preached nearly every night on the "more excellent way." God has honored His Word and our faith." Several have been reclaimed, some converted, and others have received the cleansing. Last night we had twelve young people forward—two were sanctified and testified to pardon, and we give all glory to God, and humble ourselves. I expect to return to New Zealand in a few days, soon as the saloon steamer "Aurora" returns from Noumea. I left Mrs. Thomas and our son Charlie at Onehunga, near Auckland, in our HOLINESS FAITH HOME, all well and full of the Holy Ghost and power. Now I will close my letter, praying God will bless you, dearly beloved brother in the Lord, and your associates in labor, with all that love God and do His will.

—Mission work in the interior of Madagascar is being prosecuted with vigor.

—Four self-supporting Churches have been organized in Japan in connection with the American Board.

—A missionary writes from the Argentine Republic : "The papacy is falling to pieces in these republics."

—The Church Missionary Society has resolved to commence an 'Arabian mission,' with Aden as its first station.

—At the present rate of producing the Bible—10,000 per day—it would take 87 years to supply each inhabitant of India with a copy.

—There has been an extensive revival in the Syrian Protestant College at Beirut. About forty young men have been converted.

—Dr. Blodgett, of Pekin, writes : "China is on the eve of great changes. No finer field for self-denying, benevolent labors, could be offered.

—The total amount received by British Protestant societies for foreign missions last year was \$6,039,930, an increase of \$141,650 over the previous year.

—The Women's Foreign Missionary Societies take comfort in the new version rendering of Psalms 68 : 11 : "The Lord giveth the word ; the women that publish the tidings are a great host."

—A missionary asked an old African woman what the earthquake was. "Me tink," said she, "God Almighty pass by, an' de world make Him a courtesy." This was a strange answer, but it was her way of saying, "The Lord reigneth . . . let the earth be moved !"

—Within a period of ten years the gain in the native Christian community has been : in the Northwest Provinces, 63 per cent ; in Bengal, 67 per cent ; in Madras, 86 per cent ; in Central India, 92 per cent ; in Oudh 111 per cent ; in the Punjab, 155 per cent ; and in Bombay, 180 per cent.

—A bread-and-cheese mission is conducted by the "East London Tract Society and Christian Mission." Among persons thus relieved was a poor old man eighty-two years of age, who was raking the gutters outside a green-grocer's shop, at 3 o'clock in the morning, for orange-peel. When asked whether he would take a piece of bread and cheese he cried, and his heart was too thank ful to express his gratitude.

Helps to Christian Devotion.

THE GUIDE PRAYER UNION.

All who desire to do so can have their names enrolled in a book kept for the purpose, and be members of this Union. Each one is desired to pray daily, at the noon hour if possible. 1st. For the members of the Union and their families. 2. For the full baptism of the Spirit upon the universal Church. 3. For a wide-spread revival of Bible Holiness. 4. For a special blessing upon those engaged in circulating holy literature; also for all whose cases are presented for prayer on this page. Each subscriber to the "Guide" should be connected with this Union.

PROMISE FOR SEPTEMBER.—*"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."* John 6: 54.

"The gift which He on one bestows,
We all delight to prove;
The grace through every vessel flows,
In purest streams of love."

BIBLE CALENDAR—AUGUST.

The following Calendar is taken from the "THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of "Three Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Eccles. 12; 1. Prov. 8; 17. Psa. 8; 2.
2. 1 Chron. 16; 8. Amos 5; 6. Psa. 16; 11.
3. 1 Tim. 2; 8. Jer. 29; 12-13. Psa. 86; 5.
4. Jer. 7; 23. Prov. 2; 7. Psa. 57; 2.
5. Mark 11; 24. John 16; 24. Psa. 86; 15.
6. Ephes. 4; 28. Acts 20; 35. Psa. 25; 7.
7. 2 Peter 1; 10. 2 Peter 1; 11. Psa. 63; 4.
8. Psa. 97; 12. Psa. 103; 17. Psa. 118; 14.
9. Heb. 3; 1. Matt. 11; 6. Psa. 104; 34.
10. Zech. 1; 4. Hosea. 13; 9. Luke 15; 21.
11. Mark 8; 34. Mark 8; 35. Psa. 140; 6.
12. 1 Thes. 5; 14. Exod. 34; 6-7. Psa. 119; 12.
13. 2 Peter 3; 18. Hosea. 14; 7. Psa. 119; 40.
14. Acts 8; 22. 2 Peter 2; 9. Jonah 2; 4.
15. Levit. 10; 3. Psa. 72; 6. Phil. 1; 9.
16. Acts 11; 23. Rev. 3; 15. Psa. 94; 8.
17. Zech. 8; 16. Deut. 32; 4. Psa. 119; 128.
18. Prov. 4; 23. Psa. 34; 15. Psa. 94; 22.
19. Jer. 31; 6. Jer. 31; 12. Psa. 51; 18-19.
20. Luke 12; 40. John 15; 14. Psa. 123; 2-3.
21. Luke 12; 32. John 14; 2. Psa. 84; 9.
22. Ezek. 20; 19-20. Psa. 19; 11. Psa. 138; 2.
23. John 6; 53. John 6; 35. John 6; 34.
24. Heb. 10; 23. Zeph. 3; 17. Psa. 119; 88.
25. Luke 12; 5. Jer. 32; 40. Psa. 85; 7.
26. John 1; 36. Rev. 7; 14-15. Matt. 8; 2.
27. Isa. 35; 4. Psa. 128; 1. Psa. 30; 11.
28. Heb. 13; 9. Psa. 32; 8. Psa. 3; 3.
29. 1 Cor. 16; 13. John 8; 31-32. Psa. 25; 1.
30. Psa. 2; 12. Psa. 2; 12. Micah. 7; 7.

PRAYER CALENDAR.

GENERAL REQUESTS.—*That the present autumn may be signalized by rich Divine visitations upon the Churches.*

REQUESTS BY LETTER.—*New York, C—C—, for the conversion of a son. Dakota, for three young women who*

were once professing Christians, now backsliders. *Colorado, for a sister to be wholly sanctified. Kansas, S—C—, for the conversion of a husband. Massachusetts, G—B—, for the salvation of a sister and niece. Mississippi, for God's special blessing upon a widow and three fatherless children. Pennsylvania, for one seeking full salvation. South Carolina, C—, for a young man to be freed from the appetite for tobacco. Illinois, S—H—, for the conversion of a son; also husbands whose wives are Christians; for a teacher of influential position to be filled with the Spirit. Ohio, C—, for the conversion of a son and his restoration to health; also, for an invalid to be restored to health, and wholly sanctified. W—J—, for a sister to have clear light concerning duty. Missouri, C—, for sanctification of a husband; also, son and daughter, and daughter-in-law; for a young man and wife inclined to skepticism. W. Va., M—, for the conversion of a mother. Tennessee, N—, for the recovery of a wife to health. Indiana, I—, for a lady to be saved from the habit of using morphine. New York, B—, for two persons seeking holiness. For the conversion of a son, who is quite indifferent. For a young lady to be sanctified. Canada, for a penitent backslider; for one studying for the ministry, and for a revival. Washington, D. C., for a young husband and father, to be saved from strong drink. Iowa, for the conversion of a son. For a son and daughter to stop dancing and be saved. H—, for salvation of two sons and their wives. Minn.. for the conversion of two nephews and two nieces.*

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month, 15th St. John.

TOPICS FOR STUDY.—1st week, God's omniscience. 2d week, God's long-suffering. 3d week, God's justice. 4th week, God's watch—care over His people.

THE CLOSET HYMN.

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life, and health, and peace possessing,
From the sinner's dying Friend.

Truly blessed is this station,
Low before His cross to lie,
While I see Divine compassion
Beaming in His gracious eye.

Here it is I find my heaven
While upon the cross I gaze;
Love I much? I've much forgiven;
I'm a miracle of grace.

Love and grief my heart dividing,
With my tears His feet I'll bathe;
Constant still, in faith abiding,
Life deriving from His death.

Here in tender, grateful sorrow
With my Saviour will I stay;
Here new hope and strength will borrow
Here will love my fears away.

WORK FOR JESUS.

1. Testify of full salvation to young converts.
2. Visit some sick person and administer comfort.
3. Try to add to the number attending the Social Prayer Meeting.
4. Look out for those who have suffered spiritually by summer recreation.
5. Open the fall campaign, select a subject and begin to work and pray for his or her salvation.
6. If there is a prison or jail near you, visit the prisoners, talk to them about Jesus, and pray with them.

"The Spirit as a peaceful dove
Flies an unquiet breast,
Unless thine be a home of love,
It will not with thee rest."

EDITORIAL JOTTINGS.

THE CANYASSING WORK.—We hope our friends have been doing earnest work at the Camp Meetings in procuring subscribers for *The Guide*. Continue it, now you have returned home. *The Special Premium* is, for two new subscribers and \$2.00 remitted, a copy of the "*Beloved Physician*."

ARROW POINTS.—Holy people need to be cautious, lest they be overcome by Satanic devices. Note some Bible cautions:

BEWARE of forgetting the Lord. Deut. 6: 12.

"false prophets. Matt. 7: 15.

"of the leaven of hypocrisy. Luke 12: 1.

"of covetousness. Luke 12: 15.

"lest any man spoil you through philosophy. Col. 2: 8.

"of being led away with the error of the wicked. 2 Pet. 3: 17.

—Note! National Camp Meeting, Augusta, Ga., Oct. 3d to 13th.

—Send for a copy of "*Rifted Clouds*," by Bella Cooke—\$1.25.

—Note what is on the cover pages, especially the 3d, having sample pages of the **WALL ROLL**.

—There is an interesting volume just issued, "*The Sunshine of Religion*," by Rev. I. E. Page, England. We have an extract in this number. Price, 50 cents.

—Everybody who has the money should procure a copy of the *Catechism on Christian Perfection*, by Rev. E. T. Curnick. It is instructive—good to lend to inquirers. Price 50 cts.

—We have on sale a picture of William Taylor in his *African costume*—quite different from the stately robes worn by great ecclesiastics. Proceeds to help the mission work. Price, 75 cts.

—Dr. Cullis, of Boston, says: "The life of Bishop Taylor, by Rev. E. Davies, is a most interesting and soul-inspiring volume." Send for a copy—profits to help the *Taylor Missions*. Price, 75 cts.

—We met, at the General Holiness Assembly, Sister L. A. Mains, of Coldwater, Mich., who is running an Orphanage on the faith principle, and doing an excellent work. The statements made concerning her work were thrilling, especially the *self-denial* practised in prosecuting it. We have just received a letter from her in which she says:

"I have pleasant memories of our Assembly meeting. The holiness fire is burning brightly and spreading in Michigan. I have just closed a tent meeting at Noble. Bros. Culbertson, Aikin, Whittaker, of different denominations, and Bro. Holloway, one of our students, did most of the preaching. At every altar service persons were justified or sanctified. A young sister of the Salvation Army led the singing. Probably two thousand people were present on Sabbath night, and yet perfect order prevailed.

I open my school again Sept. 1st. I have taken several other orphans this year. Little means have come as yet, but my faith is strong in God. He will send enough in time. The influence of the school is being realized more this summer, as the girls are out among the people. The pupils are taught *house-work* as well as book-learning. Those able to pay are charged \$1.65 per week, for board, room, and tuition."

This dear sister, in a plain and humble way, is working for the Master, on a line of New Testament simplicity. Let those, *wanting to do good*, communicate with her at Coldwater, Mich.

—Procure a copy of Bro. Dunn's "Sermon's on the Higher Life." We have selected one therefrom in this number. Price, \$1.50 with portrait.

—Rev. W. McDonald has done good service in publishing the little treatise, "*Saved to the Uttermost*." It will be helpful to inquirers. Price only 25 cents.

—We are receiving much encouragement in regard to our contemplated *History of the Revival of Holiness*. We solicit facts and incidents from any who are interested. To be undenominational.

—J. A. Murray has commenced the publication of "*The Witness Library*," a monthly devoted to the dissemination of Holiness, Biography, and Literature. Price, \$1.00 per year. It is neatly gotten up. The first number contains the writings of Bro. G. D. Watson. Extract in this issue.

—We are wanting to hear good tidings from **STORM LAKE, Ia.**, where a Camp Meeting, on the line of Holiness was announced to begin Aug. 28. The pastor, Rev. B. S. Taylor, has been working earnestly for it, and we expect to learn that the strong places of the enemy have been *stormed*. This will reach many who can pray for the meeting, if they cannot attend.

—We were privileged to spend one night at "*Camp Tabor*," N. J., during the "Women's Union Holiness Camp Meeting," sister J. F. Willing preached an excellent sermon, and an effective prayer-meeting followed. Although not largely attended it has been a profitable gathering. Another year we hope to see arrangements made whereby its influence shall be largely increased.

—THE GENERAL HOLINESS ASSEMBLY is being followed with good results. Its proceeds have been published in neat form, containing sermons, addresses, testimonies, &c., 25 cts. per copy, 3 for 60 cts. When the *second* General Assembly is held, which will be in due course, the Lord, permitting, it is likely it will be a very much larger convocation than the *first*. As it is undenominational the sphere of its influence is being constantly widened. The committee may be enlarged so as to embrace all parts of the work. Keep it in mind; in the mean time send for a copy of the proceedings at Chicago—it will interest you.

THE GUIDE HYMNAL

79-261

The Story of Cleansing.

"REULAH."

GRACE WEISER.

1. 'Tis a sto - ry oft re - peat - ed, but it nev - er can grow old, The
 2. How it rings thro' earth and heaven, sung by ransomed choirs above, Who
 3. As I lis - ten to the message, how it thrills me with delight; The
 4. Then why should I tarry long - er? Je - sus' call I will o - bey; I

5. Oh, this wonder - ful sal - vation, praise the dear Redeemer's name, It

story of the blood that makes us clean; 'Tis the sweetest story ears have heard or
 by its power o'ercome and were made clean; How 'tis echoed by the pure of earth, sav'd
 fountain now is o - pen, en - ter in; Whoso - ever will may venture in and
 come, I wash, the promised rest I win, I will trust his power to keep me clean each

reaches me!—his praise I must begin; This my greatest joy, with all the saved for—

lips have ev - er told, The blood of Je - sus cleanseth from all sin.
 by redeeming love; The blood of Je - sus cleanseth from all sin.
 wash his garments white; The blood of Je - sus cleanseth from all sin.
 moment, ev - ery day; The blood of Je - sus cleanseth from all sin.

ev - er to proclaim, The blood of Je - sus cleanseth from all sin.

CHORUS.

A - ble to save to the uttermost, He of - fers us cleansing, and oh, it is free!

Wondrous salva - tion! it saves e - ven me! Washed in the blood of the Lamb.



* OCTOBER, 1885. *

OUR FATHER'S WORD.

These things saith the Amen, the faithful and true witness.—Rev. 3 : 14.

For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.—2 Cor. 1 : 20.

"Joy to the world! the Lord is come;
Let earth receive her King!
Let every heart prepare Him room,
And heaven and nature sing."

"He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love."

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

WHAT a beautiful and expressive name is here given to the Son of God—THE AMEN! That is, the faithful and true One. He himself declared, "I am the truth." He is the embodiment of all that is true, excellent, lovely, and of good report. By Him every word that proceedeth out of the mouth of God is verified to us—He maketh it spirit and life.

Are the promises of God exceeding great and precious? They are—they rise upon our view like mountains. We are amazed at their moral proportions. tI

is not strange that weak mortals at times stagger at them, saying, How can these things be?

But, when forgetful of our personal unworthiness, we look away to "THE AMEN, the faithful and true witness," whose province it is to make every one of them *yea* in our experience, all the difficulties, the seeming impossibilities, vanish. In these verifications of Divine promise in saintly experience, by "THE AMEN," the Father is eminently glorified. The glory of His love and truth and grace are manifest unto heaven and earth, yea, and hell likewise. Satan would be exultant indeed if aught of the Divine word should fail—but it abideth forever, to the glory of God the Father,

SERMON.

THE ONLY SAVIOUR.

BY REV. G. D. WATSON.

TEXT—"I, even I am the Lord; and beside me there is no Saviour."—Isaiah xliii., 11.



HAT may seem a very common place text from which to preach a sermon on entire sanctification. Suppose it had read this way: "Beside me there is no Sanctifier." There is no agent can sanctify the soul but the personal Jesus.

The Scriptures have a great deal to say about idolatry—worshiping other things than Jesus. We think in this age that idolatry has passed away; but when we come to sift our souls to the bottom, we find to our abasement that we depend upon other gods to save the soul besides Jesus. We find that the heart leans on something else beside the Saviour.

Idolatry is the most deceitful form of sin in the whole world. The first commandment is, "Thou shalt have no other gods beside me." Even when the Jews went into Canaan they were told again and again, not to worship other gods. In the New Testament we hear John in his last word to the Church say, "Little children, keep yourselves from idols."

The human heart instinctively leans on something else than the Lord. We are not to preach against idolatry in the gross and heathen sense. But Christian people lean on other idols. There are as many shades of idolatry as there are shades of color. Now we must get down into the heart, until the last shade of idolatry is swept away, till the spirit has no object of worship but Jesus, no object of repose but Jesus. We condemn the Catholic Church and say they worship idols; and so they do; but the Protestant Church does the same. They worship culture; worship saints, social distinction, or something else.

I want to sift your hearts. Will you let me? I want to do it kindly and lovingly. I want to sift my own heart. O, that my Saviour will let me love Him alone! Just look at your hearts in the light of the truth. If the Lord enables me to knock the props out, will you say amen?

"I, even I, am the Lord." Not only that no other can pardon you, but that no other can cleanse your heart. Let us see if people are not inwardly leaning on something else than Jesus to get a pure heart. Multitudes are expecting to get a pure heart by good works. They believe if they work a little more, fast a little more, pray a little more, attend church a little more, be a little more diligent they will get a pure heart. Persons say we have all the holiness we live for; thus unconsciously saying, we can get holiness by living for it; that they can remove the evil desires and unholy tempers by good works.

There are two ways in which persons use good works. One is will power. When they find out there is something down in their hearts that is not right, they say, I will put my foot on this and stamp it out.

A minister in my Church said, "When you feel bad passions, choke them until they are blue in the face." He thought that was the gospel, but it is the opposite.

Some one will say, I have bad feelings and unholy lust, but I am going to choke them down. They talk about will-power; it is only a play of words. Go on with it fifty years and you will not choke out your bad temper. God never delegated power to the human will to choke sin. You put will-power where the blood of Christ ought to go. Yes, says one, I know I was pardoned through the blood, but I am going to choke the bad passions by my will-power. They are putting the will-power where Jesus ought to be.

Another form of good works is to work for pay. Persons think the Lord will

pay them for their good works and make them holy. One man said in Terra Haute, "If you want to be holy, visit the jails; visit the sick." Good works are all right in their place, and must be done; but they cannot make a man pure. If they can, what do you need with Jesus? If good works can wash out sin, what do you need with the blood?

It is your bounden duty to do these things, but they are not your Saviour. Good deeds must flow from the heart, but they cannot purify the heart. We must work from the cross, not to the cross. How many there are that say, "The Lord ought to make me holy; see what I have done for the Church; how I have worked in the Sunday-school; borne the heat and burden of the day!" That is all right, and He will reward you; but these good works will not make you pure. When you sift these things down you will find they unconsciously put good works for Jesus.

Many make growth a sort of demigod. There is nothing that the Christian Church is more blind on than growth in grace. Growth in grace is growth in *grace*; not in pocket-books, not in culture. You may grow in knowledge, learning, art, influence, pulpit eloquence, in a hundred things; but growth in humility, patience, tenderness and love, how rare! The Church has to learn that in order to grow in grace we must be pure in heart.

The oft-quoted text, "First the blade, then the ear, after that the full corn in the ear," is as much misunderstood as any in the Scriptures. Jesus is talking about the mystery of the kingdom. The seed is planted, and while you sleep it grows. He notes the distinct epochs—different stages of growth. If you say that text means a man can grow into a clean heart, you must make it also mean that he can grow into conversion. If you can grow into a clean heart, you must admit that you can grow into pardon.

Then, a pure hill of corn is one thing, and a grown hill of corn another. One may be but an inch high, and be pure; another may be large, but diseased. A Christian may be but a month old, and be a pure Christian; another may be a Christian fifty years, and not be a pure Christian.

In regard to growing, the evil grows as fast as the good. You ask persons, "Do you not love money as well as you did ten years ago? do you not love distinction? Do you not get mad as quick as you did when you were first converted?" Where, then, is the growth? You cannot find it; it is not there. Take the Ohio River at Cincinnati. The water is good, if you can get the dirt out of it. As the river flows on, it grows broader and deeper. Has the growth made it purer? Not a particle. So with a Christian. He may be active; may do many good deeds; but like the Ohio river, while he has advanced in some things, he is as much mixed up in his heart as he was twelve years ago. The evil grows as much as the good. You cannot grow into the grace of holiness, but you can grow in it. You dream in your sleep, but did you ever dream into sleep? You can swim in the water, but you cannot swim into the water. So you can grow in grace but you cannot grow into grace.

Growth is a law; and when you seek purity by growth you put the law for Jesus. Would you put the law of gravity for the blood of Jesus? Growth is a law, and when you are depending on Jesus, are you depending on yourself? He says, "I am the Lord, and beside me there is no Saviour." If you say, I believe in growth into sanctification, you are an idolater.

Another class believe they can get holiness by suffering. I derive much good from Fenelon and Madame Guion, but they are not safe teachers, for they will weave in the idea of penance. We laugh at heathens who teach that we should walk on shoes with sharp nails;

yet we turn around and think that we can get it by suffering. I have met people who thought they had suffered so much that they ought to be saved. Some think suffering gives a title deed to heaven. Others think it does not give us a title deed, but a fitness for heaven. Beecher preaches that suffering makes us holy; that God puts us in the furnace and makes us pure. You cannot find one single text of Scripture that says you are to be sanctified by affliction. The Bible says, "I have chosen you in the furnace of affliction." He sanctifies you in the furnace, but the furnace does not sanctify you. You will hear people say, "O! if I could crucify myself! If I have a few more crosses, then I will be holy." We ought not to condemn Catholics and heathens for their penance. If our deeds can make us holy, then Catholics can be holy.

The Scriptures teach everywhere that sufferings do not make us holy. Of the company John saw, it was said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Does it say that the tribulation made them clean? I reckon not. It distinctly says, they washed their robes in—what? their tears? I reckon not. It was the blood of the Lamb. "I, even I, am the Lord, and beside me there is no Saviour." All that you may suffer cannot save you.

Another class get the idea that death can sanctify. They believe that just as the soul and body are being unraveled, then they shall escape as a bird from a cage. The heathens believe that sin lies in the flesh. They dip in the Ganges to wash away sin. Do you know that while we condemn the heathen, we do the same thing? I meet ministers who believe that we are purified in death. If this were true, it would prove that sin is in the body. The Scriptures nowhere locate sin in the body. Wesley says, Does it lie in the bones, in the muscles,

in the nerves, or in the skin?" The word "flesh," in the Bible, does not mean your body, but your carnal heart. Thousands insist that sin lies in the body; that you cannot be holy while you live in the body. A lady of the Protestant Episcopal Church contended that sin lay in the body. She said, "When I lay off this old carcass I shall be free." I said to her, "You must have a weak Saviour if He cannot wash your soul, and has to call in the old enemy, Death." She said, "Do you not think it will help to make me holy?" If it can help, why not do all? If death can purify drunkards, drunkards are holy, and Judas must be in heaven, for if sin be in the body, they left it in the grave. If the soul is pure the body will be pure. The body is only the instrument of the spirit. Not that which goeth into a man's body, but that which cometh out of the heart, is defiling. Christ insists that the old heathen idea is wrong, but thousands insist that the old idea is right, that you cannot be pure till death. If death does it, Satan has a hand in it, for he has the power of death. Is it not strange that people think that death, which came because of sin, can remove sin? The devil made death, and to say that death can remove sin is the same as saying Satan can make a man holy.

When you come to sift your heart you will find you have been leaning on this and leaning on that, trying to do a little more, or cry a little more; but when the Lord removes all props from under and around us, except the blood of Christ, we fling ourselves on Christ and He saves us. There are millions who trust Christ, but not Christ alone. Some trust in one thing and some in another. "I am the Lord, and beside me there is no Saviour." Growth, will-power, culture, tears, and death, nor anything in earth or hell, can ever wash the dismal stain away but the precious blood of Jesus. When the Lord can get us ready—not we get ourselves ready—to trust in Christ alone, to cleanse

us now, we touch Omnipotence. If the woman had said, I will touch a finger on the ground near Him, she would not have been cleansed. When we come and trust alone in His blood, we will find a clean heart, and we will never find it till we do. We sing :

"There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains.

"E'er since by faith"—

not e'er since by growth; not e'er since
by culture; but

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

O that God would help us to sift
down till we get rid of our views that
are wrong!

A young Baptist minister said to me,
"I confess you have knocked all the
props from under me. You have shown
me the absurdity of every one of my
views, and I am bound to get a clean
heart by faith."

The Lord help us to trust alone in
Christ, alone in Christ.

SEASONABLE LABOR.

DR. CHALMERS was once in company at a nobleman's place with a Highland chief. The chief was much interested in the doctor's brilliant conversation. The two were shown into adjoining rooms to sleep. While preparing for bed, the chief was prostrated by apoplexy and soon died. This event called forth the following in those who had gathered about the corpse: "Never, in my life, did I see, nor did I feel, before this moment, the meaning of the text, 'Preach the word; be instant in season and out of season.' Had I known that my venerable friend was within a few minutes of eternity, I would have addressed myself earnestly to him; I would have preached unto him and you, Jesus Christ and Him crucified; I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season; but, ah! it would have been in season, both as it respected him, and as it respects you."

BIBLE BRIEFS—116th PSALM.

A WISE RESOLUTION.—"I will pay my vows unto the Lord now in the presence of all His people." Psalm 116: 14. Who has not vowed unto the Lord? In times of solemnity, in affliction, bereavement, disaster or peril—have we not thus vowed? We are enjoined to "defer not to pay" these obligations. But how many look upon the Lord as a very merciful creditor, and they claim indulgence. The Psalmist resolved on immediate action. Now, he said, I will pay—and with becoming publicity—"In the presence of all His people."

PRACTICAL INFERENCE.—If the Lord has the best and highest claims upon us, as is certainly the case, it is wise at once to fulfil our obligations—to defer is hazardous.

JESUS OUR SANCTIFICATION.

BY T. W. LADD.

PARALLEL with every state of high spiritual development, we are sure to find sources of danger, and cause for prayerful solicitude; views entertained, and practices adopted, that tend to mar the Lord's work.

Hence we need not be surprised nor discouraged by the fact, that alongside of so much to cheer the heart of God's believing children, in these glorious days when He is so reviving His work in the midst of the years (Hab. iii. 2), there is also cause for profound sorrow in seeing those upon whom bright talents, rich gifts, and means of grace have been bestowed, led away by a spirit of fanaticism, induced through morbid sensibility, and sometimes by false teaching, into excesses which injure them, distract the minds of others from "Jesus only," to their serious detriment; and afford the enemies of the Cross ground for scoffing at and ridicule of our "holy religion." How appropriate and necessary for all believers to possess in this day, the gift spoken of by the Apostle (2 Tim. i. 7): "God hath not given us the spirit

of fear ; but of power, and of love, and of a sound mind."

These untoward, and excessive developments, however, are not so much to be deplored as the lukewarmness and lethargy in the Church of Christ, caused by so many professing Christians failing to enter into and enjoy their privileges in our risen Lord. Different causes tend to this sad result ; such as the love of ease, and worldly pleasure, the fear of loss of reputation, the false idea of increased responsibility, etc.

But doubtless the most potent barrier to the promotion of holiness of heart and life, is a misapprehension of the meaning and teaching of those who press the doctrine and experience of present deliverance from the power of temptation and sin, accepting the precious truth that "God hath from the beginning chosen us to this wonderful fulness of salvation, through sanctification of the Spirit, and belief of the truth (2 Thess. ii. 13), to be received as a definite, instantaneous experience, by entire consecration to, and full trust "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." (1 Cor. i. 30.)

Those who are honestly ignorant, or wilfully blinded by prejudice, notwithstanding repeated and continued protests to the contrary, charge such believers with teaching an Adamic, angelic, or absolute perfection—that which does not admit of growth, etc., instead of Christian perfection, or perfection in Christ, our perfect Saviour and Redeemer.

Again, saddest of all, in the progress of this blessed work, is the uncertain sound of the trumpet, on the part of some who profess to be "Higher Life" teachers ; and yet who by implication, and frequently by direct charge, accuse those who have a clear Bible experience, with the erroneous and heretical teaching alluded to ; and thus increase and perpetuate prejudice against the very doctrine

and experience which they desire to promote. This tendency of mind and purpose often causes those who indulge it to make statements, which though intended to be sound are hard to be understood, admit of a variety of interpretations to suit different minds and prejudices, and require continual explanation ; while the gospel teaching, with reference to this fulness of grace, is clear, simple, and definite ; is never clothed in ambiguous language, but so plainly is this highway of *holiness*, and the steps by which it is entered upon, pointed out, that "the way-faring men, though fools, shall not err therein." (Isa. xxxv. 8).

A statement which I have lately seen in print may be alluded to—not to provoke controversy, but from the fact that it so well illustrates the difficulty under consideration. The writer says, "I do not claim perfection ; there is not an hour that I do not feel that I come short of the perfect will of God. If I were perfect I should have ceased growing. But I have arrived at a state in which I feel no condemnation, and in my imperfectness am able to appropriate to myself the perfect redemption offered in the gospel of Christ."

The latter part of this statement is clear, sound, and easy to be understood, and seems to many in contrast with, and a contradiction of the former part.

We had supposed that the plain teaching of the gospel is that we are in accord with the perfect will of God, when through burial with Christ by baptism into death (to self and sin), we realize what it is also to be risen with Him, to walk in newness of life (Rom. vi. 4), up to the full measure of light we have, the precious atoning blood keeping us cleansed (1 John i. 7), so that our wills are swallowed up in His will, and the aspiration of soul continually is :

"Sweet will of God, I yield to Thee,
And all Thy ways adore,
And every day I live, I seem
To love Thee more and more."

If it is not our privilege and duty to so comply with the conditions as to know the perfect will of God, why are we besought by the mercies of God to present our bodies a living sacrifice, holy, acceptable unto Him, etc., in order that we may prove (know in our own experience) what is that good, and acceptable, and *perfect* will of God. (Rom. 12: 1, 2.) And if we may thus prove and know the perfect will of God, He is working in us both to will and to do of His good pleasure (Phil. 2: 13), and yet feel that we hourly come short of it, surely we cannot in harmony with Scripture teaching, or reason, claim freedom from condemnation; a state utterly impossible for the child of God to maintain, who fails to accept every gospel privilege, and to comply with every requirement thereof, as soon as made known; God's commanding privileges always implying ability on our part to comply with them.

We find no warrant in the Bible for the idea or teaching that perfection in Christ does not admit of growth, but the exact reverse, namely, that the Christian is only, in any true sense, prepared to grow as he comes to realize heart-cleansing, and filling with perfect love; abiding in Christ Jesus the living Vine, having continual soul-union with Him by faith. It is as we come into this relation with Him, that we accept the fulfilment of His exceeding great and precious promises, and become partakers of the Divine nature. (2 Pet. 1: 4.)

The perfection of holiness being all in Jesus, and not in ourselves, only as we accept it in Him, it is alone through His righteousness that grace can reign in our lives by Jesus Christ. (Rom. 5: 17.) And our perfection being in Christ, it is relative, not absolute, in nature or kind rather than in degree, that we are commanded (Matt. 5: 48) to be perfect, even as God is perfect; this we see abundantly illustrated in nature, as well as in grace. The child may be just as perfect as the man, the rosebud as the full blown rose,

yet neither are *perfected*,—the latter term expressing the thought or idea in the mind of many, when the term *perfect*, as used in the Scriptures, is spoken of.

Blessed indeed will it be when all Christians realize in their own experience the glorious gospel truth that we do not grow *into sanctification*, but that, accepting Christ Jesus the Lord as our *sanctification* and complete redemption, we come into a conquering position, and as we abide in Him, as the branch in the Vine, we are found bringing forth much fruit to His glory (John 15: 5), and growing up into Him in all things (Eph. 4:15), recognizing that while "purity is not maturity," that purity is alone the healthy and normal condition of soul; and that it is only in this condition that we can grow, *not into*, but *in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. (2 Pet. 3: 18.)

Another error not dissimilar, is the charge that a consecrated life of trust tends to self-reliance, self-complacency, ease, indifference to the well-being of others, etc. If such is ever the case with any making this high profession, it is because the object of their faith and love is not Jesus Christ, our perfect Saviour and Redeemer, but poor miserable *self*. None in whose lives such sad and untoward results are found, can truly say, "I am crucified with Christ: nevertheless I live; yet not I," (not the old carnal life) "but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. (Gal. 2: 20.)

This true trust-life always produces and maintains distrust of self, conscious that in us, that is in our flesh (or carnal life), dwelleth no good thing (Rom. 7: 18), and that as it is only "the law of the Spirit of life in Christ Jesus," that can make us free from the law of sin and death (Rom. 8: 2), so it is alone by a continuous faith or life of momentary trust in Jesus, that

we are or can be kept living to His praise and glory, or from being overcome by temptation and brought again into the commission of conscious sin, and consequent condemnation.

To say that—because any confess to the glory of our keeping Saviour—that, while they commit all to, and trust implicitly in Him, He keeps, saves us; that we profess to have come into a position or condition where we can be self-reliant, or independent of anything short of continual abiding in Him by momentary trust; would be as unreasonable and absurd as for the branch to say, "Because I am abiding in the vine, and am consequently full of life and nourishment, I can live independent of the vine," and so dis sever or disconnect itself. For as exactly as in this case the result must prove fatal to the maintenance of natural life, so in the other with reference to spiritual life.

In regard to a life of ease and indifference to the well-being of others being compatible with a consecrated life of trust and rest in Jesus, no one who is conversant with the history of the Church of Christ and the laborers in the Master's vineyard, past or present, will make such a charge, or require added proof that those whose lips have been touched with the live coal from off God's altar (typical of the fiery baptism of the Holy Ghost), are they who continually say, "Here am I, send me:" (Isa. 6: 5-8.) while they ever confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2: 11.)

And "now [may] the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you [us] perfect in every good work to do his will, working in you [us] that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen." (Heb. 13: 20, 21.)


BIBLE BRIEFS—116th PSALM.

A REGRETFUL EXPERIENCE.—"I said in my haste, All men are liars." Psalm 116: 11. Hasty words are followed by painful regrets. So it was with the Psalmist. In his haste he made a sweeping and unwarrantable declaration, "All men are liars." He was laboring under powerful temptation, hence spake rashly with his lips. Have we not been under like condemnation? We need to be careful, "to set a watch at the door of our lips."

PRACTICAL INFERENCE.—If men of such eminence make such mis-steps, how needful it is for us of humble position to be careful.

THE DIVINE HOLINESS.

BY REV. JESSE S. GILBERT.

ERY clearly does the Word of God set forth the Divine holiness. The seraphim that the prophet saw, exclaimed, "Holy, holy, holy is the Lord of hosts." Habakkuk declares that He is of "purer eyes than to behold evil."

"Be ye holy, for I am holy," was God's injunction to His ancient people. "The Lord is righteous in all His ways, and holy in all His works," said the Psalmist.

Is it strange that holiness of heart and life is enjoined upon the people of God? "But as He which hath called you is holy, so be ye holy in all manner of conversation," wrote the Apostle Peter. Paul tells us that we were chosen in Christ, "that we should be holy and without blame before Him in love."

The division of beasts and birds into the two classes of clean and unclean, together with all the manifold directions concerning ceremonial purity, that distinguished the old dispensation, were so many great object lessons by which the Lord taught Israel that He was a holy God, and that His people were to be a holy and peculiar people.

In "righteousness and true holiness" we find the Divine image in man when first created. By yielding to temptation,

man lost this image, and the design of the Gospel is to restore this image and bring man back to his affinity with the Divine nature. "Thou shalt call His name Jesus"—was the angelic direction—"for He shall save His people from their sins."

We cannot resemble God in His omnipotence or omnipresence, but we can possess His holiness and purity. In this respect, we can be like Him. We can grow up into His image. His "beauty," the beauty of His holiness, may be upon us. This is the grand design of the Gospel, to save us from sin and bring us into harmony with the Divine love of truth and hatred of sin. The Gospel is not a mere salvation from hell. It is a salvation from sin which is the very essence and atmosphere of hell.

Holiness is the atmosphere of heaven. No sin can taint the air of the "better country." None may pass through the gates and enter into the celestial city, save those who have washed their robes and made them white in the blood of the Lamb. May the Divine Spirit cleanse our hearts and keep us in the knowledge and love of God.

"The atonement of Thy blood apply,
Till faith to sight improve ;
Till hope in full fruition die,
And all our souls be love."

THE ELDER TREE.

"This timber is the softest, and can, without difficulty, be split, cut, and wrought ; and yet experience proves that it does not rot in water. The greater part of the city of Venice stands upon piles of elder, which, sunk in the sea, form the foundation of massive buildings. It is the same with meek hearts. There is no better foundation for important undertakings of public or private utility, than that intelligent modesty which is gentle indeed, and ready to yield, as far as a good conscience will allow, but which, nevertheless, lasts and continues stable in the flood of contradiction. Lord Jesus, Thou wert meek and humble in heart, and on Thy love and meekness the fabric of our salvation was founded, and still subsists. Give to me a meek and loving heart, and let this be the foundation of all my intercourse with men."—*Sel.*

BIBLE BRIEFS—116th PSALM.

A GOOD TESTIMONY.—"I love the Lord, because He hath heard my voice and my supplications." Psalm 116:1. This we call a good testimony. It is in accordance with the highest reason, and with the express requirements of the Divine Word. The Lord is infinitely worthy of our love, and we should love Him with all the heart. The Psalmist gives a peculiar reason for his love—the Lord had heard his voice and his supplications. Answered prayer laid him under strong obligations—and so it does with us.

PRACTICAL INFERENCE.—There is a solemn reckoning for those under like obligations who do not make suitable response.

FLOWERS FROM VARIOUS GARDENS.

MESSAGES.—IV.

BY LELIA WATERHOUSE.

"He giveth power to the faint ; and to them that have no might He increaseth strength." Isa. 40:29.



E giveth power to endure the waiting hour.

You have had them, for they come in each human life.

Waiting for some cherished plan to be carried out ; waiting for some secret wish to be fulfilled ; waiting for the veil of suffering to be lifted from the face of one who is as dear to you as your own life ; waiting for misunderstandings and misrepresentations to be cleared up ; waiting for the answers to your prayers ; waiting for more strength and joy.

A child is just recovering from a dangerous illness. The father, who has watched over it in its long hours of delirium and unconsciousness, now moves about softly, and carefully watches the shutters, lest the light come too soon to the weak little eyes.

While the child's prattle before his illness was sweet music to the father's ears, he now says, "Do not talk, little one."

Lie still and rest." He sometimes steps quietly into an adjoining room, in order that there may be more perfect quiet, and that the child may not be tempted to talk; yet you notice that at the slightest movement of the child the father is at the bedside, changing its position or arranging the pillows, always thinking of his weak one and tenderly loving it.

Child of God! do you not realize that "Like as a father pitieth his children, so the Lord pitieth them that fear him? He knoweth our frame, He remembereth that we are dust."

After great crises and prolonged conflicts, physical or spiritual, the nerve-power is exhausted and needs rest. Then do not wonder if the great Father places you in one of the darkened rooms of His love, and draws the sheltering curtains of apathy and listlessness over the windows, lest the shining light of joy should hurt your tired eyes. Sometimes He says to you gently, "Child, do not talk to me now. You must rest."

Yea, at times, He even lovingly withdraws from your sight in order that you may not talk to Him; yet how quickly He draws near when He sees that by changing your position, or outward circumstances, or by placing the pillow of another promise under your tired head, He can relieve you and hasten your recovery.

O wonderful, blessed, darkened room! "He knoweth what is in the darkness."

When you are so exhausted that thought is a burden, and prayer is wordless, look at your heart to be sure that there is loyal submission to God's will, then rest in His love.

He may not literally place you in a darkened room. Life's duties may be before you and He may require you to take them up one by one. I refer to times in your experience when you grieve over the absence of emotion. You find nothing withdrawn from the altar of consecration, but your heart does not leap

with joy, neither do you thrill with emotion.

Let me leave with you one passage from the Word. "He will *rest* in His love." The marginal reading is, "He will *be silent* in His love."

Rest upon this sweet thought, keep intent on daily duty, and as soon as you are strong enough to bear it, God will open wide the windows and let a flood of joy into your soul.

Thou Spirit of God! wilt Thou please, by Thy power, transform these simple words of mine into little cups of cold water. Press them, Thyself, to the lips of Thy disciples, and to Thee, Father, Son, and Holy Spirit, we will give praise ever. Amen.

FULNESS.

"That ye might be filled with all the fullness of God."

THERE is no possible need of the soul that may not be satisfied, if the *conditions* are *fully met*. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Do we ask how? 1st. By the *emptying* and *cleansing* of the vessel. That implies purity. Then Christ comes in as naturally as light into a darkened room after the shutters are thrown open. *Christ in you, is full salvation*. When the graces of the Spirit become fully developed, the soul is like a watered garden, full of fragrance and beauty. Sweetly

"Our lives flow on, in endless song,"

and we realize in our experience, "He that dwelleth in love, dwelleth in God, and God in him." This fountain is always full, always flowing. "Whosoever will, may come." What a beautiful symbol of God's love do we see in the ocean. How boundless—how fathomless! Poor weary, longing soul, as you gaze upon this shoreless sea, does there come an all-absorbing desire to test its efficacy to *cleanse* and *fill*? Make the venture, cut

the shore-lines, get out beyond the breakers, into the deep,—there is plenty of room. No craft, however small, was ever wrecked on this ocean. Venture fully, venture *now*. Open wide the door of your heart, and the ocean will flow in of itself. Do you say, my tiny vessel is so small, it can hold but little. For illustration, take a pint bottle and fill it with water from the ocean; it is *full*, if *small*, and then cast it into the sea, and you have the ocean in the bottle, and the bottle in the ocean. That is full salvation illustrated. This is our privilege, but do not forget that we are to dispense, as well as receive; hence the necessity for coming again and again to be refilled. Each successive filling brings enlargement of the vessel.

Do not cry out, "I would, but Thou must give the power." Step out upon the promises of God, and the empowering will come. It was said of the ten obedient lepers, that "as they went, they were cleansed." Then let us "press on." No man's experience can exhaust the possibilities of grace. "There is always more to follow," and that is what we are after. The fulness of love is the result of *entire* self-surrender to God. Just letting Him have His way in and through us. Having no will not in harmony with the Divine will. A constant trust in the blood that "cleanseth." A faith that believes God just because He says so. "He that hath the Son hath life." Do you say—

"My soul would now receive the gift,
My soul without it dies."

Come and meet the conditions now, and so surely will you enter into rest. The antagonism to God will be removed, in a moment the struggling cease, and the peace of God fill your soul.

—Mrs. S. L. White.

IN THE VALLEY.

I was interested in a conversation that I overheard at a grove meeting between two ladies. One was fully saved, basking

in the clear sunlight of God's glory—the other was abiding in the valley of shadows; perhaps had never reached the mountain-top. She had long been looking for full salvation, but had failed to receive it. The *precious Bible* even had become uninteresting to her. After listening awhile to her complaints, the other sister said, "Perhaps you think too much about the *fashions* of the world." From her appearance I judged the sister's suggestion was correct. The fact was, she was not willing to give up the "*pride of life*." The world has respect to the gold ring and gay attire.

O, friends of The Crucified, should we not seek the honor that comes from God only? Like the rich man, many turn away sorrowful from the cleansing fountain, unwilling to lay their earthly burdens down; yea, they hug them still closer to their infatuated hearts. If they decide to go to heaven at all, the way must be broad enough to take in the pomp and glory of the world. Yet praise God, notwithstanding the worldly-minded rush eagerly after earth's vanities, "Wisdom shows a narrow way, with here and there a traveler."

There must be a line drawn between the world and the Church—we cannot have the world and Christ.

—Annie A. Clark.

THE CHRISTIAN'S LAMP

IN certain religious festivals of the Grecians held in the evening, it was customary for the young men to run races on foot, and sometimes on horseback, holding in their hands torches or lamps, lighted at the sacred altar of the goddess in whose honor the festival was held; and only the youth who came out of the contest with his light unextinguished was esteemed the victor, and was greeted with the loud plaudits of the multitude. So the Christian carries with him through this world the light of grace Divine, kindled at the altar of Jesus' sacrifice; and he who keeps it brightly burning to the end of life's great conflict shall be welcomed, like a conqueror, with the thundering applause of the heavenly host.—Sel.

AN OLD-FASHIONED CONVERSION.

BY KATE BUSTEED.

[It is interesting to listen to the narratives of the saints of the olden time. We open our pages to the story of a venerable Christian woman whom we have known for many years. She had a real New Testament conversion, as the reader will perceive. She did not need to be sanctified, as some now erroneously think, to dissolve partnership with the world—*converting grace did that*, as it always does—Ed.]

MY PARENTS were conscientious people, attendants at the Episcopal Church, knowing nothing, however, of vital religion. My earlier years were spent with my grandparents. My grandfather was one of Mr. Wesley's converts, and was ever after a consistent Christian. When only eleven years of age I was disposed to criticise the Church service, especially the creed of St. Athanasius, respecting the trinity of Divine persons, and yet only one God.

In 1825 my father received a government appointment to St. John's, Newfoundland. There I entered into the gaieties of life until February, 1828, when my mother died, entreating me to give my heart to God and to be a mother to my little brothers and sisters. I thought God was cruel and unjust in thus removing her.

My father's next appointment was to Castnes, St. Lucia, West Indies. He concluded not to take his young family with him until he ascertained whether the island would agree with him. After he sailed I was miserable. I was pressed with cares. I determined to see if there was any such thing as religion. I read, prayed, fasted and attended all the means of grace in the different churches, and soon I was as great a Pharisee as I had been a skeptic before.

One Sunday, Mr. Ritchie, the Methodist minister, was describing the state of the Pharisee and the Publican. I went home much irritated, and would not attend any meeting, or even open the Bible. But the blessed Spirit did not leave me, but would chide, and create in me a longing desire for *that inward something* which mother could not die without.

I received word from my father to go to St. Lucia. For six weeks I was busy making ready for our departure. My heart was full of pride and ambition, expecting great things, but an inward voice was continually saying, "*Seek them not.*"

We landed at St. Lucia on the Sabbath. I

was shocked at the wickedness prevailing. No place of worship, not even a Catholic church. Sometimes the chaplain of the regiment would officiate at the Court House. I went to my room and, opening my Bible, my eye rested on Ezek. 2: 6. I took another Bible, and this same verse caught my eye. It was this: "And thou, son of man, be not afraid of them. Neither be afraid of their words, though briers and thorns be with thee and thou dost dwell among scorpions," etc. And, in this connection, the words of the collect came to my mind: "Read, mark, learn, and inwardly digest them." I knelt down to pray, but it was suggested, "To whom shall I pray?" to God the Father, God the Son, or God the Holy Ghost? O, how ignorant I was! The darkest midnight was not darker than my mind. I confined my petition to God alone, often trembling, feeling Him to be an angry Judge. O, the inward void, and anguish of my heart! I was in want, and knew not what I wanted. I was in this state for three or four months, until one day, when alone kneeling before God, the Spirit applied to my heart John 16: 23, 24. "Who is speaking?" I asked. "Jesus—and He says, 'Hitherto ye have asked nothing in My name.'" O, what a feeling came over me, as I looked up, and begged God the Father, for Jesus' sake, to bless me. Again my eye rested on the 14th verse of the 14th chapter. O, what a light sprang up within me! I then saw Father, Son and Holy Spirit, the triune God, all at work for my salvation. From that moment the Bible was a new book to me; every verse seemed to speak of Jesus. Light and peace filled my soul. I was thenceforward in the world but *not of it*. The frivolities of life could charm me no longer.

A few days after tickets came to attend the theater. I said to my kind and indulgent father, "I cannot go." He asked why. Bursting into tears, I said, "Dear papa, you told me to read the Bible and make it the rule of my life. I have done so, and it forbids this." I pursued my course steadily. The epithet "*Methodist enthusiast*" was often flung at me, but what was that to me so long as I felt that God was pleased with me?

As I continued to read the Bible, my dress gave me some sad thoughts, especially when I came to the passage, "Whose adorning let it not be the outward adorning of gold, or costly apparel." I was hard pressed at this

point, for I was often reminded "not to forget the station in life in which God had placed me. My father the third man in the island, and I at the head of his establishment, and I ought to dress accordingly." And yet The Word, and the inward call "not to be conformed to the world" were present with me. I laid aside all gold and ornaments, except my watch, chain, brooch, and my mother's wedding-ring, which she put on my finger when she was dying. I also removed as much of the trimming from my clothes as possible.

I continued faithful in reading THE WORD, but being so void of the fruits of the Spirit, on reading Romans 8: 29, 30, I was tempted to think that I was not predestinated to be saved. Such a spirit of malice and revenge took possession of me that, in order to annoy and vex the devil, I wrote to Mr. Cox, missionary at Barbadoes, and sent a check for Bibles and tracts. On their arrival I hired an old negress to distribute them, which God blessed to some wicked soldiers.

Soon after this there was a rebellion in the island, which compelled my father to leave. The care of the family devolving on me was almost overpowering. I determined to leave, and arrived in Dublin in due course, when the cholera was at its height, not knowing where my father was, whether in London or on his way back to St. Lucia; and I had but a few shillings in my pocket. The friend, Mrs. F——, to whom I was going, was in the country, and my next move was to Tralee, where cholera was raging. Most of my relatives had gone to the country, but my father's sister remained, believing that God could save in the town as well as in the country. After religious conversation, with the doctrinal views I held she thought I was a Methodist.

One Sabbath there was a love-feast. When the meeting was half-way through the minister called on Brother Benner to pray. These words were used: "Thou art here, O God, convincing, justifying and sanctifying Thy people." A hallowed feeling came over me. What a vivid view I had of the Saviour, bleeding and dying on the Cross for me, and as the meeting progressed something was urging me to speak; but I feared and hesitated until I lost the peace, and I seemed harder and darker than ever. At three o'clock the minister proposed closing. O, the agony that seized me! The words came to me: "He was

delivered for our offences, and was raised again for our justification." As the Elder arose to pronounce the benediction, I jumped up, crying, "Stop, stop! till I tell you what God has done for me!" and the meeting did not close until after 10 P. M. O, it was a blessed day for me, September 23d, 1832, when I received the clear witness of my adoption.

In this Church I enjoyed the communion of saints over a year. I attended one donation party and one sewing meeting. They were the first and last. Somehow I felt it was not my work. I enjoyed more of the presence of Jesus in visiting the sick, and trying to persuade sinners to seek the Lord.

HOLINESS.

BY REV. A. R. BRADBURY.

O Holiness! Thou Christian grace,
Which rids the soul of fear,
Which cheers all hearts,
And love imparts,
And wipes each falling tear.

O Holiness! Thou bond of strength,
Which links the soul to God,
Thou art our might
In upward flight,
To view the landscape broad.

O Holiness! Thou bow of hope
Set in the darkest clouds,
To light the way
To endless day,
Where darkness never shrouds.

O Holiness! Thou crown of life,
Which gems the soul in peace
Which Christ affords,
He, Lord of lords,
The symbol of heaven's bliss.

O Holiness! Thou sun of heaven!
Which endlessly shall shine
In realms of love,
In worlds above,
O may I call Thee mine!

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind them when they go. Joy gushes from under their fingers, like jets of light. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own Gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—*Faber.*

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—NEW TESTAMENT EXAMPLES OF HOLINESS.

CENTRAL TEXT.—"And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."—Luke, 1:6.

STATEMENT.—Under our present Topic we cannot, of course, reckon the great Exemplar, the blessed Christ, since, though he possessed our human nature in its *essential* entirety, it was the sinless nature of Adam before his fall, and not the sinful nature of fallen Adam and of his degenerate posterity. Nor can we properly reckon John the Baptist, since, though he was a fallen human being, there were marked peculiarities about his birth and education, which took him from the line and level of ordinary men. But other and bright examples, wholly germane to the subject, are not wanting.

I. ZACHARIAS AND ELIZABETH.—See Central Text.

1. "*They were both righteous before God.*" And how elevated is His standard! "Of purer eyes than to behold evil." Hab. 1:13. Their righteousness was an intense holiness of heart and life. They were *truly* righteous as contrasted with some others."—*Binny*. The noun righteousness, frequently means no more than justification and its immediate concomitants, but the adjective *righteous*, as applied to persons, is almost uniformly used to denote an exalted state of inward and outward holiness. It is doubtless so used of Zacharias and Elizabeth. Cf. Gen. 7:1; Job 17:9; Psa. 1:6; Prov. 3:32; Matt. 13:43; Heb. 11:3; Jas. 5:16; 1 Pet. 3:12; 1 John, 3:7.

2. *They practiced universal obedience toward God.* "Walking in all the commandments (moral law,) and ordinances (ritual law,) of

the Lord blameless." As Whedon says, "Not blameless, indeed, as tried by the Christless law which makes no allowance for infirmities; but blameless as living through grace, under the atonement, in the undiminished approbation of God. . . . This was their ordinary state; yet it excluded not the possibility of sin." Theirs was a blameless obedience in both greater and smaller things. Is not as much possible to us?

SECOND WEEK.—LESSON II.

(Continued.)

CENTRAL TEXT.—"That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."—Luke, 1:74, 75.

II. ZACHARIAS AND ELIZABETH (continued).

3. *Their habit of life was a habit of prayer.* "Thy prayer is heard." This was addressed directly to the husband, but no doubt applied equally to the wife. Their special prayer had been "doubtless for offspring, which by some presentiment they even yet despaired not of."—*Brown*. But prayer for this special object was a true index of their "praying always with all prayer and supplication in the Spirit. Eph. 6:18. The nearer a soul gets to God, the more specific and urgent will its petitions be. What an example to us! "God does not delay to hear our prayers, because He has no mind to give; but that, by enlarging our desires He may give us more largely."—*Anselm*.

4. *Their piety was marked by a strong faith.* Hence they persevered in prayer for the seemingly impossible, till assurance of the answer came. Yet Zacharias, even after this, under a momentary wavering of his faith, required a sign. Did this interrupt his harmonious relations with God? No, because when the Divine reproof came, there was instant humiliation, submission, acquiescence, trust. His love was doubtless perfect in quality, but his faith not perfect in measure. That perfect love excluded all tormenting fear, but the imperfect faith sought a confirmation of the naked promise, by some visible token or sign. Well, the sign came, but not in any such way as was expected; it came as a severe but wholesome discipline to the faith. And O, how often does our faith re-

quire the Divine discipline to "perfect, stablish, strengthen, settle" it! 1 Pet. 5:10.

5. *Their holiness found glowing expression in words of praise, and testimony, and prophecy.* Verses 67-79. Zacharias only speaks, but Elizabeth is doubtless in full sympathy, and herself speaks though less publicly. How true, that "out of the abundance of the heart the mouth speaketh." Matt. 12:34, 35. What testimony might we expect from the sanctified heart and baptized lips of Zacharias? Just what we find. See Central Text

THIRD WEEK.—LESSON III.

(Continued.)

CENTRAL TEXT.—"Ye shall be baptized with the Holy Ghost not many days hence."—Acts, 1:5.

III. THE PENTECOSTAL CHURCH.

Passing by the honored Mary and Joseph, the pious shepherds, the devoted Anna, the devout Simeon, and the faithful women who ministered to Jesus in his life, wept so sadly over his death, and hailed so joyfully his rise; passing by all these, as also the chosen twelve, we hasten to the strange, the joyful scenes of Pentecost, so prolific of instruction and comfort. We must pause on the way to ask—

1. *What was the state of the Church before the Pentecostal baptism?* With notable exceptions, such as those already named, the Jewish Church was fearfully degenerate, from the high-priest down. And as to the followers of Jesus, they were at most but spiritual "babes." 1 Cor. 3:1. Even his chosen apostles, though so intimately associated with him, scarcely rose above the same imperfect condition. How often was he obliged to reprove their doubts, and fears, and unbelief. Matt. 8:26; 14:30, 31; 17:19, 20; 21:21. Also their selfishness. Mark, 10:13, 14; 14:3-6. Likewise their passionate resentment. Luke, 9:54, 55; Matt. 26:51, 52. To which add their ambitious disputings among themselves. Matt. 20:20-27; Mark, 9:33-37. In a word, although as a body of believers they had been truly converted, they had manifestly not been wholly sanctified. This latter was yet to come. Cf. John, 15:2, 3, 8; 17:17.

If any object that Matt. 18:3, disproves their converted state, let them consult the Revised Version, which reads, "Except ye turn," (that is, turn from your unsanctified

ambitions,) "and become as little children," etc. Jesus "refers them here to the necessity, not of a new conversion, but of cultivating that child-like spirit of docility and humility which constitutes true greatness in his kingdom."—Binney.

FOURTH WEEK.—LESSON IV.

(Continued.)

CENTRAL TEXT.—"And when the day of Pentecost was fully come, they were . . . all filled with the Holy Ghost," etc. Acts, 2:1-4.

IV. THE PENTECOSTAL CHURCH (continued)

We are now prepared for the question—

2. *What was the effect upon the Church of the Pentecostal baptism?* It was three-fold—purification, endowment, unification.

The *purification* was symbolized by the "cloven tongues as of fire," though this was not the full compass of the symbol. Three principal agents of purification were used in the ancient Church—water, blood, fire. Lev. 16:26, 28; Num. 31:23, 24; Heb. 9:22. The completest mode was by fire. Study Isaiah, 6:1-8. The purifying instrument was the "live coal;" the effect was an intense purging from "sin."

So the Baptist predicted of Jesus—"He shall baptize you with the Holy Ghost and with fire." Matt. 3:11. "The baptism of spirit and of fire, are no doubt different parts or phases of the same process. To understand the difference we must reduce the idea *spirit* back to its simple idea of a breathing. 'He breathed upon them,' etc. John, 20:22. Hereby was effected the gentle impartation of holy tempers, consecrating unction, and comforting grace. The baptism of *fire*, manifested in the fiery tongues, is the severer purgation, burning sin away by sharper agonies, and imparting a severer spiritual purity and energy."—Whedon. Mal. 3:2, 3.

Next came a wonderful *endowment*—indicated by the filling and speaking. Here was the promised power of Acts 1:8—a power of courage, boldness, utterance, endurance, and conquest such as was unknown by them before. What a marvelous change in the same persons!

Then followed a complete *unification* of the Church. How beautiful are the pictures of Acts 2:42-47; 4:32-37. Are all these the fruits of the Spirit in the entire sanctification of a Church? How blessed, and how much to be coveted by every Church on earth!

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one ;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE opening exercises of the meeting to-day consisted in singing the sixth hymn, and prayer by Dr. J. P. Newman, who also presented the numerous requests. Mrs. Palmer read a few verses from Isaiah 59, and said: "The hand of the Lord is not shortened that it cannot save." Some of us *believe* His hand is not shortened. But *all* are not saved! Why? The Blessed Book says, "Your sins have hid His face from you, that He will not hear." "If I regard iniquity in my heart the Lord will not hear me." Sin may be put away this hour. Some here this afternoon painfully know the truth written in this 8th verse. "The way of peace they know not; . . . They have made them *crooked* paths: whosoever goeth therein shall not know peace." Let us hasten to the Redeemer, and fall into the strong arm that has brought salvation. His promise is before us, "So shall they fear the name of the Lord from the west and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." We must not forget that we live in the gracious Gospel day—under the dispensation of the Blessed Holy Ghost. I cannot express the increasing joy I find in *contemplating* the *faithfulness* of our God. In the opening prayer our brother re-

ferred to Enoch walking with God, and having the *testimony* that he pleased God. This testimony is the privilege of all the dear children who walk with God.

Singing, "*I rise to walk in Heaven's own light.*"

HOW TO HAVE A HAPPY CHURCH.

A Sister.—"What a privilege it is to speak of Him who gave Himself for us, that He might redeem us from all iniquity." This salvation is so great, when I am at home I am thinking about it, the salvation that God is willing to give to every sinner who is willing to give up every sin; but every sin must be given up in order to have it. When we regard iniquity in our hearts the Lord will not hear us, but renouncing it we can possess all in Christ, glory be to Jesus! I am telling you the things I know. I know every day that to live is Christ. I wish the old and middle-aged people knew this for themselves. What a happy Church we then would be! May the Lord help every one of us to know this for His name's sake.

GOD ALWAYS WILLING.

A sister.—It is possible for every one to know it. Sixteen years ago I remember rising to walk in Heaven's own light, above the world and sin. God said, "I will cause you to walk in my statutes, and ye shall keep my commandments." I rose rather to testify to the fulfilment of God's promises in my heart. He is ready to fulfil them in the heart of every one that believes, and not according to our circumstances or intellect or anything of the kind, but He is willing to reveal Himself in the fulness of the Gospel to the humblest believer. How true the words of our sister as to how happy the Church would be if she knew Christ in this blessed relation. The last thing I would do would be to rise and speak here before I knew Christ in His fulness. Now it is a trial, because I cannot tell what He has done.

LOYAL TO JESUS.

Sister Clark.—I have seen the words read often fulfilled: "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." Not our reason or natural power, but the Spirit of the Lord. These words have been very precious to me

of late: "And they overcame him by the blood of the Lamb and the word of their testimony." They overcame the accuser of the brethren. My heart is full of gratitude and praise to Jesus, and my highest desire is to be loyal to Him. While I respect the opinions of others, and would sit at the feet of all God's children, yet I must be loyal to Jesus, who has brought me thus far on my pilgrim journey. I praise Him for all that is past and for the present, and trust Him for the future. If we come into the new covenant, "Then will I sprinkle clean water upon you," etc.; then we are heirs to the covenant blessings.

SIN THE GREAT TROUBLE.

Dr. Lowrey.—The words of the Scripture read which impressed me most were these: "But your iniquities have separated between you and your God," etc. If there is anything at this moment between us and God we can trace it to sin. If our sanctification has suffered an eclipse it is traceable, you may be sure, to sin. If you are wanting simply in ecstasy, rapture or great joy, it may not be traceable to sin. Peter speaks of our being in heaviness through manifold temptations, which we may be; but if there be a lack of evidence that we are wholly the Lord's, fully saved, it is traceable to some sin. I am more concerned to get and keep rid of sin than to obtain positive blessings; more concerned to be fully saved than to get what some are so anxious to have and talk so much about—the baptism of power. This will come when sin is gone, and it is easy to exercise faith when our hearts do not condemn us. Then have we confidence toward God, and the joy is sure to come if we are saved from all sin. I have had experience on this line every day, and have had for years. I heard the words, "With joy shall ye draw water from the wells of salvation," read last Sabbath, and they impressed me then as never before. That is our privilege, and when we get rid of sin then shall we thus draw water from these wells. These testimonials are wells. Peace is sure to come when we are saved from all sin. Fix your eyes upon Christ for this, believe that the Holy Ghost has purged out all sin from your spiritual being. We have a Saviour whose peculiar business is to save His people from their sins. Let us get so near Him and touch Him, so that He will say, "Virtue has gone out of Me." Do not let the time be

spent in listening to testimonies. Become a partaker of the Divine nature.

Singing, "*God loved a world of sinners lost.*"

STRENGTH ACCORDING TO OUR DAY.

A sister.—I can testify that Jesus Christ saves from sin and keeps us saved, and that He never gives a work to His children to do but He gives them grace and strength to perform it. I ask an interest in your prayers for six young girls who have had praying mothers, but who have been dragged down. All my strength is in God. Sometimes we live in a luxury of prayer and praise ourselves, and are not willing to rescue others. I glory not in the work I am doing. It is done by Christ. I am thankful these meetings were opened. They were opened long before I thought of giving my heart to Jesus. I want your prayers and sympathies.

CHRIST THE SAVIOUR OF THE BODY.

A sister.—A friend said to me, "Will you not give in your testimony to healing?" A year ago I knew I was perfectly restored after twelve years of intense suffering, so intense that were I to describe it it might seem magnified. It will be a year to-morrow morning that I awoke for the first time in twelve years without pain, and you may imagine the joy I felt in being restored. Yet that was little compared to the satisfaction I had in knowing that Jesus did it all. The best doctors in this city said that nothing could be done without a certain operation, but I believed God did not want me to go through that extra suffering, but wanted me brought nearer to Him. A year ago I commenced attending meetings at Mr. Simpson's. I went away dissatisfied with what I heard. I would not receive the promise. Mr. Simpson said to me, "Let not any one persuade you into believing anything about this subject, but simply take God's word." I opened God's Word and read that "God is no respecter of persons," but I was not willing to believe. The next time at the Tabernacle I heard read, "A body hast thou prepared for me;" "He bore our sickness." In a moment the Lord spake to me and I saw the healing was mine to claim. I said, "Lord, I know Thy Word is true." I waited four days; no doubt entered my mind during that time, nor

did I ask God again to heal me. I simply kept praising Him. The thought occurred to me, "You can get into any position." One was very distressing, but lest I should lose my faith in God I said, "Lord, I will do it, no matter what occurs." I managed to touch the floor and rose up with a sensation of soreness down the spine, I was full of thanksgiving and praise to God. Now that I am healed some say it was all imagination. I have consecrated my all to God more fully than ever before. Pray that I may be faithful.

Singing, "*Holy, Holy, Holy, Lord God Almighty.*"

RIGHT WITH GOD.

Rev. I. Simmons.—What I do not understand about that wonderful experience is just where I glorify Jesus all the more. I have refused for a number of years to put my reason up against living experience, and if Jesus can do so with the body, then what can He do for the soul? I was much interested in the remarks of Dr. Lowrey. If I can be so related to the Holy Ghost as to be saved from all sin, then I have a great baptism, and I am specially interested in this peculiar anointing which will fit me for peculiar trial or duty. I have the Holy Spirit witnessing with me that I am all right with God. I never expect to get right with men. I do not think a man is good for much who does not get misinterpreted some time. I think this is one of the credentials that you are doing something. I said I am desirous to be conscious in my spirit that I am right with God. When I receive a baptism of heavenly calm and a gush of emotion I find myself saying, "O, God! let me be right with Thee, so that nothing in me will break the image of God upon my soul; that I can attribute all I do to Christ that liveth in me." and this I have a good deal of the time and have to-day, though suffering somewhat from nervous depression and prostration, with the consciousness that I am as near the edge of things as I ought to be, and quite at it. God wonderfully strengthened me this morning while reading about God as the shield and the up-lifter of my soul.

A brother.—I have often heard of this meeting, and I got here in time to hear that brother's experience. I very much desire to

have that brother's spirit, afraid of nobody. That came to me as a rebuke. I would like to have the spirit of Christ when He rebuked. When I was convinced I was a sinner I felt dreadful bad, and that feeling made me go to God and ask forgiveness. I am glad He did this for me. Then I was like a man who was sick and got well. I was hungry for something to do, and instead of feeding upon milk I got ready for strong meat, and when Paul wrote that we could be sanctified I believed it. I read what Christ said, "Neither pray I for these alone, but for them also which shall believe on me through their word." I believed, and down came the fire upon my soul.

SANCTIFICATION BY FAITH, NOT WORKS.

Dr. B.—For quite a number of years I enjoyed justification. I rejoiced. I was pardoned by faith without works. Then I entered upon works to save myself, which I think is a very common experience among Christians. They get to thinking that sanctification is by works instead of by faith, and thus they try to divide the work between the Saviour and themselves. I came to the end of Romans 7th and cried out, "O, wretched man that I am!" etc. Now I want to say, just then and there, under a deep conviction of my sinfulness, with a desire that I might be thoroughly saved from sin, I wanted to be holy; and under that conviction, deeper than when I was converted, I came to Christ, or rather I should say Christ came to me and saved me. I have told this story often here, but I tell it again that some one may consent to let Christ sanctify them. I had a vision of Christ as a personal reality that I had never had before. I was wonderfully saved from the sins which had tormented me for so many years; had a wonderful victory over besetting sins. Then I understood the doctrine of sanctification by faith, and how I needed a complete Saviour; and having accepted Him I began the life of faith and victory over the world, the flesh and the devil as never before. This method of trust is absolutely essential. We must get to the end of self-reliance and must be shut up to a living, risen Christ by faith. "O, Christ!" I used to say; "help me to come to Thee." And I can say that now He has come!

KEPT.

Sister Rose.—I am saved through the atonement of the Lord Jesus Christ. I can trust Him fully. I was much in sympathy with Dr. Lowrey's testimony, when he spoke of an in-dwelling Christ. When I found full sanctification there was much said about the baptism of the Holy Ghost and of power, and how definitely at times I would seek that, and how the waves of salvation would fill my soul; and then I would long to get down to solid rock again. All may take Jesus as their Saviour from sin and then as the healer of our bodies, and, O, how He will save us! To-day I am resting in Jesus, and He keeps me so sweetly all the time. What would it be to have health of body if my soul was corrupt? This salvation is by simple faith. Moment by moment as I accept Christ, He is my all and in all.

Singing, "*My heart that was heavy and sad.*"

THE WORKS OF SATAN DESTROYED.

Dr. J. P. Newman.—I want to ask you this question this afternoon before you go. How many of you can say with the Master, "The prince of this world cometh and hath nothing in me." I prayed this morning about this meeting, and for myself that I might get a blessing. I like severe tests in the higher life. I enjoy hearing of bodily healing, and I believe in it. I sit in judgment with the utmost severity upon myself. When saved we find no response to temptation; nothing impure in the imagination, or the memory, the appetites, passions, conscience; nothing in the soul, nothing in the body. "Well, how do you know?" I know by the approach of temptation and by the repulsion when the approach comes. I can say, "The prince of this world findeth nothing in me because Christ dwelleth in me." "I live—" no, I made a mistake there—said Paul, "not I, but Christ liveth in me." Kepler, when he made discovery in astronomy, leaped up with more enthusiasm than you Methodists have done this afternoon. Who wants this salvation? How many can conscientiously say with the Master that Satan hath nothing in them? Will you raise your right hands? [A number of hands were raised.] How many here who desire this blessed condition? [Several responded.]

Singing, "*I rise to walk in Heaven's own light.*"

At the close of this deeply interesting and profitable meeting Sisters Skidmore and Lowrey led in prayer, the doxology was sung and we were dismissed with the benediction by Rev. I. Simmons.

SANCTIFIED THROUGH FAITH.

A sister in Mainesburg, Pa., writes: As I am nearing the time of my departure, I wish to leave my testimony to the power of Christ to save to the uttermost. I was converted in 1829, and have never doubted its reality. It seemed that the whole world praised the Lord, even the leaves of the trees. In reading the blessed Bible, I learned that without holiness no one shall see the Lord. I said, "I must have it, cost what it may." I went some miles to see a lady that I heard enjoyed the blessing of perfect love. She said the blessing was received by faith, and if I would read the life of "*Carvosso*" I would see the way of faith plainly. I went home and tried to find Carvosso, but in vain. I felt worse than ever, and took the blessed Bible, asking the Lord to direct me to some passage that would give relief. This was the passage to which I was directed: "The word is nigh thee, even in thy mouth and in thy heart." Quick as thought I felt Him mine. My Saviour stood before me. I sank down under the mighty weight of glory which overshadowed me. I was filled with wonder, love and praise. It seemed strange that I could not have believed before. I felt it my duty to tell everybody of the power of the Gospel to save to the uttermost. But, as there was no one in the Church that made such profession, it was a great cross to me. The enemy tried to silence me, but the Lord gave victory. The moment I opened my mouth to confess Christ, the Lord poured out a blessing upon me. I was like a little child at the feet of Jesus, giving back to God the glory which he shed upon one of the least. After this the Spirit moved me to appoint a prayer meeting at a school-house. Two sisters joined with me. God's Spirit was poured out, the house was filled, sinners were converted, backsliders reclaimed, and a Methodist and Baptist church were built as the fruits of that revival.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—As letters graven in the body of a tree, they grow up with the tree, and the fruit of the tree grows up with the tree, and therefore the twigs break not with the greatness of the weight of it, because they grow up together ; so plant good things in those that are young, inure them to know good things, to hate evil ways ; plant in them blessed desires and inure them to holy exercises and good duties, that good exercises may grow up with them, as the fruit with the tree.—Sibbs.

THE SANCTITY OF THE FAMILY.

BY CANON H. P. LIDDON, D.D., (EPISCOPALIAN)
LONDON.

EACH family is a separate cell of the social organism—one of the cells out of an aggregation of which the larger society is constructed ; and on the well-being of these cells the health of the whole structure, social or religious, necessarily depends. How does St. Paul, at the close of his Epistles, think over the families or members of families who go to form in their entirety each local Church ? "Greet Priscilla and Aquila, my helpers in Christ Jesus ; likewise greet the Church that is in their house. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys, my beloved. Salute Apelles approved in Christ. Salute them which are of Aristobulus' household. Salute Herodion, my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord. Salute Rufus, chosen in the Lord, and his mother and mine." What a wealth of pure affection is here stored up in these Christian families, thus recognized and respected by the great apostle !

David began with himself before he proceeded to make plans for others for bringing

the froward and the proud and the slanderous and the untruthful to a better mind, or else getting rid of them. And then, only when he had done what he could with his family, does he think, king though he was, of the state ; then only does he venture to say, "I shall soon destroy all the ungodly that are in the land, that I may root out all wicked doers from the city of the Lord." The moral reformation of the land of Israel, of the city in which Jehovah dwells, was to follow on the moral reformation of the palace, and the moral reformation of the palace was to begin with that of its master. Too often we adopt a different method. As it is easier to improve others than to improve ourselves, we begin with others, and as those who being in slight or rare conduct with us can be dealt with most easily, we take up a social movement of some sort, when we had better be looking closely into our own families or our own consciences, and perhaps we flatter ourselves that this shows that our religion is unselfish.

The real improvement of the family can only be procured by religious, as distinct from merely moral, influences. David does not expect to do much with the sinister elements of his motley household until the return of the sacred ark to Jerusalem. Do not let us suppose that common sense, or wide culture, or refinement of manners, or good society, can do the work which the knowledge and love of God alone can do.—*Pulpit Treasury*.

—"A Christian's experience is like a rainbow, made up of drops of the grief of earth and beams of the bliss of heaven."

HOME EXERCISES FOR OCTOBER.

MOTTO.—"Redeeming the time, because the days are evil." Ephes. 5 : 16.

SABBATH VERSES, to commit to memory : October 4th, Ephes. 5 : 17. 11th, Matt. 5 : 37. 18th, Prov. 29 : 25. 25th, 1 Cor. 3 : 9.

SABBATH HYMNS, to sing and to commit to memory : Oct. 4th, 565. 11th, 626. 18th, 624. 25th, 659.

FIRESIDE STUDIES.—*First week.*—Abraham offering Isaac—Gen. 22. *Second week.*—Christ healing the daughter of the woman of Galilee.—Matt. 15 : 21-23. *Third week.*—The burial of Sarah.—Gen. 22. *Fourth week.*—The feeding of the four thousand.—Matt. 15 : 32-39.

WRITING TOPICS.—Get your children to write on the following : 1st week, Prov. 24 : 17. 2d week, Prov. 24 : 23, 29. 3d week, Prov. 24 : 30-32. 4th week, Prov. 31 : 32.

—It is not until we have passed through the furnace that we are made to know how much dross there is in our composition."

Letters to the Children.

BY REV. J. H. JAMES.

GROWING.

Who would want to be always a child? Surely not one of the little readers of these letters. All of you are eagerly looking forward to the time when you will be men and women. You are glad when mamma finds that the clothes of last year are too small for you, because you are now larger than then. It pleases you also to know that your minds are growing as year by year you are promoted to higher classes in school. Let me remind you, my dear little friends, that the soul ought to grow as well as the body and mind. It is a beautiful thought that Jesus, who was once a child like you, "grew, and increased in wisdom and stature, and in favor with God and man." I wish I could tell you that all Christians grow. But I am afraid that if you were to look for them you might find dwarfs in religion; people who began well but never seemed to become any wiser or stronger or more active in the work of Christ than they were when first they joined the Church. Not one of you would choose to be always a *little* Christian; you hope some time to be "a man in Christ Jesus."

Two things are necessary to growth: food and exercise. You have seen little boys and girls all shriveled up for want of enough to eat. If you could see some minds and souls you would find them, like these poor weaklings, starved. You mean to know something as well as be big and strong. See to it also that you *feed the soul*. Day by day get from God's word the truth you need to make you "wise unto salvation." Stow away in your memory what you read, and by thinking about it afterward, build it into your soul, so that all in the future you will be the stronger and better for what you are learning now.

Exercise is quite as needful as food. Many people make themselves sick by eating and then doing nothing. Missionaries tell us of men who have held their hands over their heads until the muscles of the arm seemed to dry up and they lost the power to use them. You know how the arm of the blacksmith or oarsman, and the fingers of the musician grow in strength and skill by use. It is only

so that any faculty is developed. If you would be a strong Christian and skilful in doing good, you must practice every day, by resisting temptation. You will gain strength to develop your defects and weaknesses. By doing that which you know will please Jesus, even though it may not be just what you might like to do, it will become more and more easy and delightful to work for Him. By daily work for Him you will gain skill in working so that you will be more and more helpful to His cause. What a noble, useful Christian every one of you may be, if you will secure plenty of spiritual food and, from childhood, "exercise yourself unto godliness." That is, work earnestly for the Saviour's cause.

GOOD BY.

Good-by! come again, sweet summer weather;
Happy times we have had, summer, together.
Bugs, bees, and butterflies, robins and roses,
Woods full of shady paths, bright with wild posies,
Good-by; come again; gladly we'll greet you;
A year older I'll be when next I meet you.

—Sel.

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*The Lord is nigh unto all that call upon Him, to all that call upon Him in truth.*"—Psa. 145: 18.

HYMN FOR THE MONTH.—No. 762 (Methodist Hymnal), commencing—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine."

To the members of the Company.—We do not hear from you as often as we desire. Let us hear whether you are giving attention to the Bible studies furnished from month to month. Send us the answers to the questions. Then we like to know whether you are growing in grace, and what you are doing to build up the kingdom of the blessed Saviour, the Prince of Peace. Write us some letters.

BIBLE STUDIES.—*First week.*—1. Who was the first female ruler? 2. Which of the tribes marched first in their journeyings through the wilderness? 3. When was the first famine?

Second week.—1. Where are giants earliest mentioned? 2. Who was the first slave? 3. What king first held the Israelites captive?

Third week.—1. Who was the first king of Israel? 2. Who was the first king of Israel after the captivity? 3. Who was the first king of Judah?

Fourth week.—1. Where are the wicked first mentioned as sinners? 2. Who first took an affidavit? 3. Where is a library first mentioned?

Our Social Meeting.

LOVE-FEAST AT OCEAN GROVE.

Held on Sabbath Morning, August 23d, and reported by
REV. E. DAVIES.

This is always a glorious meeting. It is one of the loveliest sights under heaven to sit on the platform and look so many thousands of saints in the face—and especially to hear their glowing testimonies.

The leader was Dr. Stokes, who announced for an opening hymn—

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace."

There sat sisters Palmer and Inskip, but their loved ones were in the everlasting love-feast. They were seated before the throne of God for evermore. This was tenderly referred to in father Atwood's touching prayer. Singing—

"One family we dwell on earth,
One Church above, beneath."

Dr. Stokes said, "I like the old-fashioned love-feast. I rejoice at the presence of father Atwood. May the spirit of Elijah fall on 5000 Elishas. We distribute no bread but that of brotherly friendship. We distribute no water but that of the water of life. We manifest this by shaking hands. Then came the heavenly hand-shaking, which was as diffusive as the light and love of heaven; a wave of glory swept over that vast congregation that made it more like heaven than earth."

Dr. Stokes said, "I have peace with God. My sky is clear. I am hastening on to those who have gone before."

Father Atwood said, "This is a great sight. Methodism is a great power now. Just go on with your work everywhere; every man crying out for the life of God."

"Thank God for Bro. Atwood—he led me to Christ!"

So said quite a number.

"I live, yet not I, but Christ liveth in me."

"Not a cloud doth arise
To darken my skies."

"I have a salvation that can not keep still."

"My soul is basking in the pure light of heaven."

"A purified soul waits on God."

Singing—

"His name yields the richest perfume,
And sweeter than music his voice."

"Millions are without the gospel light. Are we doing our duty?"

Mrs. Bottome: "In the hand-shaking I saw a picture of the saints on the other shore. I do not want to be lonesome in heaven. The Lord fill the Church with Christians who enjoy the comforts of religion."

E. Davies: "I am saved, sanctified, and abundantly satisfied."

"I cannot tell the great love of God to me."

"I rejoice—however some are not satisfied. I am fully satisfied."

Bro. Shaffer said: "I thank God I live in the days of heroic Methodism. We have a system of earthquakes that shakes the whole of it—America."

A minister from Rome testified that he was saved from Catholicism, and was happy in God.

"I came here to glorify God. There is just as much comfort in religion as there ever was."

Singing—

"We are marching to Zion—
Beautiful, beautiful Zion."

A lady on crutches, who had been made a great blessing in the social meetings, testified that she was going to Zion; yea, that she had reached Zion, and found great peace in believing.

Prof. Sweeny said: "As well the singers and players on instruments shall be there."

Mrs. Inskip said: "I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."

"I am here. I am saved wholly this morning."

Singing—

"I have reached the land of corn and wine,
And all its riches freely mine."

"O the glorious bliss of immortality."

"Praise the Lord, O my soul."

"The Lord is my song and my salvation."

"I praise God for that salvation that saves me from all sin just now."

Singing, "Shall we meet beyond the river?"

A minister said: "I feel that I am in the way here—I want to get out. All for Christ."

Singing, "O it is glory in my soul."

"I was converted on this ground at the foot of a tree. God has kept me for seven years."

"I thank God for the old Methodist ministers who said to me years ago, 'Come with us and we will do you good.'"

Mrs. Creamer: "I would not speak but for the inspiration of this occasion; it is the anniversary of my brother death. But my brother is not dead—I shall meet him in heaven."

Singing, "In the sweet by and bye."

"I praise the Lord for His eternal life, which fills my soul just now."

Bro. J. W. B. Wood: "This looks like the saints about the throne. I never was so broken up in my life."

Singing, by Sister Inskip—

"My Father is rich in houses and land,
He holdeth the wealth of the world in His hand."

The whole congregation joining in the chorus.

Dr. Stokes said: "Hold up your hands, you that are children of the King."

What an army of hands went up. Then Prof. Sweeney and the whole host struck up singing—

"What a gathering of the faithful that will be."

This was glorious indeed, for in the midst of it Dr. Walker arose and began to wave his white handkerchief, and soon thousands of others did the same, until these white banners were waving like the palms of victory will wave before the throne of God. The glory of God flooded the whole encampment.

Singing—

"O it is glory in my soul,
For I touched the hem of His garment."

Friends write us as follows for the Social Meeting:

Pure Love.—Oren Green, Rock Elm, Me.: I have been a reader of your excellent magazine for the last two years. I have obtained the rich blessing of pure love, perfect love that casteth out fear. I feel as though I could say that I have sold all out to Jesus, and am no longer my own but His.

All on the altar.—Mrs. H. C. Baker, New Tacoma, Wash.: I praise God for a salvation that saves from sin and worldly-mindedness. Some thirty years ago God, for Christ's sake, saved me, soul and body. I was converted in Franklin, Pa., under the labors of Bro. H. H. Moore. Bro. Cheeseborough received me into full connection. I shall ever praise God for the holy example of his dear sainted wife.

When but an infant in the cause she led me to see the narrow way. The Bible and Discipline were so plain that, while my prayer was, "Lord, what wilt Thou have me to do?" my pride, my jewels, flowers, plumes, milliner-shop, my associates,—all had to be laid upon the altar, and not until then did the altar sanctify the gift. I am on my way, still loving and looking for more and more and more of that saving power to keep me until the end.

Sowing beside all waters.—Rev. W. N. Ogborn, Port Republic, N. J.: It affords me pleasure to testify to the cleansing power of Christ's blood, and I find my greatest liberty and blessing in proclaiming it from the "walls of Zion." Truly the tide of holiness is rising all over the land, and I find that preachers and people are giving it greater recognition everywhere. Having placed in my companion's way such works as throw light on the subject, she too has been led into this glorious way. I am satisfied that the most successful way to help souls into its enjoyment is by means of holiness publications.

Bound with cords.—Fannie D. Chambers, Ithaca, N. Y.: I have been for two years and a half seeking the blessing of holiness, but for over a year I groped in the dark, not knowing the way. After that I obtained and read "Faith, and Its Effects," and obtained some help from my pastor and a dear Christian lady of our Church, who is a living witness of the possibility of holiness. I sought more intelligently for the blessing, and at our district camp-meeting last year I received it by faith and confessed it. During the year which followed, though enjoying some very precious seasons of God's favor and presence, there were times when I was not perfectly obedient, and when very severe tests came my faith wavered, and I had well-nigh lost the blessing when, about two months ago, some old numbers of THE GUIDE were loaned me by a friend. I cannot tell how thankful I am for them. With their help, and a careful and thorough study of the subject from my Bible, I was enabled to lay all on the altar again and bind it there with strong cords; and now I know that Christ saves me fully and keeps me from falling, and the Holy Ghost, my sanctifier, is doing his office work in my heart. Praise the Lord, "My life is hid with Christ in God," and I am walking by faith.

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

*Art thou a Christian? Is the moving cause,
The spring of all thy actions, love? Does its pure
laws
Constrain thy every power, thy heart, strength,
mind?
Does its o'erflowing reach to all mankind,
And sit upon thy lip, and in thy bosom tremble?
In burning love to souls thy Christ resemble?*
—Mrs. Phæbe Palmer.

THE OLD PATHS.

A BELOVED sister said, in the Tuesday Meeting that she had been dwelling much upon the passage, "Thus saith the Lord, stand ye in the way and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." She thought she had a growing experience; she was growing *backward*.

Well, that looks to us like a healthful experience. For, while we do not undervalue that which is new, and is truly excellent, it is not wonderful that a soul in close union with Christ should have a yearning for the *old paths*, the paths in which holy patriarchs, apostles and martyrs wore wont to tread, and in which they assuredly found rest for their souls.

1. There are old *doctrinal* paths for which we should ask. The system of revelation is complete—it admits of no diminution or increase. What has been written by holy men of old under the inspiration of the Holy Ghost has upon it the seal of immutability. If any man has a *new doctrine* claiming human credence his claims are inadmissible; he is a deceiver. There needs to be a revival of old doctrines—doctrines overshadowed, if not positively buried, by what is called "*advanced thought*." Revelation is complete, full-orbed, perfect in adaptation to every age. For the

sinner the law in its dire antagonism to sin—repentance, deep and thorough; faith in the atonement, the only ground of His forgiveness; the new birth, or regeneration, a radical change of heart: these are the doctrinal truths needing to come to the front. We passed by the tabernacle door on a camp-ground, recently, and heard the minister talking about "*The Unknown and the Unknowable*." "The Lord pity us!" we silently ejaculated. And this is the way many pulpits are being prostituted.

The *old doctrine* of Repentance for believers needs reviving. Repentance for believers! Aye, repentance for believers, as Mr. Wesley taught. The presence of inbred sin in a justified soul is offensive, painful, and gives sorrow. There should be mourning over it; and then the doctrine of *entire cleansing* comes in. There is so much talk about "*consecration*" that the doctrine of the repentance of justified believers is too much lost sight of. Hold up the Gospel glass, so that the child of God may see his inner deformity and be led to cry mightily against the spirit unclean.

2. There are old paths of *devotion* for which we should ask. Saints of the olden time were eminent for devotion. They had *closets*, and they made good use of them. They were Bible students, employing Concordances, Bible Dictionaries, Commentaries—every possible means to get at the truth, the real truth, the whole truth as it is in Jesus. They were in their closets *early in the morning*. They denied themselves sleep that they might be early with God, basking in the light of his countenance. Thus they obtained light, and strength, and power. When they opened their mouth in prayer in the social meeting, or in testimony, they showed that they had "*an unction from the Holy One*." We need such unctuous prayers and testimonies now, to be had only in the old paths of *devotion*.

3. There are old paths of *self-denial* for which we should inquire. Looking at the great mass of professing Christians, we might suppose that the word "*self-denial*" had been expunged from the Bible. But there it stands, clear, strong, immovable. The words of Christ are in full force: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Self-denial, *daily*, is then the law of Christ's kingdom, in full force in 1885, despite the compromises and improvements of the times, so-called. In dress, in eating and drinking, in business conduct, in social intercourse, in every course of life : full divorcement from the world. Had we not better ask for the old paths? If we reach Heaven at last it will be by that route, depend upon it.

POINTED BIBLE QUESTIONS.---IV.

"Can a man take fire in his bosom, and his clothes not be burnt? Can one go upon hot coals, and his feet not be burnt?"—Prov. 6 : 27, 28. This is certainly a pointed question. Taken literally the question is easily answered—an emphatic *No!* leaps to the lips. And taken in its moral relations the response must be equally prompt and decisive. It has reference to tampering with sin, specifically, in impure, licentious, adulterous associations. And, "say not in thy heart, is thy servant a dog that he should do this thing?" The moral wrecks are strewn all along the highways of human life. "Let him that thinketh he standeth (or, as eminent authority renders it, Let him that *assuredly standeth*—who in reality standeth) take heed lest he fall."

We need to be aware of impure advances. If an impure thought can find entrance into the mind, a lustful thought, Jesus says adultery has been committed. There may be the presence of sin where the act is not perpetrated. The eye may be an inlet of *deadly evil*, or of the highest good. Literature with an impure tinge—conversation not exactly clean—familiarities, innocent, jovial familiarities, so called—these are ministries of evil, may loosen the moral bonds that bind us, and open the floodgates of corruption. Beware of this—a spark of fire admitted to the bosom may burn the clothes, or eat into the flesh. We may step never so lightly upon hot coals, and smart for it—the feet, shod indeed with "a preparation of the Gospel of peace" may be sorely burned. We confess to an inward shrinking whenever we see a brother talking to a female seeker at the altar, laying his hands upon her familiarly. There is a *holy delicacy* which should keep us far removed from evil. Keep far away, beloved, from the hot coals—"ponder the paths of your feet."

*Art thou a Christian? Does a luring spell,
A concentrated halo, round thee dwell?
Where all the Christ-like graces so combine,
As speaks thy high relationship divine?
That as a holy charm bids wondering gazers tremble
Gentle, and good, and meek, thy Christ resemble.*

—Mrs. Phoebe Palmer.

AUTUMN STYLES.

Autumn styles! What a furore there is everywhere about *Autumn Styles!* How the devotees of fashion throng the streets, and press their way eagerly to the store windows, in breathless haste to know what are the latest styles. Each season has its styles, and the blinded worshipers really feel that they might as well be out of the world as to be out of the fashion. Poor, blinded mortals—how we wish they could learn that the fashion of this world passeth away! But the saddest sort of thing is that there are so many of the professed followers of the meek and lowly Jesus who are disposed to join in with the surging multitudes anxious to appear in church on the next fine Sabbath in the most approved autumn costume—from head to foot gorgeously arrayed. How forgetful they are of the Divine precept, "Be ye not conformed to the world." It is useless for those who deal in "*untempered mortar*" to tell us that we must be silent about dress. Until the Bible is silent on dress, we will not hold our peace. As a sister said lately in the Tuesday Meeting, emphatically, "I tell you, sisters, *we must dress as becometh holiness!*" Four Christian ladies were seated the other day at a lunch-table in this city. One, addressing her friend sitting opposite, inquired, "Have you chosen your Autumn style?" "Yes," she replied. "What is it?" "*It is obedience to the Lord.*" The question was put to another. The answer was, "My autumn style is a *heart full of trust in Jesus!*" And so, in like manner each responded. Ah, beloved, these are the best Autumn styles. Get them on—be splendidly arrayed—from the New Testament wardrobe. The Heavenly Bridegroom is coming by and by. When He shall appear He will expect to see His Bride in bridal array, "the white linen which is the righteousness of the saints," ready for the marriage festivities. The time is short—let us redeem it, and be awaiting our Lord's coming.

*Art thou a Christian? Does peace soothe thy breast?
Where once disquiet dwelt, is all at rest?
At peace with God, through Jesus justified?
At peace with all for whom thy Saviour died?
O spread its influence, till dire discord tremble;
In fruitfulness of peace thy Christ resemble.*

—Mrs. Phoebe Palmer.

FALSE DEPENDENCE.

AN ignorant man, being asked how he hoped to be saved, replied: "Don't you think that, if I was to spend a cold frosty night under a hawthorn bush, it would go a good way towards it?" That was a false dependence in a crude, ignorant state: the out-gushing of a darkened mind. But have we not much of this *hawthorn-bush* dependence in a more refined form? Whatever the human mind and heart leans upon other than Christ belongs to the hawthorn-bush class. How many, even intelligent persons, are constantly saying, "If I do this, or that, may I not be saved, may I not have a clean heart, may I not be holy?" Stop your reliance upon human works and merit; learn that saving obedience is *trust alone in Jesus*.

—"Blessed are they who see the day of glory, but more blessed are they who contribute to its approach."

"GOD OF MY MOTHER."

AN infidel of talent, under the power of truth, bowed his knees at a religious meeting, and cried out in agony: "*God of my mother*, have mercy on me!" What an argument is this for holy mothers! It is possible for mothers to be in such union with Christ, and to have such a hold upon "the powers of the upper world" as to make it well-nigh impossible to break away from her influence. Infidelity has no armor that is proof against this maternal influence. The keen, penetrating arrow of her prayers can pierce between the joints and strike the vital point. O, mothers, let not your religion be a sounding name, a profession, merely. Get into the very heart of Jesus, or, rather, let Him get into your heart, and be so potently enthroned there as to give you almost omnipotent influence.

*Art thou a Christian? Is thy spirit vexed
By sin's unhallowed wiles? tired and perplexed;
Do seeming friends unite with angry foes,
And powers of darkness join to discompose?
Retain thy quiet—yet thou need'st not tremble;
Be firm, thy all long-suffering Christ resemble.*

—Mrs. Phoebe Palmer.

EFFECTUAL PERSEVERANCE.

A PERSONAL friend once said to Mr. Lincoln, "Mr. President, do you really expect to end this war during your administration?" "Can't say, can't say, sir." "But, Mr. Lincoln, what do you intend to do?" "Peg away, sir; peg away; keep pegging away." And "*pegging away*" did it.

This is worthy of an application to the great Christian warfare. We are to stand in our lot, stand in firm array, keep our front toward the enemy—keep "*pegging away*" at him. Have no concern whether the final decisive stroke be given a year, or five years, or ten years hence—keep pegging away; the day of redemption draweth nigh.

—"A holy life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a continual reproof."

FAITH AND MERCY.

"A gentleman crossing a dreary moor came upon a cottage. When about to leave, he said to its occupant, "Are you not afraid to live in this lonely place?" "O, no," said he, "for faith closes the door at night, and mercy opens it in the morning."

That is a true picture of Christian security. Whether on the broad city avenue, where multitudes are passing, or amid the wildness and solitude of the wilderness, all is well. God is his defense. Angels have their encampment round his dwelling. At morn and eve mercy closes him around. Faith makes the gracious promises a verity. He knows no fear. In solitude he looks to the day of high and holy assemblage when, with all the blood-washed millions, he shall sing his great Deliverer's praise.

"Flowers never emit so sweet and strong a fragrance as before a storm. Christian, let it be so with thee."

OUR INQUIRY ROOM.

The rolling around of another month calls us to the "Inquiry Room" to consider things of eternal import. Let us be thoughtful and prayerful as we come within these hallowed precincts.

GENERAL INQUIRIES.

SUBJECT.—*The Woman of Canaan* (Matt. 15 : 21-28. Take your Bibles and read this thrilling narrative—one of the most beautiful and instructives of the New Testament. The plea in behalf of her daughter was most touching. We might be ready to conclude that the compassionate Jesus would have responded at once, favorably—but He did not. So far from this, His replies were most repellant. Had she not been armed with an invincible faith, she would have shrunk away utterly abashed. But she held her ground resolutely, and the issue was glorious.

Why did Jesus adopt this policy of delay, subjecting the suppliant to such a sore trial? 1. To show us the grand possibilities of faith, how it may triumph over the most formidable obstacles. 2. That under apparent defeat, victory often lies concealed. 4. That love underlies the Divine administration, notwithstanding seemingly unfriendly providences. 4. That success will surely crown persevering prayer and faith.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Michigan asks: If a person has enjoyed entire sanctification for several months, and should again feel jealousy, or any feeling contrary to perfect love, is that evidence that the blessing is lost? Is a man-fearing spirit contrary to perfect love?

Ans.—Jealousy is a sin. Even a justified soul must not yield to it when tempted, or condemnation ensues and the light of justification is eclipsed. Entire sanctification puts out these strange fires so that there is no such uprising, no inward bent to jealousy, or any such thing. If there be such uprising the work is not yet complete. And as the promise of perfect love is to cast out fear, certainly a man-fearing spirit is not consistent with it. If the cords are not entirely cut and the soul

liberated from the bondage of fear that bringeth torment, another touch of Divine power is needed to finish the work.

2. A sister in New York State wishes to know, if a church is being remodeled and rooms are being fitted up expressly for sociables, festivals, and the like, is it right for wholly consecrated persons to contribute thereto?

Ans.—We cannot determine what is the proper course of action for individuals under all these circumstances. We have given clear testimony against these Church entertainments. The Bible gives an infallible rule to govern Christian conduct under all circumstances which, if rightly applied, will lead us aright. It is this: "Whatsoever ye do, whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Are we called to give money to any object? Ask, carefully, prayerfully, without prejudice,—Is this for the glory of God? If it is, and we are able, contribute—but, if a negative answer be clearly given—refrain from giving, even if censure result.

OUR FATHER'S BUSINESS.

JESUS said, "Wist ye not that I must be about my Father's business?" He was all absorbed with the work which His Father had given Him to do. And there is work for us in each of our spheres—holy work, important work, constant work. We call attention just now to a branch of this work which is of the highest importance, namely, that of *scattering pure literature*. Satan is busy sowing tares; we ought to overmatch him by diligently scattering the good seed of the kingdom. Can you do better than to labor to put THE GUIDE in Christian families? It aims to be acceptable to all denominations. Make a vigorous effort to extend its circulation. Do it now, while the beautiful autumn season continues. Then, we have a fine list of good books and tracts to which attention should be given. Send for one of our catalogues, which we furnish free. Many have been gathered into the Church this summer at the camp meetings. The way to have them established in true holiness is to get them to read holiness publications.

Another thing—we greatly need an increase of contributions to the "*Phæbe Palmer Fund*," which is designed to furnish our publications free to those who need them: missionaries, schools, colleges, benevolent institutions, etc. Let our friends remember this.

The Harvest Field.

AT HOME.

CAMP MEETING SUMMARY.

OCEAN GROVE, Aug. 18-28.—Very largely attended. Preaching unusually practical. Social meetings very effective especially the Holiness Meetings conducted by Mrs. Palmer and Bro. Thornley, and Sister Smith. At the closing service, which was very impressive, 130 ministers and 1800 of the laity participated in the sacrament of the Lord's Supper. It was especially interesting, when 140 children and youth, converted during the camp meeting, marched down the aisle to receive the sacred emblems. Altogether, it is thought to have been the most effective meeting yet held on the ground.

INTERNATIONAL, NIAGARA FALLS, Aug. 17-30.—A new auditorium in a section of the magnificent grove which forms a beautiful natural amphitheatre, was opened. Dr. Reddy, of Syracuse, was in charge. He gave a series of excellent Bible Readings. The attendance was considerably in advance of last year. A large circle of tents was formed and fully occupied. The boarding accommodations had been largely increased, and yet were not up to the demand. God owned the preaching of the Word, and many were saved, converted or sanctified.

NATIONAL, JACKSONVILLE, ILL., Aug. 18-27. Held on the Fair grounds. Bros. McDonald, Watson, Haney, Pepper, and others, participated. It made a deep impression upon the attendants. At every service souls were converted and sanctified. The State Association gave an invitation for another meeting next year.

At KANKAKEE, Ill., Aug. 19-31.—Bro. Evans, presiding elder of the District, in charge. About 140 conversions reported.

SING SING, N. Y., Aug. 11th, continued over two Sabbaths.—Dr. Lowrey opened the meeting with a powerful sermon on "The necessity of the aid of the Holy Spirit." This gave the keynote of the meeting, and believers were encouraged to seek the blessing of perfect love, and sinners were awakened and converted throughout the services. About 60 were converted, 30 sanctified, and hundreds quickened into new life.

ILLINOIS.—Several meetings are very cheerfully reported.

At EUREKA, one of great power was held. A great harvest was gathered in the conversion of sinners and the sanctification of believers.

At CHERRY VALLEY, 120 were converted and many sanctified.

At the ROCK ISLAND meeting a great baptism was realized. Many were saved.

At NEW LENOX 250 were converted and hundreds sanctified. 100 were converted on the Sabbath.

PLAINVILLE, CT., is reported to have been an occasion of extraordinary power. Dr. Hanlon, Principal of Pennington Seminary, and other earnest workers, took part. Many were subjects of converting and sanctifying grace.

OHIO STATE ASSOCIATION, at Orrville, Aug. 19-27.—From the first service the presence of the Lord was signally manifested. Souls were converted or sanctified at each service. At least 75 testified that they had been saved. One minister from Missouri who had never been at a Holiness Camp Meeting, at the second service went into Canaan with a shout and magnified the Lord with exceeding joy, and other ministers were fully saved.

LIVERMORE, ME.—Sister M. J. Clark writes: We had a powerful meeting. Many believers were sanctified and sinners converted. The power of the Holy Ghost was gloriously manifested. Many of the people passed the death-line. Glory to God!

At NORTHPORT, Aug. 24-28.—The oldest camp meeting in the East Maine Conference. The results this year have been most gratifying, hundreds having been converted and many believers wholly sanctified.

ROUND LAKE, N. Y.—The meeting was in charge of Bro. Eaton, presiding elder of the Cambridge District. The preaching was able, and yet so practical as to produce immediate saving results. Bishop Mallalieu preached with power. Mrs. Rose, evangelist, led the young people's meetings. On the whole it was considered to have been the largest and most successful meeting held on the ground for years.

STORM LAKE, IOWA.—Bro. B. S. Taylor sends us good tidings. The meeting closed yesterday morning (Sept. 7th) amid a wondrous shower of grace. Bro. Thos. Harrison was here throughout. Holiness was preached by all the brethren with power, and at least 500 were converted or sanctified wholly. Hardened sinners cried for mercy, husbands and wives were converted together. All the Churches were blessed and revived. There was no wild fire, but a real Pentecostal baptism.

ARKANSAS.—Bro. Harry May writes: I have just closed a Camp Meeting west of this place, Arkadelphia. 100 professed conversion. A few weeks ago I closed a grand meeting at Hot Springs. Over 400 professed conversion, and 150 joined the M. E. Church South, alone.

THE FIELD ABROAD.

AFRICA.—The expedition under Bishop Taylor is making steady progress. Care is being taken, and each step is with much deliberation and prayer. From a letter of Bro. Johnson to the *North Western Christian Advocate*, we gather some interesting particulars :

Bishop Taylor, with a force of five men, had started for the interior for exploration. Favorable reports had been received from them. The company was to follow without delay. After a night of prayer he had assigned them to duty as follows : *Loanda*—C. L. Radcliff and Eli Chatelain. *Nhangue-ia-pepe*—A. E. Withey, wife, and four children ; W. H. Mead, wife, and six children ; W. P. Dodson and C. G. Rudolph. This station lies about 270 miles from the coast. *Pungo Andongo*—Joseph Wilkes, wife and daughter ; 80 miles from Nhangue-ia-pepe. *Malangi*—S. J. Mead, wife and niece ; C. W. Gordon and Levin Johnson. This place is 400 miles from the coast, and is a principal caravan station in this part of the interior. *Kiok* nation, probably at *Casongue*, C. L. Davenport and wife, and M. C. McLean. This station is about 100 miles from Malange. The past four months have been trying to this heroic band while the acclimatizing process has been proceeding—but it has tended to draw them nearer to the Lord. At the date of this letter the company was enjoying a good degree of health. The children were remarkably preserved. They were to take the steamer from Loanda, up the Tuanza river to Dondo, the head of navigation, a distance of 200 miles. From Dondo they will travel caravan style. Let increasing prayer be made by the friends of Jesus for these self-sacrificing missionaries.

AUSTRALIA.—Sister Isabella S. Leonard writes : "God still gives me to see His work moving forward in this island-continent. The interest in the subject of Christian Holiness certainly deepens and extends. There is great need of this for here, as in the whole world, it is the hope of the Church. In your next Tuesday Meeting please ask the friends to pray for me in this great and responsible work which God has laid upon me.

INDIA.—Rev. Bro. Jas. Lyons writes from Hyderabad : I drop you this to express my most hearty thanks and gratitude to you for your kindness in sending me the *GUIDE*. It is a most welcome visitor, and highly appreciated. The Lord is with me, saving to the uttermost and keeping and causing me always to triumph, and giving me seals to my ministry for Him, both from the English speaking and native communities, though not so many as we wish. The work is glorious but

most trying and hard ; yet a most glorious power rests upon us for the work.

INDIA.—Rev. Bro. S. P. Jacobs writes : Rev. G. HUGHES, My dear brother—I write to thank Mrs. Dr. Palmer and yourself for the *GUIDE TO HOLINESS*. Mrs. J. says, "Be sure and tell them what a comfort the *GUIDE* is to me." We watch with deep interest the movements of the "holy people" in America.

Christian Perfection is our only hope. It is the only state of grace declared of God sufficient for self-protection (Eph. 4 : 13, 14), for efficient workmanship (2 Tim. 3 : 17 ; Heb. 13 : 20, 21), and for ultimate triumph (Eph. 6 : 10-18 ; Heb. 12 : 13-15). It is alone before this that the world will succumb (John 17 : 23).

Many of us need to feel the Divine obligation upon us. The Church needs to face the *obligation* to be fully sanctified. This is as much the *duty* of all believers, as it is the duty of all sinners, to repent and be converted. God's command in the one case is as binding as in the other. Perfect love, instead of freeing us from obligation, enables us to love and fulfil it. A holiness that is shy of the Divine law is spurious (Heb. 10 : 16). It is the method of the Divine life itself, and must become the joy of the saint (Rom. 7 : 10-13 ; Psa. 119 : 97). The Atonement does not lower or weaken moral obligation, but enables believers to meet it. The Atonement expends its force upon the *subject* of law and not upon the law itself ; this is something eternal and unchangeable. "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself," is the universal, irrevocable standard.

We are rejoicing greatly in the rapid spread of Christian holiness. It is becoming more intensely missionary. It is evangelistic in its very nature. And to be evangelistic is to be missionary.

We are wonderfully kept in this land where "gross darkness covers the people." Joyful triumph through the personal indwelling of the *Comforter* unfolds more and more the blessedness of Christ's all-cleansing, all-achieving, all-perfecting blood. All glory to the Father, Son and Holy Ghost ! May God bless *THE GUIDE*—its editors. and its readers.

—Africa has an area of about 11,854,000 square miles, and a population of about 205,000,000.

—Chili has discarded the Roman Catholic religion as the religion of the state, and has announced perfect liberty to all forms of Christian faith.

—The conversions among the *Telugus* since the great awakening in 1877-8, have averaged more than 2,000 a year, the Church members now being nearly 25,000, gathered into 34 Churches.

—Through the zealous labors of Signor Luigi Capellini, the soldier-evangelist in the Italian army, more than 1000 soldiers have left the Church of Rome during the last thirteen years and been admitted as members of the Evangelical Military Church.

—Italy devotes the rentals of the confiscated Church lands to public education. Its present outlay for the schools is \$6,500,000, and the schools number 42,000, with 2,000,000 of children.

—Total results of Foreign Missionary Churches and societies of Protestant Christendom may be estimated as follows : They raise every year about \$11,375,000 in the following proportions : Great Britain, \$7,650,000 ; America, \$3,000,000 ; Continent of Europe, \$725,000.

Helps to Christian Devotion.

PROMISE FOR OCTOBER.—*"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son."*

"Depend on Him; thou canst not fail;
Make all thy wants and wishes known;
Fear not; His merits must prevail;
Ask but in faith, it shall be done."

BIBLE CALENDAR—OCTOBER.

The following Calendar is taken from the THREEFOLD CORD, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a Prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure acopy of "Three Fold Cord" and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

"Give us this day our daily bread!"

1. Psa. 4:4. Jer. 31:34. Psa. 26:11.
2. Psa. 31:23. 1 John 4:9. Psa. 9:10.
3. Phil. 2:10. Phil. 2:13. Psa. 6:2.
4. Rom. 13:11. Rom. 10:8-9. Psa. 85:6.
5. Mark 14:38. Matt. 14:27. Psa. 25:15.
6. Matt. 6:20. Phil. 4:19. Psa. 116:8.
7. Jer. 13:16. Heb. 9:26. Job 23:3-4.
8. 1 Thess. 5:19. John 16:14. Psa. 51:11.
9. Phil. 4:4. Deut. 12:7. Psa. 33:21.
10. Psa. 105:1. Psa. 30:5. Psa. 57:11.
11. Luke 21:19. Rom. 8:28. Psa. 40:5.
12. 1 Thess. 5:6. Rom. 16:20. Psa. 6:4.
13. Eccles. 5:2. Psa. 145:18. Psa. 130:4.
14. Deut. 5:32. Deut. 7:9. Psa. 25:6.
15. Colos. 3:9. Ephes. 5:9. Psa. 119:124.
16. Matt. 5:44. Matt. 11:29. Psa. 118:135.
17. Psa. 32:11. Psa. 125:2. Psa. 90:1.
18. Rev. 2:16. Psa. 111:4. Job 42:5-6.
19. Psa. 99:5. Psa. 102:17-18. Psa. 139:14.
20. Prov. 6:6. Prov. 13:4. Psa. 25:3.
21. Psa. 2:11. Psa. 34:7. Psa. 51:17.
22. John 13:34; 35. 1 John 4:12. Psa. 119:77.
23. Rev. 3:2. Jer. 30:17. Psa. 119:176.
24. 1 Cor. 10:12. Psa. 40:4. Psa. 33:22.
25. Prov. 23:26. 1 Cor. 1:30. 2 Thess. 2:16-17.
26. Psa. 96:8. Psa. 48:3. Psa. 118:19.
27. John 4:24. Psa. 1:6. Psa. 35:24.
28. Jer. 9:23. Isa. 57:15. Psa. 62:7.
29. Psa. 149:2. Psa. 94:14. Deut. 9:26.
30. Joel 2:12-13. Psa. 126:5. Psa. 42:9.
31. Heb. 10:24-25. Joel 2:27. Hab. 3:2.

PRAYER CALENDAR.

GENERAL REQUEST.—*That God will graciously bless Bishop Taylor and those associated with him in the African expedition.*

REQUESTS BY LETTER.—*Pennsylvania, C., for the salvation of a husband, brother and son. New York, R—E—, for a skeptical son-in-law, for the sanctification of a daughter and conversion of a grand-daughter. Maine, W—L—, for a sister to be sanctified, and for a blessing upon a home prayer-meeting. New York B—, for a sister longing to be sanctified. Canada, A—, for the salvation of a wicked father. N—, for the sanctification of a husband and the salvation of eight children, one son skeptical. Iowa, M—, for the salvation of a Mormon woman and her family. New Mexico, for a nephew's restoration to health, and for the conversion of himself and wife. Massachusetts, J—, for a Friday night holiness meeting. A—, for a husband and wife to be fully saved. Ohio, E—S—, A sister for bodily healing, and two for*

sanctification. *Kentucky, S—, for a sister to be filled with the Spirit, and for a Church to be revived. Ohio, B—H—, for a husband and wife to be sanctified, and for the salvation of an intemperate father. New York, B—, for one who has long sought a clean heart. California, W—S—, for a sister in seclusion, once an attendant at the Tuesday meeting, to have special grace, and for a revival there. A—, for a sister to be sanctified, and for the conversion of her sister and two brothers. Minnesota, for a minister and his family to be sanctified. Missouri, B—, for a sister to be sanctified and healed in body, and for the conversion of a brother. Pennsylvania, E—, for God's blessing upon a social meeting, the sanctification of a husband and conversion of a son. Maine, E—, for a revival, and for a family to be united in love. Maryland, L—, for a brother to be sanctified. Vermont, B—L—, for a family of four to be saved; for a rich man a backslider, and, professedly, a Universalist. A pastor desires the Divine anointing, and for the Church to be revived.*

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning this month the 112th Psalm.

TOPICS FOR STUDY.—1st week—Secret faults, Psa. 19:12. 2nd week—Truth in the inward parts, Psa. 51:6. 3d week—A right spirit, Psa. 51:10. 4th week—The sacrifices which are acceptable, Psa. 51:7.

THE CLOSET HYMN.

He wills that I should holy be,
That holiness I long to feel;
That full divine conformity
To all my Saviour's righteous will.

See, Lord, the travail of Thy soul
Accomplished in the change of mine;
And plunge me, every whit made whole,
In all the depths of love Divine.

On Thee, O God, my soul is stayed,
And waits to prove Thine utmost will;
The promise by Thy mercy made
Thou canst, Thou wilt, in me fulfil.

No more I stagger at Thy power,
Or doubt Thy truth, which cannot move;
Hasten the long-expected hour,
And bless me with Thy perfect love.

WORK FOR JESUS.

THERE is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our own inclination. A beautiful vision of the Saviour had appeared to a monk; and in silent bliss he was gazing upon it. The hour arrived at which it was his duty to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but left it to perform his humble duty. When he returned, he found the blessed vision still waiting for him, and uttering these words: "Hadst thou staid, I must have fled."

1. Exercise in some way this month according to Romans 15:1.

2. Do as directed, Romans 15:2.

3. Get a book on holiness into the Sabbath School Library.

4. Speak to those engaged with you in business about their souls.

5. Get your pastor to cut out some work for you this month.

6. If any members of your Church are at variance, try to get them reconciled.

"GOD'S PRESENCE *is enough for toil and for rest.*
If He journey with us by the way, He will abide with us when nightfall comes."

EDITORIAL JOTTINGS.

THE AUTUMN CANVASS.—It is time to begin the canvass for new subscribers for next year. We shall date all new subscriptions now from January, 1886, and send the October number so long as we have it—and November and December numbers of this year free. We hope to make the next volume richer than ever. Work for us, then. Let every subscriber work in good earnest to add to our lists.

SPECIAL PREMIUMS.—For two new subscribers and \$2.00 remitted, a copy of the **BELOVED PHYSICIAN.** For three and \$3.00, **RIFTED CLOUDS,** the Life-Story of Bella Cooke.

ARROW POINTS.—The Bible is full of encouragement for holy people. Note some of its cheering utterances:

1. *If ye be willing*—What then? See Isa. 1:19.
2. *If ye do these things*—What things? And what if we do them? See 2 Pet. 1:10.
3. *Whoso looketh into the perfect law*—What will be the result? See James 1:25.
4. *If ye have respect to persons*—What then? See James 2:9.
5. *If ye fulfil the royal law*—What royal law? And what the effect of fulfilling it? See James 2:8.
6. *If we hold the beginning of our confidence unto the end*—What then? See Heb. 3:14.

—Our Holiness Almanac, to be issued in November, will be a gem. Look out for it.

—SEND for a copy of the Proceedings of the General Holiness Assembly at Chicago. Sermons, addresses, testimonies. Price only 25 cents.

—Presd't Stokes, of Ocean Grove, has published a volume of Poems, under the name of *Blossoms*.

—The National Camp Meeting at Augusta, Ga., commences Oct. 3d, and continues ten days. Excursion rate from New York, \$30. Quite a number are going. God bless the meeting!

—Our good friend, Bro. A. Wallace, makes the *Ocean Grove Record* a good, profitable paper, as far as he has resources, but he ought to have it in his power to enlarge it and give it a wider sphere. Everybody interested in Ocean Grove should subscribe for it.

—The Methodist Book Room has issued the **EPWORTH HYMNAL.** It takes its name from the old *Epworth Rectory*. It is designed for the family, social worship, and the Sabbath School. Pains have been taken to render it worthy of its object. It is neatly gotten up. Price, 35 cents per copy, \$30.00 per 100.

—Rev. Mr. Simpson will hold his Second Annual Convention in the Gospel Tabernacle, 23d Street,

between 6th and 7th Avenues, New York, from Monday, Oct. 5th; to Friday, Oct. 9th, 1885. Sessions at 10 A.M., 3 and 7.30 P.M. Workers from Europe and America will take part. Those desiring a deeper Christian life, and a special baptism of the Holy Spirit for service, are invited.

—*A kindly hint.*—We hope, sincerely, that Bishop Taylor's work will be allowed to stand on its merits before the Christian Church, and that all bitter words, offensive personalities, and unseemly controversy will be avoided. The people want facts, and will contribute their money freely and joyfully if they are made acquainted therewith. A brother in California has just sent us check for \$500.00. THE GUIDE early espoused this cause, and has rendered efficient aid and will continue to do so, whether men give credit or not.

—*Find your place—to every man his work.* Brother G. W. Williams, of Illinois, writes:

"When God in great mercy sanctified me wholly, July 23d, 1881, I had a great desire to go out and work for God, but I am, and then was satisfied that the Lord wanted me to *wait and learn*; so for two years 'I waited patiently,' and then when I was able to answer the questions of my brethren, he showed me my work in my own Church and Association (Congregational), and two of our leading pastors endorsed the doctrine and experience of sanctification as a second experience instantaneously received. Bless God, I have not been led to be a come outer. O, my soul doth magnify God my Saviour for His wonderful keeping power. There are signs of revival in our little church. Pray for us.

—Bro. Jacobs, one of our missionaries in India, sends us the Constitution of the "India Holiness Association." It will be seen that our friends in India are more positive than we are here in some respects. Note, especially, Article 5.

The object of this Association is the perfection of believers and the conversion of sinners, especially Natives. This Association does not publish a formal creed, but expresses the following views on Christian experience and holy living:—

1. Justification and Regeneration are acts of God wrought on condition of repentance toward God and faith in the Lord Jesus Christ. By the former God pardons all past sins, and by the latter imparts the Divine Life to the soul, adopting us into the Divine family.

2. Entire Sanctification is that act of Divine grace, distinct from and subsequent to Pardon and Regeneration, by which God, on condition of faith in Christ's all-cleansing blood destroys from the heart "the old man," cleansing us from sinward tendencies and all unrighteousness, filling the heart with perfect love. This, like the Pardon of sin, is instantaneous.

3. The Holy Spirit bears direct testimony to the states of Justification and Entire Sanctification.

4. The "Baptism of the Holy Ghost" is distinct from the convincing, regenerating, and cleansing agency of the Holy Spirit, and is that Pentecostal, *personal* indwelling of the Holy Ghost filling and empowering the fully sanctified believer to do and suffer all the will of God with a willing mind.

5. Irreconcilable with this experience, we believe to be all dram-drinking; the using of opium and tobacco; the wearing of jewelry and costly apparel; connection with secret orders; evil-speaking; laxness in business; and all other worldly-mindedness.

Any person clear in the experience of Entire Sanctification, constantly exemplifying the same by definite testimony and holy living, may become a member of this Association by the unanimous vote of its members at any regular meeting.

THE GUIDE HYMNAL.

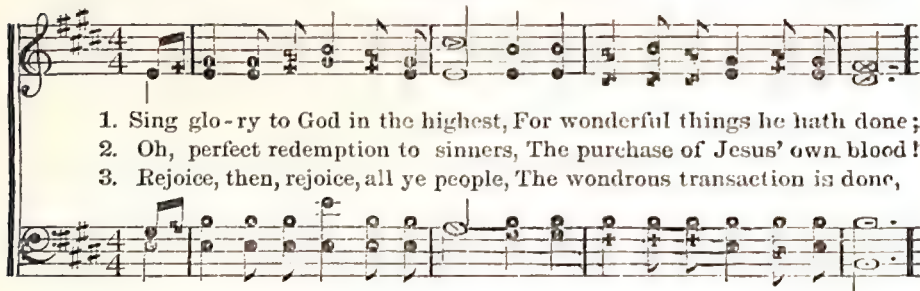
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Hallelujah, He Saves Us.

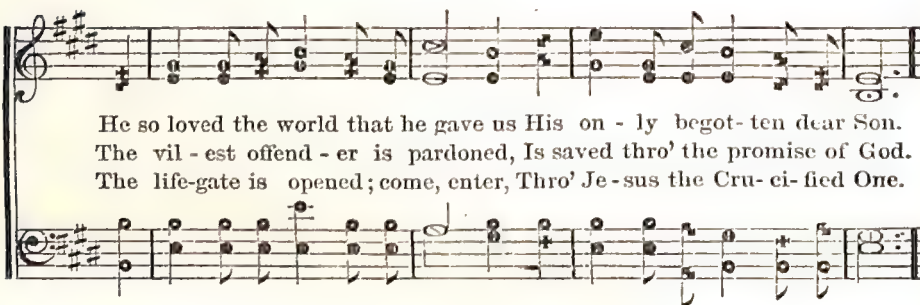
FRANK M. DAVIS.

[From "The Wells of Salvation," by per.]

JNO. R. SWENEY.

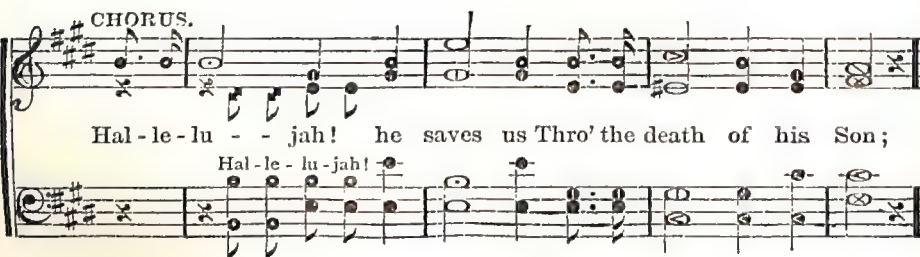


1. Sing glo-ry to God in the highest, For wonderful things he hath done;
 2. Oh, perfect redemption to sinners, The purchase of Jesus' own blood!
 3. Rejoice, then, rejoice, all ye people, The wondrous transaction is done,

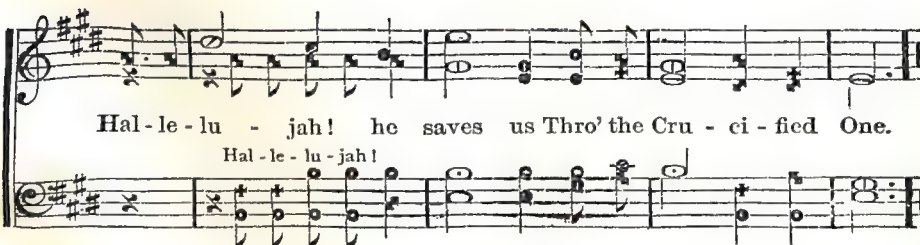


He so loved the world that he gave us His on - ly begot-ten dear Son.
 The vil - est offend - er is pardoned, Is saved thro' the promise of God.
 The life-gate is opened; come, enter, Thro' Je - sus the Cru - ci - fied One.

CHORUS.



Hal - le - lu - - jah! he saves us Thro' the death of his Son;
 Hal - le - lu - jah!



Hal - le - lu - - jah! he saves us Thro' the Cru - ci - fied One.
 Hal - le - lu - jah!



• NOVEMBER, 1885. •

OUR FATHER'S WORD.

Ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.—Deut. 12 : 7.

“AUTHOR and Guardian of my life,
Sweet Source of light Divine,
And all harmonious names in one,
My Saviour ! thou art mine !”

“The thanks I owe Thee, and the love,
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.”

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

COME to you this month, beloved, with an invitation to praise. It is OUR FATHER'S invitation. The key-note of the month is, “REJOICE!” And see how broad is the invitation: “Rejoice in all that ye put your hand unto.” And why not, since the promise is so wide-reaching: “All things work together for good unto them that love God.” But, some things we set our hand unto are not prosperous. No matter; the promise applies to adversity as well

as prosperity—hence, praise is comely in darkness as well as in the light.

And it is a *family oblation* that Our Father calls for. “*Rejoice*, ye and your households wherein the Lord thy God hath blessed thee.” Has He not blessed us in our households? Yea, verily. Then let the family song be sung—sung daily, sung heartily—sung in happy concert. Parents and children join to praise the Lord. Let it come up to your Father's ear, and surely He will bless you more and more with the riches of His grace.


There is nothing on earth more lovely than to see whole households daily offering their songs of praise unto the Father of mercies.

SERMON.

SPIRITUAL DECAY.

BY REV. JOHN PARKER.

TEXT.—“Gray hairs are here and there upon him, yet he knoweth it not. And pride testifieth to his face, and they do not return to the Lord their God, nor seek him for all this.”—Hosea, 7: 9, 10.

RAY hairs are signs of decay. The decay may not be rapid in its progress; it may be hindered by a vigorous constitution, by discretion in the use of food and rest, by diligent attention to the laws of health, and by a mind and conscience at peace. But still the truth holds, that gray hairs are signs of decay. A palpable, visible evidence that your ripest day, and your fullest enjoyment of all the vital forces, are over. This fact, so often seen and so well understood, is used in the text to symbolize decay in the spiritual life and experience of God's ancient people, and will properly apply to any who began well the Christian life, full of faith and love and zeal and assurance, but who have largely declined in all these graces, and decay is doing its fatal work. For a time you had all the evidences of the new birth,—a new life,—a new love,—new motives and ambitions. You walked with God, glad to be known as a disciple of Christ. You were hungry and thirsty after righteousness. You never ask the boy of quick step and ruddy cheek and flashing eye if he is well; his glad and gleeful life is its own evidence. So you never ask with anxiety, a contented, growing, spiritual man if he is alive in Christ, or growing in grace. But, if these signs are reversed,—if he has lost his relish for the means of grace—if the joy of the Lord is no longer his strength, if he is fertile in excuses, and frequent in his absence from the gatherings of God's people, then gray hairs are upon his spir-

itual life, and he knows it not. “Yea, pride testifieth to his face”—and not humility.

To guide your thoughts profitably, I shall speak of

I. SPIRITUAL HEALTH. II. SPIRITUAL DECAY. III. SPIRITUAL RECOVERY.

Every truly converted person has, at some time, had revealed to his understanding and heart, by the Holy Spirit, this idea of spiritual health. He was first a sincere penitent, then converted, renewed, adopted—had the witness of the Spirit to the fact of his sonship. He was as one alive from the dead, as one who had wandered amid perils and enemies—but is brought back to his Father's house. All the currents of his thought and the forces of his nature have been turned from the old selfish and sinful life, to the duties and delights of God's service and fellowship. The slavish dread which filled his life in other days, is now a filial fear of offending God; a fear born of reverence and love. He was an alien, an enemy and outcast; he is now a child and heir of God, and he knows it. We know that as in vigorous and healthy childhood, growth, contentment, increasing strength, vitality and joy are the laws of his being, and appetite is fresh, and hope is ardent, and energy is a pleasure, so in a healthy spiritual life, every new tax upon its faith and service brings a new pleasure. You pleasantly recall the memories of your childhood and youth, with the luxury of life that brimmed in your every cup of pleasure. Pleasure at the thought of food and sleep, and the freedom of play and exercise of limb and brain, and the early friendships of glad and gleeful hearts. Recall a moment the days of your spiritual health, what joys they brought, what discoveries, what progress—doubts removed, fear gone. “The joy of the Lord your strength.” Your one desire to know and do the will of God, to be holy in all manner of conversation or life, and daily “to have fellowship with the Father and

with his Son, Jesus Christ." How easy and rapid was your growth. The good saw it and were glad; you saw it and were cheered and exalted, yet humbled in grateful love. Onward, still onward you ran, but were not weary—you walked, but fainted not. Your feet hardly touched the earth. You seemed to ride on the sky—to mount upon wings as eagles, for you waited on the pleasure of the Lord.

What an impression you made on other hearts! It was something like that you felt at the sight of the ruddy-faced lad this morning, with roses on his cheek and stars in his forehead. At the sight of his exuberant life your sluggish blood was quickened, and you thought and wished for the return of fresher life and better days. So once you made men wish they were home again with God. They saw in you Divine possibilities for themselves—spiritual health and fulness of joy, and longed to be a happy Christian like you.

Such was your spiritual health. And as life yields its richest physical enjoyment to one in perfect health, so your comfort abounded—to yourself. "The peace of God ruled in your heart." Has it all changed? Is it true that gray hairs are upon your spiritual life? Not dead, but dying. If so, your apostacy has begun, and you cannot too quickly find it out. If it has not, I congratulate you, as one returning to Zion with songs and everlasting joy upon your head. If spiritual decay has begun, you may not yet be especially shocked by its evidences. For the forms of piety are still observed by you. Men respect you for your general correctness of life, your brethren and pastor recognize your Church relationship, and find no outward blemish in your life. But the old love of spiritual energy, duty and self-denial, and the old hunger for righteousness or holiness, is gone. The zeal, and zest, and relish of other days has departed. Gray hairs are upon you.

II. *Let us inquire as to the invariable signs of spiritual decay.* 1st. *We can do no better than begin with the one mentioned in the text, "He knoweth it not."* This does not mean that you are entirely ignorant of it, but rather that you are indifferent about it. Occasionally, indeed, you have a longing for the bliss of other days, sometimes a painful sense of the emptiness of your heart and your aims, like the brother who said to me a few days ago, "Would God I were as I was twelve months ago," but like him you make no earnest effort to recover your lost spiritual health. Your will-power has been trifled into weakness. Your understanding of Divine things is beclouded. You are walking in mist—eternal things are distant and unreal to you. Perhaps you are impatient if told that your brethren plainly see upon you signs of spiritual decay. Especially are you impatient with the subject of perfect love and entire devotion to God. You are probably out of patience with the pastor if he reminds you of the perils of your worldly conformity, and the deep necessity for an immediate and entire surrender to God.

Go back again in thought to the beginning of your Christian life. You will recall the fact that it was marked by separation from the world, that between your life then and the pursuit, pleasures and aspirations of the unsaved about you, there was a wide gulf, but now there is no very wide difference between your spirit and theirs, your conversation and theirs, your ambitions and theirs. All this is known to you, but it hardly distresses you. You heed it but lightly, that God has said, "the friendship of the world is enmity with God." "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove (or demonstrate to yourself and others) what is that good and acceptable and perfect will of God." It is not your conformity to the world that now troubles you, but you are fretted by a protesting conscience and the

forbiddings of Church law. Are not gray hairs upon you here and there, and you do not lay it to heart?

2d. *Another evidence of spiritual decay.* You have no appetite for spiritual food. Perfect bodily health is impossible without appetite. Hence the alarm men feel when appetite is partially or entirely destroyed. To restore it, they will change their residence, sell their house at a sacrifice, cross seas and travel continents, and patronise physicians lavishly. My brother, it is just as true of your spiritual life; no relish for spiritual things, and decay has begun. In your healthy days the language was natural to you: "Thy word is sweeter to my taste than honey." Now your appetite must be tempted by entertainments in the house of God—music, eloquence, glittering generalities, beautiful word-painting, watered milk well sweetened, and pulpit skill to rock the Church to sleep and sing its lullaby. Your first love was characterized by delight in secret prayer. Now, how easily and habitually you neglect closet devotion. Seldom now do you seek the place where once your heart reveled in communion with God. It is said that Luther's closet door bore the inscription, "Apostacy from God begins at the closet door." Is this also true of yours?

The decay has also reached your family altar. For if it is not entirely forsaken, how formal and lifeless its devotions. Now you know, your family knows, that the fervor and spirit of your family devotions in other days have been sacrificed to a worldly and chilling formality. The means of grace were once more highly prized than your daily food. No ordinary storm would keep you from the house of God. Now it takes but a little inconvenience to conquer your resolution and keep you away from public worship. It is a fine morning and the audience is large; had the weather been shady, one-half of you would have been absent.—Why? Why so easily hindered from your class and prayer meeting? These

are among the gray hairs upon your spiritual life.

3d. *You should be alarmed at the signs of spiritual decay, if your love for the people of God has become critical, and your conversation about your brethren censorious and fault-finding.* It is of the nature of love to be confiding, and Christianity is love, reposing in God and the good. It is of the nature of Christianity to cover the feebleness and failings of your brethren from the gaze of the cynical world. Do you rather see their faults and uncover their failings? Then your love is turning sour. Your conversation is no longer edifying to the hearer, but critical. It is not intended that because you are a Christian, you should close your eyes to the failings of your brethren, but there is a better way than to be critical and censorious. "Brethren, if any of you be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." I know that many humble and sensitive Christians avoid giving testimony for Christ because of this captious spirit among some of you upon whom are the gray hairs of spiritual decay. My dear brethren, you may not suspect that these evidences of decay are seen in you, but they are. Your brethren and your pastor see them with painful anxiety.

4th. Let me mention one more sign of decay, which is very apparent in some of you. *An indisposition to leave the things that are behind of your Christian life and experience and press on, at once, to higher attainments.* "Higher, still higher!" is the law of the Christian life. More light, more consecration, more love, more purity, till crucified unto the world, till dead indeed unto sin. Your body a temple of the Holy Ghost, your entire nature sanctified, till risen with Christ, your affections set on things above, and the supreme ambition and delight of your cleansed heart to live a life of loving obedience to all the will of God. And this is Scriptural holiness—loving obedience out of a clean heart.

It must be this or decay—for less than this is disobedience. The great object of Christianity is not the broken chains of pardon, nor the beginnings of the spiritual life as in regeneration, not a protracted babyhood through life. The great end of the Gospel is character, conformity to Christ, and restored fellowship with God. Indifference to this, so that you find it easy to get along without a holy nature, and gray hairs are upon you. Legitimate to this spiritual enlargement within your reach is a growing love for the Word. *For THE WORD! mark you*, not its accidental appendages of eloquence or music, or the refinements or sentiments of public religious worship. Even if you are a babe in Christ you must “desire the sincere, unwatered milk of The Word, that you may grow thereby.” How much more if by reason of years you are of mature judgment and experience. Thus eating The Word, and growth will be certain and rapid—growth in love and humility, and faith, and every Divine grace. But gray hairs are upon some of you, hence you seldom or never sit down a willing captive to your Bible, in delighted study. You read plenty of other things much less helpful—but you chiefly rely on the pulpit for your knowledge of the will and word of God. Hear me, I beseech you, my brother, for gray hairs are upon you!

I have indicated the spiritual condition of many by calling to mind your better days, and the progressive stages of your decay. Let me now help you in the direction of

III. YOUR SPIRITUAL RECOVERY. Scripture symbolism is not intended to go on all fours, and invariably fit into every little crevice of truth. It is enough if it teach the one great special truth which it is designed to illustrate. And as these symbols often fail to teach all the parts of a great truth, so this one fails to suggest a possible recovery. But the Bible is full of the gracious thought. I have said that gray hairs are the palpable evi-

dences that your ripest day is partially over, never to return; but the gray hairs of your spiritual life are not such gloomy and forbidding symbols, thank God! “Restore unto me the joy of thy salvation,” prayed David, and this prayer was answered. It is a blessed indication of the restoration of spiritual health, when the soul turns away with loathing from every thing else until its last joy is recovered. Do it at once—pay any price for it, but get it back!

The first thing in spiritual recovery is to get back a godly concern about your eternal salvation, a tender, spiritual sensibility. The coldness and hardness of a heart of stone is a sure indication of spiritual decay—hence God says, “I will take the stony heart out of their flesh and will give them a heart of flesh.” A spasm of resolution and anxiety will not avail you now; you must have Divine help to get this heart of flesh.

To the Church at Ephesus, which had lost its first love, Jesus commanded immediate repentance. “Remember from whence thou art fallen, and repent.” The Church had many redeeming excellences—orthodoxy, labor without fainting, intolerance of error; but as in my text, it had lost its first love and knew it not, or was self-satisfied and impatient of instruction. I am speaking of spiritual recovery. Use the means; they are within your reach. “Do thy first works.” You know what they were. Get the humble, teachable, child-spirit—then work out the truth the Holy Spirit will give you, with the fervor of your first love. Do not forget that the final process after unchecked decay is death. Your decay unchecked, there will soon follow the utter loss of spiritual light, confusion of judgment in relation to Divine truth. Conquered and taken captive by the world, prayer will cease or become constrained, a duty to which the remnants of conscience will lash you. Holiness will no longer seem a necessity; to stand well with men and the Church will be your

highest aim. I called on such an one, who had long been officially prominent in the Church. He was rich, and felt he had need of nothing I could urge. To all my counsels he said, "I tell you, to stand well with men and the Church, and get your seven per cent. on your money, is all that is worth living for in this world." Gray hairs had long been upon him here and there, and he knew it not. He is in his coffin now. He left nothing but his money. I fear he took little of anything with him that passes current at the gates of pearl.

To those believers to whom the subject does not apply, it yet brings a solemn call to loving duty, for the recovery of many about you. The Church of God is rapidly taking sides—just as the New Testament said it would in these latter days. Some are already walking with Christ in whiteness down here; are living consecrated lives: going from strength to strength, like travelers ascending loftier peaks to sublimer visions.

Others, like the foolish virgins, have no oil in their vessels with their lamps; others have oil for to-day, but none for to-morrow. They will soon be terribly and suddenly surprised,—then shut out forever. Duty calls, but they cannot respond. They are weak in the presence of the rightly adjusted temptation; they are the weakness and anxiety of the Church. Decay is in progress, but recovery is possible by the power of the Holy Spirit. What will you do with this solemn truth? Heed it—it will save you—forget it by to-morrow, and you do but demonstrate that gray hairs are upon you, and you know it not—yea, and the pride of your heart is impatient at the counsel that would save you.

A SHINING LIGHT.—I would not give much for your religion unless it can be seen. Lamps cannot talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon*.

BIBLE BRIEFS.—12th ROMANS.

"Cleave to that which is good."—Rom. 12: 9. The meaning of this term "cleave" is, "to adhere closely; to stick; to hold fast." We must be thus minded in regard to the good, that which is intrinsically good, and which is good in its influence. We must exercise nice discrimination in separating the precious from the vile. And, having found "the good," "adhere to it closely," regardless of human smiles or frowns. "Hold fast that which is good."


PRACTICAL INFERENCE.—If the true Christian is to possess such a character, how unhappy those who are "unstable as water"—they cannot excel.

BIBLE READING.

SUBJECT.—*Being "Established."*

BY REV. WM. REDDY, D.D.

[The texts referred to, are to be carefully sought out and prayerfully considered.]

O be *established*, is to be settled, or fixed—to be confirmed, as against wavering, or doubting—or being weak or unstable. St. Paul and Timothy "went through the cities, and delivered them the decrees for to keep that were ordained of the apostles, and elders, which were at Jerusalem; and so were the Churches *established in the faith*, and increased in number daily (Acts 16: 4, 5). A little fuller, and more emphatic deliverance of "the decrees of the apostles and elders for to keep," would tend to the "establishment of the Churches in the faith," and the daily increase of their number.

As to individual experience and character, it is observable that many get a "taste that the Lord is gracious," and are initiated into the experience of Justification or heart-purity, who do not get *established*. They "run well" for a season, but somebody, or something, hinders them, and the process of initiation has to be repeated. Such was the fact with the Galatians—such is also true of many in

modern times. And this process oft-repeated, becomes a snare, and a source of discouragement to themselves, and to others.

But, "it is a good thing that the heart be *established with grace*." See Heb. 13:27. But how can this establishing grace be obtained? Answer: "He giveth more grace, wherefore He saith: God resisteth the proud; but He giveth grace to the humble." James 4:9; Heb. 4:16. "Wherefore, *let us have grace*, whereby we may serve God acceptably, with reverence and godly fear." Heb. 12:28.

This is the primary and essential element in the work of establishment. The *heart* must be established. But there are certain other elements and conditions of Christian establishment to be included:

1st. We must be established in *essential truth*, as truth is the instrument of salvation, of edification, of purification and sanctification. See James 1:18; John 17:17; 1 Pet. 1:22, 23.

Truth makes free. John 8:31, 32, 36. There is such a thing as "coming to the knowledge of the truth," and of being "established in the present truth." 2 Peter 1:12. St. Paul speaks of some who are "ever learning and never able to come to the knowledge of the truth." 2 Tim. 3:7. Men talk of "*Progressive Christianity*," and of "*New Truths*," which they assume supersede "*Old Truths*." Whatever may be true of the assumption of so-called science, these assumptions do not apply to Christianity. New discoveries of Divine truth may, and will be made by the devout student of revelation. But there are no *new truths* revealed—nor may we expect any. So that a truth, *once* known, is never transmuted into an error or falsehood. And hence the necessity of being *established in the truth "as it is in Jesus."* Eph. 4:21. Hence in order to be thus established, we must avoid false teaching. There are those who "change the truth of God into a lie." Rom. 1:25.

There are "false apostles, deceitful workers, transforming themselves into the apostles of Christ." These are "Satan's ministers," "transformed as the ministers of righteousness." See 2 Cor. 11:13, 15. Hence "cease to hear" such. Prov. 19:27.

"Go ye not after them." Curiosity leads many to go and listen to what erratic, irresponsible, and designing teachers have to say in support of their new and strange doctrines; and they get unsettled in regard to their faith in the teachings of God's Word. The seeds of error take root in their minds, and generate doubts and difficulties which they cannot answer. Against this disturbing influence, we are specially admonished. See Heb. 13:9, "Be not carried about with divers and strange doctrines," and Eph. 4:14, "That ye be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness," etc. "They turn away their ears from the truth and are turned unto fables." See 2 Tim. 4:34. If therefore we would be established, we must "take heed *what* we hear," Mark 4:24, and also *what* we read.

We have emphasized this point, because of the prevalence of insidious errors, from mere negations, up to bold infidelity, which is simply *doubting gone to seed*.

2d. We need to be established in the *faith*. Faith *objective* as it relates to the truth; and faith *subjective* as it relates to the principle of faith and its exercise in our own hearts. Faith has respect to God's word. Established faith means a steady, persistent believing of God's word and promises—an unswerving trust amidst the fluctuations of feeling and the changes of outward circumstances. See Isa. 7:9, "If ye will not *believe*, surely ye shall not be *established*." "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:38. The Colos-

sians were established by "Walking in Christ," "Rooted and built up in him, and established in the faith, abounding therein with thanksgiving."

3d. *Established in Holiness.* This is the great objective point of God's dealings and of our endeavors: "To the end that he may establish our hearts unblamably in holiness before God unto the coming of our Lord Jesus Christ." 1 Thess. 1 : 13. holiness—experimental and practical. This was Paul's solicitude for these Thessalonians. See chap. 3, 2d to 10th v.

4th. Finally, God himself *establishes* His *believing* saints. "The steps of a good man are ordered of the Lord, and he delighteth in his way. Though he (partially) fall he shall not be utterly cast down, for the Lord upholdeth him with His hand." Psal. 37 : 23, 24. "He set my feet upon a rock, and established my goings, and he hath put a new song into my mouth, even praise unto our God." Psal. 40 : 2, 3. Therefore the established Christian may sing, "We have a strong city; salvation will God appoint for walls and bulwarks! Open ye the gates that the righteous nation that *keepeth* the truth may enter in. Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Isa. 26 : 1-4.

In our next Reading we will consider the relation of trials, or sufferings, to the work of establishment of the believer in *truth* and *holiness*. Do not fail to search out these references, Bible in hand, under the light and guidance of the Holy Spirit.

TRUST IN GOD.—Wesley, preaching at Doncaster, said, a poor Romanist woman, having broken her crucifix, went to her priest, frequently crying out, "Now I have broken my crucifix, I have nothing to trust in but the great God." Wesley exclaimed, "What a mercy she had a great God to trust in!" A Romanist present was powerfully affected. "The great God to trust in" touched his heart. He was very deeply convinced of his need of salvation, and joined the Methodist society, and became an ornament to religion.


BIBLE BRIEFS.—12th ROMANS.

"Abhor that which is evil."—Rom. 12 : 9. To "abhor" means "to hate; detest; loathe; abominate." Such should be our disposition toward "evil" in every form—in thought, word and act. By this we shall demonstrate that we have the mind of Christ. A most lofty tone of moral principle is here inculcated, for he who **HATES** not evil does not really **LOVE** or cling to the good. Sin is the abominable thing which God hates, and like Him we must show our utter detestation of it.

PRACTICAL INFERENCE.—If such be the true Christian disposition, how inconsistent those who are found tampering with evil.

"THE LAW OF THE HOUSE."

BY REV. D. NASH.

N the earliest period of the Church's history, God's presence was frequently manifested to men by a flame of fire, or a luminous cloud, which the Israelites ultimately called the "Shekinah." When Solomon's temple was dedicated, "the glory of the Lord filled the house so that the priests could not stand to minister by reason of the cloud." (2 Chron. 5 : 14.) God thus granted to them a visible sign of His presence. Through the unfaithfulness of the people and their idolatry, Ezekiel sorrowfully witnessed the departure of that glory.

"And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." (Ezek. 2 : 22, 23.) This was not a final abandonment, for at a later period the same prophet beheld a vision of the new temple, superior to the former, and the glory of the Lord entering that temple from the mountain on the east, the mount of Olives on which he had seen it linger when it departed. (Ezek. 43 : 1-4.) These facts are sugges-

tive of important lessons to the Israel of God under the brighter economy of the Gospel. The departure of the Divine glory was a most mournful and admonitory event. From the day that the temple was dedicated by Solomon, the Shekinah dwelt there, between the Cherubim in the holiest place, and although none could enter that inner shrine except the high priest, and he but once a year, yet there the glory was, for that was the sanctuary where God chose to put His name, saying, "This is my rest for ever, here will I dwell, for I have desired it." The Jews therefore were too apt to suppose that the removal of the grand symbol was a thing impossible. Yet it came to pass, and with the removal of the glory, the greatness of the nation vanished away. But it appears that it departed *reluctantly*, for it stood awhile on the mountain east of the city.

Is it not thus reluctantly and after much forbearance that the Holy Spirit ever leaves the place in which He has taken up His abode, or the heart which He has made His temple? "How shall I give thee up?" He asks, with regard to many an unfaithful Church, and many an unfaithful professor. But Ezekiel the prophet witnessed another scene. He saw the symbol of God's presence return to the temple. He "looked and behold, the glory of the Lord again filled the house of the Lord, and he fell on his face." (Chap. 44:4.)

It rejoices the heart to observe, that when the glory returned, *it was not reluctantly*, as when it had departed; for the prophet speaks of no lingering upon the mount, but as soon as the temple was ready for its reception, it came back and filled not one portion only but the whole house with light. (Chap. 43:2, 5.) Is not this a prophetic vision of the scene described of the Pentecost in the second chapter of the Acts of the Apostles? Then did the glory return indeed, and then was the living temple of the Church consecrated as the special dwelling place

of the Most High. Yet that manifestation was but the prelude of many others.

When the first Gentile Church met in the house of Cornelius the centurion, the glory came, though in no visible form. On them was poured out the gift of the Holy Ghost, and they spake with tongues and magnified God. And it has come into every spiritual Church from the days of the apostles until now, and it still abides with those Churches that have not fallen from the purity of the faith, and who walk holily before God. *And it will abide*, if the law of the house is regarded! Transferred it may be from one locality to another, but from the *living, earnest* Church, as a whole, it will depart no more; for there will always be a temple for the Gospel-Shekinah, the Holy Ghost. There will ever be believers in Christ in whom the Spirit rejoices to take up His abode. And O, there is no more blessed sight to be witnessed than the return of the glory to a Church which it had once left, or the coming of that glory to a Church that has just been reared! What are those gracious revivals of religion, which take place among us from time to time but examples in point, renewed visits of the Holy Spirit from on high? Our all-prevalent Intercessor is gone within the veil, in honor of whose sacrifice and mediation, the glory bursts often upon the worshipers in these outer courts, so that now in the midst of the solemn assembly we are led to exclaim, "Lo! God is here, let us adore, and own how dreadful is this place!" And in the calmness of closet-prayer, and in meetings for Christian experience, believers are filled with a sense of the presence of the Holy One, which almost prostrates them in silent adoration at His feet, Come, Holy Spirit, and fill all our sanctuaries, and all our hearts!

One other particular we must not fail to observe. God appears again to dwell among his people as their *Sovereign*, and to occupy the throne of His kingdom for

ever. "And He said unto me, son of man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile." Holiness shall be the law of the house. The Church then is a theocracy, and to the Divine government must all its members joyfully submit. Where God cannot be King He will never dwell. His abiding presence with the Church, or with any portion of it, is conditioned on the obedience of its members to His commands, and their preservation from all that is polluting. "This is the law of the house," writes the prophet, "upon the top of the mountain, the whole limit thereof round about shall be most holy; behold, this is the law of the house." (Chap. 43:12.) Mark the emphatic declaration twice made—"this is the law of the house"—a law to pervade and fill it, namely: "*Holiness unto the Lord.*" Every portion of the house, everything it contains and every one who dwells there is to be consecrated to God alone. "In that day there shall be upon the bells of the horses, Holiness unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar." (Zech. 14:20.) The most common articles of its furniture shall be considered as sacred as the vessels deposited in the holiest place, or in other words, the lowest of the people, the humblest members of the Church shall be kings and priests unto God, and shall be clothed in raiment purer than that of Aaron and his sons when they ministered in the sanctuary before the Holy One. "This is the law of the house." O, blessed law! where there is holiness, there will be peace and love and life and power. A Church without holiness is like an edifice without light, a body without a soul. It may possess wealth, talent, and what is called "respectability,"—it may build gorgeous edifices and establish pompous ceremonies, and enjoy the highest patronage of

earthly states; but without holiness it is no better than a building that is crumbling into ruins.

Of what, then, is holiness the result? *Of the return to the temple of the glory*—the glory of the third person of the Trinity. "The law of the house" can never be set up, unless the Divine Spirit come and take up His abode there. It is He who consecrates the building. Churches there are that make a fair show and seem to be highly esteemed, while their righteousness is nothing but formality, beautiful, perhaps, as an iceberg glittering in the sunlight, but just as cold and as hard. Would we have "the law of the house" set up in our Churches, in our homes and in our hearts? Then let us invoke the return of the glory, and beseeching the Spirit to re-enter with all His energy and hallowing grace. And when He has come, let us see to it that "the law of the house" be obeyed. Let us aspire to be holy, to cleanse and keep ourselves clean, by asking for the repeated application of the blood of Christ, to preserve every part of the temple pure from defilements. "This is the law of the house."

Do not all our churches need at this time a fresh baptism of the Holy Spirit? The glory has not departed from them—Ichabod is not written upon their walls and gates—but the best of them are not so holy, not so vigorous, not so mighty in influence as they should be. They all lack something that is essential to rapid and constant growth and to eminently successful aggression on the world.

"Now, therefore, arise, O Lord God into Thy resting place, Thou and the ark of Thy strength. Let Thy priests, O Lord God, be clothed with salvation, and Thy saints rejoice in goodness."—(2 Chron. 6:41.)

KINDNESS IN TRIFLES.—Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness.—*Bowes.*

BIBLE BRIEFS.—12th ROMANS.

"Let love be without dissimulation."—Rom. 12:

9. Christian life is very pure, free from all deceit and hypocrisy: it is unfeigned. Paul exhorts the Corinthians to make proof of their high calling by "love unfeigned." In writing to Timothy he declares that the end of the commandment is "love out of a pure heart." Peter in his epistle says they had purified their souls "in obeying the truth, through the Spirit, unto unfeigned love of the brethren." Have we such a love?

PRACTICAL INFERENCE.—If love is of this nature, it must be a mighty principle.

HABITATIONS OF THE SPIRIT.

BY ABBIE MILLS.

"Temples divine, of living stones,
Inscribed with Jesus' name."

EACH human soul has been purchased with the precious blood of the Son of God, for this very purpose, that God himself might make them His own habitation here on earth; that He might walk in them and dwell in them, giving them grace and glory that they might glorify Him in body and spirit.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" It is not a question of our worthiness, but of our entire willingness. The One who desires to make us His habitation, only asks us to yield ourselves to Him in full faith that He will fit us for His abode, and will in very deed come in and stay with us until He shall see fit to remove us to the eternal world, where He has a building for us, a house not made with hands, eternal in the heavens.

He tells us plainly that He has bought us and that we are not our own, and yet, how we hesitate to acknowledge His supreme right in us! We want Him to come and bless us and give us a clear title to the heavenly mansions; but not giving up all thought of self-ownership, we are troubled on every side, and so must con-

tinue to be until we thoroughly believe that God will perfect that which concerneth us, if we leave all with Him in the spirit of trustful obedience. When we truly reckon ourselves dead unto sin, the life of God reaches our souls and we live in Him and He in us, we rest also, ceasing from our own works that the Lord may carry on His work within us.

Straightway He enters the truly consecrated soul, passing over the plank of faith resting upon His promises, upon which we have ventured to meet Him. There we enter into covenant with the Holy One, and we realize that He has betrothed us unto Himself forever. And though inbred sin delayed as long as possible to vacate the premises, and we could not rid ourselves of our unwelcome tenant, yet we can sing,

"Welcome, welcome, dear Redeemer,
Welcome to this heart of mine;
Lord, I make a full surrender,
Every power and thought be Thine.
Thine entirely,
Through eternal ages Thine."

The word of power is spoken by the oncoming Conqueror, and our foes are slain and cast out, not one of them left. With silent awe we hear the word, "I will, be thou clean." The temple of God must be holy. The clean water is sprinkled all o'er and through the soul by the hand Divine, until He pronounces us clean. Then the glory of the Lord fills the house, and the Spirit begins the work of furnishing and adorning. Having put off the old man with his deeds, we are clothed with the beauty of the Lord our God, and put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearance, and the spirit of forgiveness and love.

The new tenant, or rather the eternal Proprietor, makes His presence known without as well as within. The light within shines out through the unclosed shutters. The old man had filled the soul with desires after the things of the world, things that would make the child

of God look like other people, conformed to the world instead of being mirrors reflecting the image of Christ. And so the body was adorned after the manner of the world, and the trappings were fastened on by cords that were knotted within the heart. But if the process of cleansing has been unhindered, and is complete, these cords must have felt the consuming fire, and that which they held will drop off.

Let them go! The Lord's own are a peculiar people. His rubies and diamonds are real, not fictitious. How cheap will the richest of earth's jewels look beside the ornaments He would put upon us. Can we endure the incongruity of having them side by side?

The soul that has become really God's habitation will be so charmed with His style of ornament that the thought of marring the beauty by still retaining any of the useless signs of the old life will be painful. These temples divine are to be inscribed with Jesus' name. And He does not want them covered up with some device of ours so that they will have to be searched for to be found. He would write it in letters of gold upon our foreheads, to be zealously guarded from being covered by the bangs that little faith and fear would advise. Then the habitations of God here on earth bear His image, without as well as within. He fits up the interior in most comfortable and beautiful style, and keeps the outside in perfect harmony with the inside. His peculiar treasure, these habitations set before the world God's ideal of beauty, and utility, while Jesus sees accomplished in us the design of His poverty and suffering, and is satisfied.

IMPATIENCE REPROVED.—At Laleham, Dr. Arnold once got out of patience, and spoke sharply to a dull pupil; when the boy looked up in his face, and said, "Why do you speak angrily, sir? Indeed, I am doing the best I can." Years after, he used to tell the story to his children, and said, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten."

MOSAICS FOR THE SICK-ROOM.—I.

BY LELIA WATERHOUSE.

"No Pain."—Rev. 21:4.

I AM sorry that you are suffering so severely this morning. I will sit by your side a few moments and bathe your head.

The white cheek, the languid eye, the purple shadows, the compressed lips, the prostrate form, speak to me with eloquent silence of your subjection to the monarch, Pain.

I will repeat to you, softly, just seven words from the Holy Book: "*Neither shall there be any more pain.*" Now close your tired, aching eyes, and while I gently rub your throbbing temples, look with the spirit's eye at a picture which I have brought to you. A Home, of which the purest, sweetest earthly home is but a faint type; tender, all-surrounding love, and rest, rest, rest, to the depths of the soul.

Outside the Home, shut out forever by the eternal edict of the Father, are Weariness and Pain uncrowned, harmless. They have triumphed in the past, but they can never again lift their merciless pencils to trace their sad lines on humanity's children.

Look at the rested, painless children in the Father's House a moment, as, clad in immortality, they sing a song of victory; then allow me to change your position, shake your pillow, and lower the shade while you seek rest in sleep.

The time will surely come when you can say, "No pain." Only endure patiently this little while of earth.

ANXIETY FOR SOULS.—Fleming mentions one John Welsh, often, in the coldest winter nights, found weeping on the ground, and wrestling with the Lord, on account of his people, and saying to his wife when she pressed him for an explanation of his distress, "I have the souls of three thousand to answer for, while I know not how it is with many of them."

BIBLE BRIEFS.—12th ROMANS,

A LOVE COUNSEL.—“Be kindly affectioned one to another with brotherly love.” Rom. 12: 10. As one has said, “in brotherly love be affectionate”—denoting a very tender, sympathetic disposition. Consult the record of the giving of “a new commandment” by Jesus—John, 13: 34, 35. Paul recognized joyfully the manifestation of this grace among the Thessalonians, and enjoined that they should seek its increase more and more. Do we possess and manifest this beautiful grace?

PRACTICAL INFERENCE.—If this be the law of the kingdom of God, how unseemly all strife and contention among Christians.

AN OLD-TIME SANCTIFICATION.

BY KATE N. BUSTEED.

[We let our venerable sister continue her narrative, showing how she obtained entire sanctification.—ED.]

MY NEXT move was to London, then a village of about thirty houses in the woods of Upper Canada. Here, however, there were some humble Christians. The Lord continued to use me, and every three or four weeks hailed with joy the coming of our loved preacher, on his horse with the *old saddlbags*.

At length I was led to remove to New York. I had many cares and difficulties, but the spirit of adoption was ever with me, strengthening and sustaining my heart. Yet I often had seasons of repining, thinking my lot was hard. On account of this I had often to take, if not as formerly a rebellious heart, yet an ungrateful but penitent heart, for a fresh assurance of forgiveness.

Notwithstanding this, the blessed Spirit carried on His work in my soul, revealing the depravity of the natural heart and the need of entire cleansing. In 1836 my health was feeble; indeed eminent physicians thought me far gone in consumption, and the only hope of living was to avoid the rigors of a New York winter. I determined to visit the town where I received the witness of my adoption. From the time of departure until my return I was truly seeking for the baptism of the Holy Spirit, and my desires were greatly intensified when again sitting in the dear old church.

In the blessed Word, and in the memoirs of holy people, especially that of Lady Maxwell, I saw a depth of piety which I did not enjoy. On the third Sabbath of February, 1837, a stranger preached on the cleansing of the leper. That day I resolved not to rest

until cleansed from inbred sin. I kept reading, praying, and searching the Word one night until near eleven o'clock, when my light went out. As the clock struck twelve, I threw myself upon the floor, in agony. Passage after passage of Scripture occurred to me—sometimes I was encouraged, and then again in despair. The struggle was severe. At length I heard a voice, saying, “I will; be thou clean!” Again and again it was repeated—“I will; be thou clean!” Language fails to describe the sensation that came over me, as rays of mercy descended. I felt as if I were a mote in that streak of glory. I cannot describe it. I was lost in a God of light and love. In this rapturous frame time passed unnoticed. At length my uncle knocked at the door, inquiring what was the matter, and just then the clock struck three.

Next morning I was chided for not taking proper rest, and was cautioned against fanaticism. When breakfast was over I went to my class leader and related my experience. He said, “You have received the blessing of sanctification.” I said, “I was sanctified when God pardoned me, taking the word in its literal meaning, ‘set apart for God.’” From September, 1832, until February, 1837, I loved God because He had pardoned my sins and removed my guilt, and given me strength over sinful indulgences. Now my soul adores Him because He has transformed me into His image. Now, under all circumstances my spirit cleaves to Him, being united to Him. I love His presence because one with Him. I realize that the tri-une God is ever with me. I behold Him as He is—holy, perfect, and lovely, in the abstract. Now I love Him for these, and because through the cleansing blood I am made to resemble Him.

And now, while to the praise of God I thus testify what He has done for me, I know I have not reached that standard of grace which I am led from the Scriptures to believe is the privilege of Christians. I keenly feel, as each day departs, my imperfections, for I have not that fulness of love which the sainted Fletcher, and many other eminent Christians of various denominations have experienced. But my spirit is athirst for it, that I may “comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, and be filled with all the fulness of God.”

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—NEW TESTAMENT EXAMPLES OF HOLINESS.—) *Continued.*)

CENTRAL TEXT.—"The disciple whom Jesus loved."—John, 21:20.

STATEMENT.—The direct individual effect of the Pentecostal baptism was such a purity and fulness of experience, such an energy and balance of character, and such a power of life and labor, as before had been quite unknown or at least exceedingly rare. Hence while prior to that baptism, we cannot point with confidence to any one of the immediate followers of Jesus as a pronounced example of holiness in its highest type, we afterward find the number of such abounding. Of these, however, only two can be selected for study in this month's lessons.

I. JOHN THE EVANGELIST.—No less than five times is he described as "the disciple whom Jesus loved." John 12:23; 19:26; 20:2; 21:7, 20. What is the significance of this? That Jesus truly loved all His disciples we cannot doubt; but why this special love for John? It was certainly not because his character in its natural traits was flawless; not because he possessed a nature of great amiability—gentle, yielding, even feminine, as we commonly see him represented in pictures, notably so in that of the "Last Supper," by Da Vinci. "The John of that celebrated picture is the ideal of the Papacy, and makes him *merely* a mild, amiable, affectionate man, with the face of a tender, loving woman, but immense injustice is thus done to the John of the Bible."—*Dr. G. C. Baldwin.*

The very surname given by our Lord to him and his brother James, is a sufficient disproof of this popular notion. That name, "Boanerges," implies a vehemence, zeal, and intensity which gave to those who bore it, the might of "sons of thunder." This title was evidently based upon corresponding qualities in the men—the ardor, fierceness and ambition, so characteristic of Galilean fishermen.

Was it because of these qualities that Jesus made John the object of His special love? Rather, we should say, notwithstanding these ungente traits. Consider, 1. That the love of Jesus in this case was that of a special *human* friendship. 2. That, unlike any other one of the twelve, John was a near *relative* of Jesus. 3. That from his peculiar bent of nature, his piety took on the type of special *personal* attachment to Jesus. Was it strange that this should call forth from the human side of Christ's nature, a special reciprocal attachment toward John?

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"That which we have seen and heard, declare we unto you."—1 John, 1:3.

II. JOHN THE EVANGELIST (*continued*).—The special attachment of "the beloved disciple" to the person of Jesus is seen in his close and almost constant companionship. At the Supper he sits nearest Him and leans on His bosom; he alone, after His arrest, follows Him into the judgment hall, and then to the cross; and he is the first at the sepulchre.

But now, under this beautiful type of piety, behold the marks of serious imperfections. Mark 9:38 tells of his *selfish uncharity*, calling forth the pointed rebuke, "Forbid him not," etc. Luke 9:54 gives proof of his *angry impatience*, meriting and receiving the keener rebuke, "Ye know not what manner of spirit ye are of." Matt. 20:20-24 discloses his *worldly ambition*, the bold expression of which by his mother kindles the burning indignation of "the ten" towards him and his brother, and opens the lips of Jesus again in earnest words of condemnation.

How plainly then was his fond, familiar love for Jesus not "*perfect* love." How plainly was there a large admixture of dross with all the gold. What shall separate the two and leave only the "love made *perfect*"? Malachi's "refiner and purifier" alone can do it, and his work is to be marked by his "sitting." 3:3. Four hundred years after He came, on "the day of Pentecost," when "they were all with one accord in one place. . . . And there appeared unto them cloven tongues like as of fire, and it *sat* upon each of them." Acts 2:1, 3. John was one of the "each." How the "refining fire goes through his heart, illuminates his soul, scatters its life through every part, and sanctifies the whole!" Where now

is his selfishness, anger, impatience, ambition? His boldness remains, but it is sanctified boldness; his energy continues, but it is sanctified energy; he is one of the "Boanerges" still, but a sanctified "son of thunder"; his love for Jesus is undiminished, but it is love "perfected."

Turn to his epistles and read the glowing testimonies of his pen as indexes of his personal experience. Such sentences as "our fellowship is with the Father," etc.; "that your joy might be full"; "the blood . . . cleanseth us from all sin"; "purifieth himself even as He is pure"; "His love is perfected in us"; "herein is our love made perfect"; "perfect love casteth out fear"—these and kindred expressions are but the spontaneous outflow "of the abundance of the heart."

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"Separated unto the gospel of God."—Rom. 1:1.

III. PAUL.—Perhaps no single phrase used by the great apostle more exactly indicates his holy relations to God, personal and official, than that just quoted. It implies at least four things—

1. *A deep conviction of the enormity of sin.* Read the vivid account of his awakening, Acts 9:3-9. Under that "light from heaven," sin became to his awakened moral vision "exceeding sinful." Rom. 7:13. Ah, how bitter was his cup of "the wormwood and the gall" during those three sightless days!

2. *A genuine, thorough conversion of his sinful nature.* This conversion embraced the three great facts of justification, Rom. 5:1; regeneration, Titus 3:5; and the direct witness of his adoption by the Holy Spirit, Rom. 8:16. Never was a conversion more divinely wrought, clearer in manifestation, or more thorough in effect. His experience is written 2 Cor. 5:17.

3. *A Divine call to the ministry of saving sinners.* He repeatedly speaks of himself as "called to be an apostle." Dr. E. N. Kirk says, "There was wanted a thirteenth apostle, who should partake of the good spirit of his brethren, but not imbibe their prejudices, nor depend on their sanction. The number twelve, or the four-square apostleship was very precious to Christ; but there are other things more precious in his sight than forms." Thus, though Paul was "as one born out of

due time," he was truly born, born again, and born to the great work of soul-saving.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"Separated unto the gospel of God."—Rom. 1:1.

IV. PAUL (*continued*).

4. *His separation unto the gospel was a separation from all sin to all holiness.* From the guilt of sin to the pardon of the gospel; from the thralldom of sin to gospel freedom; from the pollution of sin to the purity of the gospel.

When did this thorough deliverance come? At conversion? Not necessarily. Indeed, it is the Divine rule to follow conversion with entire sanctification after an interval, longer or shorter. But to this rule there may be exceptions, and such may have been Paul's experience. Yet it is noteworthy that when Ananias told him that the two-fold object of his visit was that he might receive his sight, and be filled with the Holy Ghost, it is simply added, "And he received his sight forthwith, and arose and was baptized," nothing being said about the infilling of the Spirit. Acts 9:17, 18.

Another notable fact is, that his being filled with the Holy Ghost, several years later, was coincident with the change of his name, 13:9. How to account for the change has been a great puzzle to the commentators. But why might not Saul's name have been changed on the same principle as Abram's and Jacob's centuries before? Abram became Abraham, and Jacob became Israel, as marking new and important epochs in their religious life. (See Lesson III. for August, and II. for September.) So with Saul's new name of Paul, there came to him a new baptism of the Holy Spirit like that of the Pentecost—a baptism, as we may well conceive, at once all-sanctifying and all-empowering.

Here was a new departure in Paul's experience and life, and how well he maintained it is seen in all his future character and writings. Study his direct, emphatic testimonies, his sublime, comprehensive prayers, and his earnest teachings of both doctrine and precept, and behold in him an illustrious example of New Testament holiness. And as his loving inspired behest, "Follow me as I follow Christ," comes down to us through all the ages, would that the whole Church and its every individual member might hear and ponder, believe and obey.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2: 30 o'clock.

THE meeting was opened by singing hymn 420. A number of requests were read, after which we were led in prayer by Rev. E. Barrass, of Canada.

Singing—

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the waters near me roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

Mrs. Palmer then said, I want to read you this morning's verse from our precious little "Threefold Cord." It was spoken to my heart with peculiar power this morning when I first opened my book. It came as a command from God my Father. "Watch ye, stand fast in the faith; quit you like men; be strong." The blessed Word so often says, "Be strong." Joshua's God said, "Only be thou strong and very courageous." He who gives the command gives the power. He said, "Let there be light, and there was light." My little book has a precept, a promise and a prayer for every day in the year. My promise for to-day is, "Then said Jesus, . . . If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." If you have not this little comforter, I advise you to procure it; its words of cheer have often strengthened my heart in the street cars. Let

us listen to a few verses from the 8th chapter of John. In the 29th verse Jesus says, "He that sent me is with me. The Father hath not left me alone; for I do always those things that please Him." Let the lonely one wake up to that truth. Always do those things that please the Lord, and you will never be alone. It is said, "As He spake these words many believed on Him." That was the old-fashioned way, to hear the truth, believe the truth, and be made free, and not wait for an altar service or an inquiry meeting. The Jews said they were never in bondage. Jesus replied, "Whosoever commiteth sin is the servant of sin." My heart was never more joyfully and firmly fixed on believing the truth, doing, *always* doing those things that are pleasing in His sight, and rejoicing in being free indeed. This is the experience I want, and the experience I believe our dear Heavenly Father wants us to have.

Rev. G. Hughes said, I have had a similar experience to that of Sister Palmer. On opening my little "Threefold Cord," this morning, the precept for the day came to me with peculiar force—each of its four members was impressive. To the first, "Watch ye," I said there was need of watchfulness,—I will stand upon the watch-tower. "Stand fast in the faith," and my heart said, the Lord helping, I will. Then came the next member, "Quit you like men,"—and I said, "Christ certainly needs courageous servants, those who will not flinch in battle, and I will endeavor to be among the valiant ones. Next came the injunction, "Be strong,"—to which Sister Palmer has particularly referred. I responded, I need strength, and there is everlasting strength in the God of my salvation. I will trust in Him and not be afraid of what man can do unto me. The testimony of the blessed Jesus in the Scripture lesson read arrested my attention: "He that sent me is with me; the Father hath not left me alone." It is more precious than gold. And then I remembered it is written: "As he is, so are we in this world." What, the same as Jesus? So it is written. If we seek to please the Father He will be with us, as surely as He was with His dear Son. I have been witnessing wondrous displays of the power of God in the great Rink in Orange, under the labors of Moody and Sankey, for which I am thankful. Large numbers after each service went into the "Inquiry Room," and many were saved

Sister Palmer said, May we ask still greater things? We may ask and receive so that our joy may be full.

A brother.—My heart greatly rejoices. God's requirement is that I be like Jesus. Though the faith of the disciples failed, His failed not. He stood fast, and though Divine yet He was a man. He was strong in the Lord and in the power of His might. I want to be like Jesus in this life, and then I have the promise of basking hereafter in the sunlight of His love.

Singing, "*O, sing of His mighty love.*"

FULL OF GRATITUDE.

Sister Scarles.—I thought I would speak while the rest are getting ready. Praise God for a constant experience. I feel little, and very humble, but I feel God is carrying on His work all the time in my soul. Jesus says, "I am come that they might have life, and that they might have it more abundantly." So it is a continued salvation, glory be to the Father, to the Son, and to the Holy Ghost! I came here to-day with a heart trembling with gratitude, and I thought, if the people do not come here with hearts full of gratitude for this meeting they do not deserve it. Let us make the most of our privileges and be as He would have us. Hallelujah! for the consciousness of pleasing God at all times.

CHRIST THE WAY OF HOLINESS.

Sister Hall.—It is a privilege to realize this fact that Christ is "the way, the truth, and the life." I have been looking at these words and they are a wonderful help to me. My work is to follow in His footsteps—and can I do that? Well, if He is the *Way*, He expects that I will walk in Him—and if He is the *Life*, He will give me life. I feel so safe this afternoon because Jesus says, "I am the way." Now I am coming to Him for the grace to walk in the narrow way. Then I was thinking of that passage which declares that there is a highway cast up. Phoebe Palmer said, "She was so glad that this way was named in the Bible, and it was for the redeemed of the Lord, not to stand still in, but to *walk* in." Religion never was so precious to me as to-day, and O, it is such a reality, everything else dwindles when compared to this.

Sister Palmer.—Are you a witness that the path shineth more and more? I am a witness to this; are you? "Yes," said Sister Hall, "it

shines more and more unto the perfect day." I am so glad we have a living Christ.

A sister.—I learned in coming to this meeting those great and wondrous truths—giving ourselves wholly to Christ and receiving Christ fully as our Saviour, and being saved by Him from all sin. And I feel to-day that if everything else was taken from me in this world, I will hold on to this blessing—I cannot give it up. He gives me songs in the night. I praise God for this meeting, for the instruction which souls have received here. Pray that I may be stronger and stronger.

RESIGNATION UNDER BEREAVEMENT.

Sister Willis (one of Bishop Taylor's missionaries to Africa). The grandest and sweetest thing in the world is to lean on the bosom of Jesus. I have found it to be so. My husband and I started from Africa for America, and we were only a few weeks out when he was stricken very mysteriously—but I do not question God's will. Ours was a most happy and tender union. We worked and prayed together, and I praise God we have been permitted to gather many sheaves into the garner. He said, "I think I shall not live to get to America, but glory to God the door to heaven is opened wide. What a wonderful thing it is," he said, "to be all the Lord's!" The room seemed filled with the presence of God. If we follow the Lord most High, He will never do anything to hurt His little ones. He wanted me to lean a little more on the strong arm. Husband said, "I think I shall be unconscious when I pass away." On Sabbath he was unconscious the greater part of the day, then revived a little and said, "O, the glory that is just ahead—glory to Jesus, Hallelujah!" It is not because I did not love my husband that I am resigned to his removal, but because I loved my Master better than any earthly object. The waters were quite deep; I was the only white lady on board the ship, and when he passed away I remember the first thing I did was to fall on my knees and say, "*Thy will, O God, be done!*" without a murmur. I thank God I learned what it was to be fully consecrated to Him. The officers said, "We all thought, Mrs. Willis, you would have died." I replied, "I should have died, were it not for the sustaining grace of God. After husband passed away I was on my knees, and knew not whether I was in the body or out of it. The Spirit came down and

filled me and, there alone in my room, I was enabled to say, "Glory to God in the highest!" The bereavement is deep, but The Comforter is nigh.

Singing, "*Safe in the arms of Jesus.*"

AN EASY YOKE.

Rev. Dr. Jacques.—I have an experience to-day similar to the one I had last week, and perhaps it is not profitable for me to repeat it. I came here a month ago and renewed my consecration to God, blessed be His name forever! I resolved that my study should be sacred to Jesus, and it has been. Praise His name! O how near the blessed Saviour has been during the last month. I would feel so lonesome to preach without Him, with such responsibility upon me, but the Lord Jesus seems to say so lovingly to me, "I am with you alway," "I will never leave you nor forsake you." Praise the Lord, let us exalt Him. Now that is my experience. Praise the Lord! bless His name! I cannot express it any better than that. The Lord Jesus has given me a little foretaste of heaven in my heart. This means obedience. There is a yoke to wear, dearly beloved, but it is a blessed yoke, an easy yoke, for it is a yoke of love. I know that this doctrine of perfect love is true. My heart knows it to be true; it is true because it deserves to be true, it demonstrates itself to be true. I commenced preaching it thirty years ago and it was sweet to me to do so. I had a peculiar manifestation of the presence of the adorable Christ when I preached that the blood of Christ cleansed from all sin. "Blessed are the pure in heart, for they shall see God."

REST IN TOIL.

A sister.—The blessed Word says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Glory be to Jesus! I say again, Glory be to Jesus for the privilege of coming into such a meeting as this. I was something like the dove going from the ark and finding no rest, but when I came here I found you praising God, and whom the Lord makes free he is free indeed. We are not always understood, but the blood cleanseth from all sin. It is twelve o'clock every night when I get home from the mission in 35th St., where we gather the poor people who will not go into the churches. We ask an interest in your prayers for that mission—I believe good is being done there.

SPIRITUAL FREEDOM.

Dr. Lowrey.—"If the Son make you free ye shall be free indeed." That is the truth of the lesson which impressed me most forcibly. "Free indeed"—a peculiar freedom, a spiritual freedom. When the government and the law make us free, as they do sometimes, they do not make us free *indeed*. Victories by the army may set people free, but they are not necessarily free indeed. Our slaves were made free but not made free indeed, but when we get into Christ and Christ gets into us, then we are made free indeed. We are not made free by a law that we can read outside of ourselves, or by any proclamation, but in this way: God puts His law into our minds and writes them on our hearts and through the force of that law we get free. Then we understand that "there is now no condemnation to them which are in Christ Jesus." Why? Because this same law put into our minds and written on our hearts makes us free. Paul makes a beautiful transition there from the third to the first person, and says, "Makes *me* free." This freedom I enjoy, I enjoy it a good deal like this sister in the corner, who always somehow hits the nail on the head. I enjoy it in these latter months "more abundantly." Since I was last here I have been out among the camp meetings and have enjoyed what the old preachers called "light and liberty." And I notice when I have liberty in preaching the people are apt to have liberty also. A scene at one of the meetings is before my mind, where seventy-five persons, some older and some younger, came to the altar as seekers of holiness, and before that meeting closed thirty-five entered into liberty. Thank the Lord that the world is being converted. When I look at particular localities and retrograde movements and the increase of certain prevailing crimes, especially in our large cities, I think the world is growing worse and worse; but I get a great deal of comfort when I look at other things—the world is now full of agencies which have for their object the conversion and sanctification of men. I get comfort from Ezekiel's vision of the wheels, some went right and some went wrong, but altogether they went right. So I believe that altogether the movement of the world is forward. There was a time when ministers more emphatically preached holiness than they do now, but I think there never was more holi-

ness in the Church than at present. Some have lost it, but more have gained it than have lost it. Our God is marching on. I trust all who are seeking purity will find here a blessed experience they never had before.

HOLINESS IN CANADA.

Rev. Dr. Barrass.—I was never here before, and perhaps may never be here again. I love God with all my heart, soul, mind and strength. When many miles from here I have thought of this meeting, and when I have read the testimonies given in THE GUIDE, my heart has been thrilled with joy. On Saturday evening, when I have my sermons ready, then I always read the GUIDE. When we move my wife says, "You have so many books, what will you do with the GUIDES?" I dispose of many of the books, but never allow a GUIDE to get out after it comes in. If I am not mistaken I saw Dr. Lowrey in Canada fourteen years ago. I thank God that salvation is not a dead thing. When I heard that sister speak this afternoon, my heart was thrilled with delight listening to such an experience. Permit me to say, that the work of holiness is not dying out in Canada. At our conference session we always have one evening set apart for holiness, and our two general superintendents, those two dear brethren are up to the mark in regard to perfect love, and preach it in the ordination services. We have our periodicals and associations for holiness, and when the two Methodist bodies were made one, about that time a few brethren were struck with the idea of having a revival of holiness and this did a great deal toward bringing about that grand consummation. The work of God is advancing among us. Last year three Churches took in six hundred and fifty souls. I feel very happy—my heart is too small to contain all the Lord gives, and if I never see you again on earth I trust we shall shake hands in our Father's house.

AN ENCOURAGING PROSPECT.

Dr. Newman.—There is a positive injunction in reference to our assembling ourselves together, and I always feel cheered and benefited when I come to this meeting. I go away with deeper convictions and clearer conceptions of duty. I have been moved very much for two or three days in asking the Master, "What more can I do for Thee?" I am impressed that the time is coming and

perhaps is now near, when there will be a great religious movement in the world. When you ask me for the reason, I find it in the Scriptures, in the movements of the community, and in the emotions of my own heart.

A number, at the close of the meeting, asked an interest in prayer, and while Mrs. Palmer was leading in prayer, the Holy Spirit was graciously manifested.

WONDERFUL GOODNESS.

Carrie Wooley, Simcoe, Can., writes: My heart is filled with gratitude to God for His wonderful goodness to me. For twelve years I was trying to serve Him, but it was such a half-hearted service that I became discouraged. But the Lord followed me by His Spirit, and I received a renewed evidence of my acceptance. I thought I would never wander again, but it was the same old story, sinning and repenting. My heart was bitterly opposed to the doctrine of Christian Perfection. I tried to consecrate myself to God, and prayed earnestly to be delivered from the power of sin. But how could He accept my consecration when I would not make it complete by giving up prejudice and being willing to be led by the Spirit into all truth. Just at that time when I had become utterly discouraged and almost ready to abandon the service of the Lord forever, I listened to a sermon that the Spirit sent home in power to my heart. After a struggle of two or three days I gave myself unreservedly to God, and immediately received the witness that the blood of Jesus Christ cleansed me from all sin. Just after this my dear father, who had been in delicate health for several years, was taken from me. O, what a comfort I have found it all along to trust entirely in Jesus, assured that "all things work together for good to them that love God." O, how precious to me now is the doctrine of "*Entire Sanctification*," and books that at one time I would not think of reading, are now my delight. The blessed Bible is becoming more and more precious to me every day, and the Holy Spirit gives me an increasing desire to labor for God. I care not how humble or wearisome my work may be, so long as I am assured that I am where the Lord would have me—it is all right, praise the Lord! I have no more doubts about His goodness to me, but I have wondered that He bore with my stubborn heart so long.

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—*The natural rubbish of the heart must be taken away, for it can never be employed in the erection of a holy temple to the glory of God.*—Dr. Huntington.

"NO HARM."

BY H. W. BOLTON, D. D.

IF there is any place on earth that should be kept pure, spotless, and free from the least taint of sin,—a place to which the soul, embittered and hardened by the deceit and faithlessness of the world, can turn and have its faith and trust in the good and pure again renewed,—that place is the home; yet how often do little evils creep in here that would not be practised or even thought of in society, or in the house of a friend.

Perhaps the most common of these little sins in the home circle, is the practice of selfishness in small things. It is natural to desire our own comfort and ease, and we know we ought to guard against these selfish tendencies; and so we do, in society, on the street, amidst strangers.

If there is one particularly easy chair, we hasten to fling ourselves into it, fearing some one else will get it first. We carefully select the juiciest bit of steak, the choicest strawberries at the table, and let others look out for themselves. We get the warmest and cosiest corner by the stove on a cold evening; or if we are warm, we must throw open the window, regardless of the comfort of others. If there is an interesting book which the family are reading, we take a secret pleasure in getting it five minutes before any one else can do so, and chuckle over our good fortune for the remainder of the evening.

These little selfish acts are doubtless performed with no idea of wronging any one, but out of a want of care for other people's comfort. This grows into a total disregard for the wishes or feelings of others. Our natures become soured, and the affections dwarfed. We lose our power to love our friends, when we lose the desire to give up our own comfort

for that of others, and we lose all those kind and sweet qualities which cause others to love us. And he who neither loves nor is loved, purely and unselfishly, has lost the greatest blessing that God bestows upon His children.

Avoid, then, these selfish sins; if persevered in, they are sure to spoil the happiness, and soon, the sweetness of life. It is the unselfish love of the mother, who gives up to her children her own ease and desires, that they may be happy, that wins to her her children's hearts, and keeps them pure and sweet, for her sake, through temptation and evil. How many would look back through long years to home and mother, with tear-bedimmed eyes, if she had kept for herself the choice tidbits, had never given up her own wishes for theirs, or had refused to work for them because she was weary? What sort of a world would we have, if mothers practised these selfish sins? Are you quite sure they are "no harms"?

CONTENTION IN HEAVEN.—A minister once asked his Sunday-school children, if there should be any such thing as contention in heaven, what they thought it would be about. "O sir, they replied, 'there will be no strife there.'" "Well, but supposing there should be such a thing; what do you think it would be about?" "Well, sir," said one, "I suppose, if there be any contention, it will be *who shall get nearest to Jesus.*"

—"The bird of wisdom flies low and seeks her food under the hedges; the eagle himself would be starved if he always soared aloft and against the sun!"

HOME EXERCISES FOR NOVEMBER.

MOTTO.—"In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness."—Psa. 31 : 1.

SABBATH VERSES, to commit to memory: November 1st, Psalm 1:6. 8th, Psalm 3:3. 15th, Romans 6:11. 22d, Romans 8:22. 29th, Col. 3:1.

SABBATH HYMNS, to sing and to commit to memory: Nov. 1st, 551. 8th, 552. 15th, 275. 22d, 130. 29th, 81.

FIRESIDE STUDIES. *First week.*—Abraham sending for a wife for Isaac.—Gen. 24. *Second week.*—Christ feeding the multitude.—Mark 8:1-9. *Third week.*—The famine in the land.—Gen. 26. *Fourth week.*—Jesus transfigured.—Mark, 9:2-10.

WRITING TOPICS.—Get your children to write on the following: 1st week, Psa. 128:1. 2d week, Psa. 126:5, 6. 3d week, Psa. 145:14. 4th week, Psa. 145:15, 16.

—*I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.*—Rutherford.

Letters to the Children.

BY REV. J. H. JAMES.

IN CHRIST'S STRENGTH.

A SOLDIER does not have to provide for himself. His musket and the cartridges for it, his uniform, even his "rations" of food are furnished by the Government. All he has to do is to obey his commander and, when he needs anything, "draw" it; that is, apply to the proper officer for it, and he is supplied. I wish I could fix in the mind of every little soldier for Jesus that his great Captain will supply all his need. If any who began the year with the purpose to be "all for Jesus" have failed in duty, it is probably because they did not "draw" upon Jesus for the strength He had promised and would have given. Perhaps they tried in their own strength. To do this is to fail every time.

Did you ever see a galvanic battery? I have seen two pieces of iron made to stick together so that many pounds weight would not pull them apart, by connecting them with a galvanic battery. Yet the moment the wire which joined them to the battery was loosened they fell apart. All their strength was in the battery and their connection with it. In the fifteenth chapter of John's gospel we are told about the vine and the branches. Jesus says, "I am the vine; ye are the branches." You know the fruit grows on the branch, but the strength of the branch is in the vine and in the connection of the branch with it. If the branch breaks or is cut off, it can bear no more fruit. So Jesus says to you, my little friends, "Without me ye can do nothing." You have not and never can have strength of your own to do good, to grow, or even to resist temptation. *All your strength is in Jesus Christ.* The soldier does not have a large supply of anything on hand, but must draw his supplies day by day as he needs them. So you do not to-day receive strength for to-morrow, but must day by day get fresh strength, or be weak. Paul, the great apostle, had no strength of his own, but said, "I can do all things through Christ which strengtheneth me." Is it not a glorious thought that you have the same source of strength that he had? And he tells you, "My God shall supply all your need." Find in the prophecy of

Isaiah these wonderful promises of strength. Hold them in your heart, and always trust Jesus. Then you will be always strong. Isa-26:1; 40:31; 41:10.

HELP IN EXTREMITY.—Johnny Hall was a poor boy. "Please give me something to eat, I am very hungry," he said one evening to his mother. She let her work fall, and drew Johnny towards her. Her tears fell fast as she said, "Mamma is very poor, and cannot give you any supper to-night." He said, "Never mind, mamma, I shall soon be asleep; and then I sha'n't feel hungry. But you will sit and sew, and be so hungry and cold! Poor mamma!" he said, and kissed her many times to comfort her. "Now, Johnny, you may say your prayers." He repeated "Our Father," with her, until they came to the petition, "Give us this day our daily bread." He said it over again: "*Give us this day our daily bread.*" Then, opening his blue eyes, he fixed them on his mother, and said, "We shall never be hungry any more. God is *our Father*; and He *will* hear us." The prayer was finished, and Johnny laid to rest. The mother sewed with renewed energy. Her heart was sustained by the simple faith of her child. Many were the gracious promises which came to her remembrance. Although tired and hungry, still it was with a light heart she sank to rest. Early in the morning, a gentleman called, on his way to business. He wished Johnny's mother to come to his home to take charge of his two motherless boys; and she immediately accepted the offer.—*Sc.*

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*The Lord will not cast off his people, neither will he forsake his inheritance.*"—Pso. 94:14.

HYMN FOR THE MONTH.—No. 158 (Methodist Hymnal), commencing—

"There is a safe and secret place
Beneath the wings divine,
Reserved for all the heirs of grace;
O, be that refuge mine!"

BIBLE STUDIES.—*First week.*—1. Near what mountain were the Israelites encamped when the tabernacle was ordered to be erected? 2. To whom was the order given? 3. Who were the two architects?

Second week.—1. What was the decree of Cyrus concerning the rebuilding of the temple? 2. What vessels did Cyrus restore? 3. Why was the interior of the temple pure gold?

Third week.—1. Who was the first judge of Israel? 2. What judge of Israel was left-handed? 3. What woman was the fourth judge of Israel, and who was her associate judge?

Fourth week.—1. What king was slain in battle in fulfillment of Abijah's prophecy? 2. What king, while intoxicated, was killed by his servant? 3. What king built an ivory house?

Our Social Meeting.

TESTIMONIES AT OCEAN GROVE.

Many precious testimonies were given at the morning meetings at Ocean Grove this summer. We insert a few:

Mrs. Bottome.—A few days ago I was bathing in the ocean. I thought I was out far enough; I was carried off my feet three times. A gentleman who was farther out beckoned to me to come to him. I did so, and he said, "I was standing just where the waves could strike me." Now there are many of you who are standing in Christian experience where the waves can strike you. You can go where the waves will not strike you but go over you. The wave of unkindness, for instance, may threaten to strike you, but if you pray for those who speak unkindly, the wave will go over you. Jesus beckons you to come out farther. Take Jesus only, by faith. His promises are blank checks to which you may put your signature, which is *acting faith*. Take this check, for example: "He restoreth my soul." By faith sign it, and hold it until it is cashed. Then when the big waves come Jesus will sustain you.

Sister Cassie Smith said she had been presenting this check to the bank of Heaven, and it had been immediately cashed! It pleased the Father that in Him (Christ) "should all fulness dwell."

A brother.—God desired my whole will and He has thwarted my pet schemes. I have not succeeded in any of them, for which I am thankful. What God gives me to do I will do in His strength. To me the Christian life is very attractive. I will let nothing come between me and God.

An aged African brother.—I am a member of the royal family of Heaven. I am living on the interest of my eternal inheritance. I will open my mouth and talk loud for Jesus.

Mrs. Denman.—In my early Christian experience I did not realize the efficacy of the blood of atonement. This morning I know the blood of Jesus cleanseth me from all sin.

A Baptist sister.—I am overwhelmed with the idea of our being the children of God. In my Christian experience I came to a place where I was starved. Then I came to Jesus

and was thoroughly saved. I know now that Jesus is close by my side.

A young sister.—The word that was given to me early this morning was, "Sing unto the Lord a new song." I said, "Yes, Lord, I have been ringing in Thy ears my doubts and fears—now I will sing unto Thee a new song, even the song of praise, for what Thou hast done for me."

A brother.—There was a time when my experience was unsatisfactory. I then consecrated my all to God, and said, "Lord, I am Thine—Lord, I am Thine." And Jesus responded, "I am thine." Then the glory came down in streams upon my soul. Praise God, I can repeat the strain to-day, "Lord, I am thine,"—and Jesus is responding, "I am thine."

Rev. N. Vansant.—The reason why some do not receive full salvation is, they do not give up all, but they try to drive a bargain with God. Like a man who is offered a farm for \$5,000. It suits him perfectly, and he tries to get it for \$4,000, which offer being rejected he offers \$4,500. This being refused he consents to pay the full price, \$5,000, and gets his deed. He says, "The farm is mine—I have met the conditions." Now if you desire full salvation, meet God's conditions, and you will receive it. Consecration is simply taking God's word and acting upon it, saying, I will do my duty as God has revealed it. We must be stripped of everything; then God will clothe us with the garments of salvation.

TESTIMONIES BY LETTER.

An aged pilgrim's testimony.—Mrs. Prudence Clark, Hartford, Ct.—O, bless the Lord our God for the GUIDE. What precious words it doth proclaim to young and old. Even down to old age my people do know the glorious truths. I know them. Yes, having entered my *ninety-third year*, not deaf nor blind, all glory to God and to the Lamb! O, how I love the blessed Word, and to hear the holy songs of the elders, of Him "that was, and is, and is to come." Glory to God in the highest! Yes, this moment, while I write, my blessed Lord is nigh—glory to the Lamb! In old age He is the same, Hallelujah! O, the blessed song of the Lamb! Glory, hallelujah, for redemption full and free. I must His praises now proclaim. He is mine and I am His. O, the riches and the fulness! Come all and join me in praises to the Lamb.

A mind at rest.—Elvira Taylor, Clinton, Mich.: I wish to testify that the blood of Christ cleanseth me from all sin. It is more than four years since I found rest. I now rest, and at times have such sweet assurances of perfect love. I expect, in spite of Satan's temptations, to outride the storms and trials of life, and overcome through the blood of the Lamb.

Entered into Canaan.—N. J. Waugh, Republican City, Kan.: I was converted in Ohio, February, 1865, when only fifteen years of age. I had a clear evidence that my sins were forgiven, and from time to time received wonderful blessings. Nevertheless I would sometimes shrink from bearing the cross. Some time ago the GUIDE TO HOLINESS was presented to me by a friend. I read it and prayed over it, and thought what a desirable thing it must be to have perfect love in the heart. And it seemed to me that if others could possess it, I could. I went to work praying for myself, that I might be able to grasp it by faith. At length I became so burdened that it seemed I could not live under it. I went to God in earnest prayer, and when I was willing to give myself wholly to God, sweet rest came to my soul—love and heavenly calmness filled me—praise the Lord! Now I love the blessed way of Holiness, and delight in doing the will of the Lord.

Longing to testify.—Harvey W. Palmer, Chester Hill, Ohio: Ever since I received the blessing of sanctification I have felt it was my duty to write my experience, but through a sense of weakness have delayed to do so. I was converted and joined the Methodist Protestant Church over eight years ago. I was happy for weeks, and wanted to talk of Jesus and His love all the time. But my experience was fluctuating, much of the time sinning and repenting, and I felt that I needed something more to enable me to do the will of my Heavenly Father at all times. God sent us a holiness minister, and through his teaching I learned what I needed. I began earnestly to seek purity of heart, and on the 18th of Dec., 1881, God did for Jesus' sake sanctify me wholly. Thanks be unto God, I am now kept by His power, through faith, unto salvation. He is a perfect Saviour.

Fully trusting Jesus.—M. H. Gibson, Soldier Valley, Iowa: I bear my testimony still to

the power of Jesus' grace to save me completely. I am fully trusting Him. Never did I receive such a flood of light, such a completeness and fixedness in God, "rooted and grounded in love," as St. Paul expresses it, as I did at a Camp meeting some time ago. And I thank God the light has not diminished—the assurance is as strong now as then. My purpose is to do all the will of God.

The dumb speak.—Mrs. Susan E. Tceple, Hotchkissville, Ct.: I am not a stranger to the blood of Christ which cleanseth from all sin. I love to testify of His dear name. But I have been deprived, for over twelve years, of doing this, except through the press, not being able to speak above a whisper. A short time ago a friend sent me two copies of THE GUIDE, and when reading of the Tuesday meetings I felt impressed to write, and when I read of the "*Social Meeting*," was still further inclined to write. The Lord has passed by and given me a blessing—yes, one that I want to tell about to saint and sinner—it is worth worlds on worlds. Through the instrumentality of brother D. R. Mansfield, of Ill., the Lord answered prayer in my behalf, and as I was dumb these many years, I now speak in an audible voice—praise the name of Jesus! I am glad I have learned to praise and glorify God here, and hope to praise Him eternally in His kingdom.

A distinct blessing.—Huldah A. Turner, Camden, N. J.: I feel impressed by the Holy Spirit to write you concerning my experience. I do this for the glory of God, having sought His guidance in the matter. I am so situated in life that I do not enjoy so many of the social means of grace as I could wish—but as opportunity offers I testify of the power of the precious blood of Jesus to cleanse from all sin, and also to keep under all the circumstances of life, and I am blest in so doing. I have been in the enjoyment of this grace for over six years. I was soundly converted in my fourteenth year. The work of sanctification was a distinct blessing in my case, never to be doubted while life shall last. Glory to His name!

The grace just received.—Mrs. F. G. Fuller, Myrtle, Pa.: Three weeks ago I was enabled to trust the blood of Christ for perfect cleansing. Since then my husband has been fully saved, and to-day we are all the Lord's. Praise His name!

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

THE HIDING PLACE,—It is written, "In the time of trouble, he shall hide me in his pavilion" On this Bowen, in his "Meditations," remarks: "Say not, let mercy appear in the exemption from tribulation. There are some gems in your breast-plate that only give forth their lustre when trouble comes nigh to you."

A TRINITY OF EXCELLENCES.

THERE is a wonderful apostolic prayer in the first chapter of the Epistle to the Colossians. In the opening of the chapter Paul gives thanks to God for their faith in Christ Jesus and the love which they had to the saints, two indisputable proofs of the genuineness of their conversion. He also rejoices in their "*love in the Spirit*" of which he had learned from his dear fellow-servant Ephraim. And he declares, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Note this: "All wisdom and spiritual understanding." This is a wonderful endowment—it is by the indwelling Spirit, for He is the source of all wisdom and spiritual understanding. Surely in such a realization the whole body must be full of light. And then he pleads further, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." We may, then, "walk worthy of the Lord unto all pleasing,"—we may, like Enoch, have the inward testimony of the Spirit that "we please God."

Some have, however, run into error at this point. They suppose because the Holy Spirit, who is infinite in wisdom, is their guide and teacher, that therefore they cannot err. Whatever they say or do they consider to be absolutely right. But though our Teacher may be infallible, that does not make the pupil infallible. The defectiveness of our mental constitution will and does lead us into erroneous judgments and many mistakes. And Our Father, knowing that we are dust, makes due allowance for our frailty, and does not account our mistakes as sins. They are the consequences of sin, but not being voluntary transgressions of the law, do not bring condemnation, or prevent our walking "worthy of the Lord unto all pleasing." Hence, despite these inevitable failings, we walk in the light of His countenance.

And now we come to petitions in this Apostolic prayer which reveal a trinity of moral excellences belonging to Christian character and the fulness of New Testament development. He prays that they might be "strengthened with all might according to his glorious power unto all patience and long-suffering, with joyfulness." To be "strengthened with *all might*, according to his glorious power," is to be filled with the Spirit, to be under the glorious sovereignty of the "Executive of the God-head," the blessed Holy Ghost. This is the fulness of the blessing of the gospel of peace. Now, this strengthening with "all might" is "unto all patience and long-suffering, with joyfulness." As Alford renders it, "*All patient endurance* (not only in tribulations, but generally in the life of the Spirit), *long-suffering*, not only towards your enemies or persecutors, but also in the conflict with error, which is more in question in this Epistle,—and all this with "*joyfulness*," Here then we have a trinity of graces—beautiful, lustrous, Divine—"All *patience, long-suffering, with joyfulness*." Graces which shine brightest in lowly and adverse circumstances, and in life's severe conflicts. Reader, do you possess these graces? Do they shine in your character and life resplendently? These are the indubitable evidences of a highly developed Christian character, and eminently glorify the Lord Jesus Christ. The world naturally looks for these palpable manifestations of purity and power. Let us furnish them!

"Religion is never fashionable. The way of peace is not the broad way superintended by Paris, but the narrow way watched by the Redeemer."—Moody.

POINTED BIBLE QUESTIONS.—V.

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14. This inquiry of the apostle opens to us an interesting subject for study. Our space is too limited in this connection to do more than glance at it, hoping that the reader will pursue it more at length. We do not devote enough thought to *angelic ministrations*. Angels are unfallen intelligences, dwelling around God's throne. They are richly endued, intellectually and spiritually—wise, powerful, and swift in their motions. They are ministering spirits, in loyal attitude to the Eternal King, and in instant readiness to obey His behests. They are a great host, of various orders, styled angels, archangels, cherubim, seraphim, principalities and powers. "Thousand thousands minister unto Him, and ten thousand times ten thousand stand before Him," (the Lord Almighty) and, indeed, it is said there is "an innumerable company of angels."

In this chapter a striking contrast is drawn between Christ, the Son of God, who is emphatically declared to be God,—and the angels. They are *spirits*, ministering spirits, and the great Sovereign makes them, as His ministers, "a flame of fire." Their ministrations are, largely, in behalf of the saints. These ministrations include enlightenment, consolation, empowerment, defense. It is written, "The angel of the Lord encampeth round about them that fear him." Faith may, and should, apprehend this angelic presence—we are actually in the midst of this glorious company of angels. Says the apostle, "We are come unto mount Sion, . . . and to an innumerable company of angels." It is a present verity. Their sweet whisperings are in our ears—they cast light upon our path—they guard our steps that we may not stumble—they shield us against the strokes of our adversaries—they snatch us from numberless unseen perils, from many a slippery, awful precipice. Blessed, holy angels! how we should bless God for their precious ministries!

"I believe the promises of God enough to venture an eternity upon them."—Watts.

A TALK WITH OUR SUBSCRIBERS.

ANOTHER year's work for Jesus will soon terminate. The days and months have glided away almost imperceptibly. We have stood in our lot as editors and publishers of THE GUIDE, as we trust, in singleness of eye. This has been a service of love, performed with great delight. Praise the Lord, He has been with us, cheering us with His smiles, and upholding us with His right hand.

Friends, in all parts of the land, have inspired us by their kind letters, and by earnest efforts to widen our circulation. Many of them have been pleased to say that "*THE GUIDE has been better this year than ever.*" We hardly dare appropriate such commendation, in view of the noble and approved work of our predecessors. But we have been moved to holy endeavor by these hearty communications. One thought that our correspondents especially sanction, is, our unvarying rule—*NO CONTROVERSY IN THESE PAGES!* Our motto is—"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.—Tit. 3:2.

WE reverence our chief ministers—we have a profound respect for Church authority—we dare not impugn men's motives—we aim to show that Holiness means "*perfect love*"—we admit to our columns no profitless theological controversies—our work is to *declare* the truth of entire purity, in love—not to *dispute*. We intend to stand or fall by this policy. This *keeps up our circulation so well*, notwithstanding heavy competition.

The time has come for a canvass for subscribers for the coming year. To our old subscribers, we say, *renew promptly*—let none discontinue, if possible to avoid it. If not able to remit the money at once, notify us of your wish to continue, and we will be accommodating—but it is important to us to have *advance payment* wherever it is possible. If any must positively discontinue, notify us *without fail*,

On or before December 15th, or we shall conclude you wish to continue. Get all the new subscribers you can, and forward the names promptly. Our PROSPECTUS for 1886 is on the covers. Let every patron read it carefully.

"Moderation.—Who goes softly, goes safely,—and who goes safely, goes far."

THE NEW YORK CONVENTION.

THE Second Annual Christian Convention, in the GOSPEL TABERNACLE, 23d Street, was held from October 5th to 9th. It was "A Convention for Christian Life, Divine Healing, and Evangelistic and Missionary Work." It was under the direction of the pastor, Rev. A. B. Simpson, aided by eminent workers, at home and abroad. Among them were Mrs. Baxter, of London, who is a most interesting Bible expositor; Rev. Mr. Rainsford, and Dr. Wilson, of St. George's Protestant Episcopal Church in this city; Capt. R. Kelso Carter, Penn.; Miss Carrie Judd of Buffalo, and many others. Each day had its topic, and at the three sessions, Bible Readings, addresses and testimonies were given. The last day, Friday, was devoted to Bible teaching relating to the "Second coming of our Lord." In the afternoon there was an hour given to *spiritual consecration*, followed by an hour for *faith healing*. In this latter hour, about 140 presented themselves as candidates, who were anointed with oil by Bro. Simpson, and prayer offered for them. We were not present on this occasion, but friends who were stated that it was a most solemn and impressive service. We attended the Convention on three evenings, and were conscious of the Divine presence in a remarkable degree, and the unbroken Christian unity which prevailed. We were especially edified by the Bible expositions of Mrs. Baxter. It is certain that God is graciously bringing His people together in holy fellowship, so that they realize that

Names and sects and parties fall,
And Jesus Christ is all in all.

And the fact cannot be ignored that in these modern days, as in the ancient days, the God of all grace is giving us delightful verifications of His promise: "The prayer of faith shall save the sick." In these tokens we rejoice. While not perhaps accepting all that is put forth in theory on this subject, we do unwaveringly believe all that God says, and we receive, heartily, *well-established* facts in confirmation of Revelation. Rev. Mr. Simpson was careful to give the *spiritual* the pre-eminent, and the bodily healing the secondary position, which is exactly in God's order.

"Minute events are the hinges on which magnificent results turn."

AUTHORITY FOR MISSIONS.

THE Duke of Wellington once met a young clergyman who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined, "Look, sir, to your marching orders, '*Preach the gospel to every creature!*'"

Are you disposed to ask a similar question in regard to the proposition of Chaplain McCabe to raise the missionary contributions of the M. E. Church to the standard of a *Million Dollars*? Or, are any ready to question the expediency of Bishop Taylor's heroic expedition to Africa? "The Iron Duke's" reply to the young clergyman is a sufficient answer to all such timorous questionings—"Preach the gospel to every creature!"

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in blessing.—Luther.

PROMISES PROVED.

A CLERGYMAN, visiting a poor Christian woman, found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh!" said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried; so I marked them T; and many I have proved, and I know they are true—so I marked them P."

Reader, have you had a like experience? The promises are "all yea and amen in Christ Jesus." There is not one upon which there is the slightest discount. Try them, prove them; let the happy results be recorded in your Bible if you like, so that the generations to come may read and be inspired—but above all let the "*Tried*" and the "*Proved*" be engraven on your heart—in imperishable characters!

Mr. Wesley says: "All superfluity of dress contributes more to pride and anger than is generally supposed."

OUR INQUIRY ROOM.

It is a great privilege for Christians who are longing to know the truth, and the whole truth, as it is in Jesus, to confer together. We invite our readers to such a conference just now.

GENERAL INQUIRIES.

SUBJECT.—*Parable of the Unjust Steward* (Luke 16:1-12). Turn to this portion of the Gospel history and read it carefully. Christ often taught important truth concerning His spiritual kingdom by reference to the common affairs of earthly life, and the actions of men in varying circumstances. Here is an example. The case is that of a worldly wise man who, through unfaithfulness in his stewardship, incurred the displeasure of his lord, and as the consequence was dismissed. Before retiring, however, he made provision for exigencies that might arise by canceling a portion of the obligations of his lord's debtor, so securing their good-will, hoping that they would minister to his need after his retirement. Jesus commends the wisdom of his foresight, but not his act, saying: "The children of this world are in their generation wiser than the children of light." *What are the lessons of instruction?* 1. Our life is a probation. 2. We shall be held responsible for its improvement. 3. If men are so careful to make wise provision for this world, how much more should they make timely preparation for eternity. 4. There should be an intelligent use of earthly resources so as to bring suitable spiritual returns hereafter.—see 9th verse.

INQUIRIES OF CORRESPONDENTS.

1. A brother in Pennsylvania asks: When wrong suggestions or thoughts come to our minds, how may we know whether they are from the tempter, or from some evil yet lurking in our hearts which the Spirit is showing us?

ANS.—No such suggestions of course can be made to our minds through the agency of the Holy Spirit. Then they must arise either from the direct workings of remaining carnality within us, or through the direct agency of Satan. We do not know that it is needful or profitable to draw such

distinctions. What we have to do with is the fact. Evil suggestions may be made to the mind, and if not entertained there is no sin; but if they find access to the mind and are entertained favorably, there is the presence of sin, or remaining carnality, from which the individual needs to be cleansed by an application of the blood of Christ.

2. A sister in Ohio inquires: Is it right for a wife to go against the wish of her husband, if she conscientiously believes that she ought to dress plainly?

ANS.—No human will, that of a husband, or any one else, ought to stand against God's will. He has in His word enjoined that we dress plainly, and do not put on *gold ornaments*, and to do other than this must bring condemnation. Refer to Luke 14:26.

MISSIONARY TRAINING SCHOOL.

Mrs. Osborn, wife of Rev. W. B. Osborn, formerly a missionary to India, now residing at Niagara Falls, has been led, Providentially as we believe, to establish a *Missionary Training School*. In a circular just issued, she says:

After the inauguration of the International Camp-Meeting enterprise here at Wesley Park, Niagara Falls, and coincident with the first gathering of returned missionaries, a missionary library and museum were proposed, and the first donations have been received. Later, the great need of a missionary training-school was suggested. When this was mentioned to others they deemed the undertaking premature—its accomplishment would require much time; in years, the training-school might be the outcome of the expected success at Wesley Park. When this was stated to me, I replied, from a heart groaning and traveling in birth for the heathen, "I shall die while it is *growing*!"

Having been compelled to leave India, my interest—inspired by the Holy Ghost—for the heathen was so intense that it did seem to me as if I should die unless there were some outlet for my feelings in *work* for their salvation. I could not content myself in giving missionary addresses, of comparatively little avail, and began to realize the pressure to open my own home to those who desired training for the foreign missionary work. This I did in March, 1885, and at this writing have seven pupils. **ITS DESIGN.**—Believing that in foreign lands, as in our own, there are masses who can be influenced by persons of average ability—baptized with the Holy Ghost and with fire—the design of this school is to take *any* who give evidence of being called of God, and give them such an education as shall be specially adapted to lead them to become soul-winners in foreign lands. This will include such teaching and practice as will tend to physical, mental, and spiritual development.

She has already several young sisters under her training. But there is a prospect that from this humble beginning enlargement will arise. There is a beautiful property, eligibly situated, near the Camp grounds, which friends have urged should be purchased for this purpose. There is enough land which, under cultivation, would provide for a large number of students. A brother has already offered to give \$1,000 to make the purchase. Children of THE KING, think of this, and pray about it.

The Harvest Field.

AT HOME.

THE TUESDAY MEETING.—The return of friends to the city, gives to this meeting its usual attendance. It has no cessation, being continued all the year round, whether few or many are present. It has been in full operation all summer, notwithstanding the absence of many who usually enjoy its services, and the meetings have been very precious. Now, Mrs. Palmer is at home, and from week to week mercy-tokens are visible. On a rainy day, recently, there was a remarkable Divine visitation. Rev. Bro. Krausser, one of Bishop Taylor's missionaries in South America was present, and gave a thrilling account of the way in which he had been led into the way of holiness. And thus every week there is something of delightful interest, so that it pays to come out, even in a storm.

HEBREW CHRISTIAN CHURCH.—The first Hebrew Christian Church in America was dedicated in St. Mark's Place, New York City, on Sabbath, Oct. 11th. The services were continued over Sabbath 18th, eminent ministers of various denominations participating. The cost of the property is \$20,000, on which \$5,000 have been paid. It is a most interesting and important movement. Rev. J. Freshman is the pastor. Four converted Hebrews have been placed in seminaries to prepare for the ministry. Those who are desirous that Christ's kingdom should be extended both among Jews and Gentiles, should aid this work, by their prayers, and more than all by furnishing material aid. The pastor may be addressed at 17 St. Mark's Place, New York.

NATIONAL CAMP MEETING, GEORGIA.—This meeting, at Augusta, Ga., opened on Saturday, Oct. 3d, and continued until Tuesday, 13th. It was held in a large Tabernacle tent capable of accommodating 4,000 people, pitched on a vacant lot in the city. The first sermon was preached by Bro. McDonald, the president of the National Association, after which an invitation for seekers was given, and about 100 presented themselves at the altar. Bros. Watson, Gill, Pepper, J. H. Smith, Phila., A. J. Jarrell, Ga., J. S. Key, Ga., J. A. Porter, President of South Carolina Association, Morse, Hartt, and Ballentine of New Brunswick, Can., W. E. Stockton, of New Jersey, Gorham, Mrs. Lizzie Smith, Mrs. Inskip, and many others, aided in the services of the succeeding days. The attendance was large, and the power of the Lord was present to heal. The work will, no doubt, spread from this spiritual centre into

the regions beyond, resulting in the extension of the work of holiness in the South. To God be the glory!

SEVENTH STREET CHURCH, N. Y.—Bro. Moorehouse, the pastor, is indefatigable in his efforts to build up this Church. Internal improvements have been made, and on a late Sabbath was reopened. Revs. Dr. Talmage and W. P. Corbit officiated. At this writing Prof. R. E. Hudson, of Ohio, the Singing Evangelist, was holding revival services, and the work of salvation was going forward.

MR. MOODY has been holding a series of meetings in Orange, N. J., in the great *Rink*, which was fitted up for the purpose, accommodating several thousands. At the close of each evening service, inquirers were invited to go to the Baptist Church, across the way, and large numbers accepted the invitation and many found Christ. Services are being continued in the churches. In the Methodist Episcopal Church, Bro. J. R. Wright, pastor, a good interest prevails, and a number have been converted. A meeting for the promotion of holiness is held there each Thursday afternoon at 3 o'clock.

At a Convention for Holiness recently held at Auburn, N. H., the Divine presence was realized, and a number were sanctified, and others converted.

IN Greene Avenue M. E. Church, Brooklyn, Bro. R. T. McNicholl, pastor, fifty have been received into membership since Conference. Conversions are occurring in the stated means of grace, and lukewarm professors are being reclaimed.

AT Chesapeake City, Del., all but 4 of 93 probationers have been received, and on Bethel Charge, of 80 received last winter, *all* have been admitted.

—Bro. W. B. Godbey, writing from Texarkana, Texas, reports 51 converted and several sanctified.

—Bro. Harry May has been working in the Methodist Church at Malvern, Ark. It is said, the place was never stirred so religiously—many were saved.

—At Boonsville, Ky., under the labors of Mrs. M. Von Holy, and her daughter, over 500 conversions are reported.

—Bro. P. C. Hogle, Evangelist, writing from Moulton, Iowa, says, "Our meeting is starting off grandly. People here are very much interested in the doctrine of sanctification."

On a late Sabbath, in the Trinity M. E. Church, New Haven, the pastor, Bro. J. O. Peck, received into full membership 189 from a probationers' list of 255 gathered last winter, and more are yet to be admitted.

Newberry M. E. Church, Williamsport, Pa., is having a great revival under the labors of Sister *Grace Weiser*, who is aiding the pastor, Bro. A. R. Miller. Within three weeks 200 seekers have been at the altar, and 160 have professed conversion. Immense congregations nightly.

THE FIELD ABROAD.

AFRICA.—Bishop Taylor, in a recent letter from "Dondo" to Richard Grant, sends some good news. He writes :

"We walked from Nhangé to this place, fifty-one miles, in two-and-a-half days. We could do it in two. We brought with us twelve of our farm laborers, and have engaged many more carriers to take our people in,—150 at least will be required.

We are not here on our own business. We are servants of the King, and wait his orders daily, and run to do His bidding. We are sure to get in and to get on. "Glory to God in the highest ; on earth peace, good will to men !" Amen.

We have commenced school-work at Nhangépepo, and at Pungo Andongo, thirty-six miles further in. Bro. W. P. Dobson is teaching at Nhangépepo, and Rev. Joseph Wilks at Pungo Andongo.

As the Governor-General offered to give us land, we have staked out our patch, to receive it as a Government grant—about 2,300 acres—every acre available for such a variety of fruits, vegetables and grains as cannot be produced in the United States. We employ native helpers to open up what we need for the present. We pay each man three cents per day for rations, and one yard of cloth for wages, which Bros. Flint and Anthony, at Fall River, gave us.

We are now planting near a water supply for irrigation, as we are in the midst of the dry season. We have seed in great variety now germinating, and have set out an orchard of two hundred banana trees, six feet high, many of them ; also over four hundred pine-apple plants, large enough for fruit-bearing in six months ; so Willie Mead can not only feed his own family, but feed all the missionaries that you can send us, as long as they can stay with us or near him ; and as we expect to make that a receiving station, with a training-school for missionaries, many will stop there for months at no cost to the Transit Fund, so the heavy expense of getting in this first expedition will be cut down to a very small fraction for our incoming forces. At Pungo Andongo we shall have no farming operations, because the school-work and pastorate will support Brother and Sister Wilks, and Sister Aggie, their little daughter.

INDIA.—Work began in the South India Conference field in 1871. But all the statistics were included in the reports of North India till 1876. No school statistics are available in South India Conference reports till the year 1884. The statistics above given are for nine years only. The \$40,000 contributed from America includes amounts appropriated by the Missionary Society for passage of missionaries out, by private individuals for any and all purposes so far as we can ascertain. It is not above \$40,000 since 1871. Indigenous contributions, of which school grants in aid form a very small fraction of the whole, amounts to Rs. 1,024,269, or as Bro. Mudge reckons exchange, nearly as \$500,000. Of course the bulk of all this is English work. But South India Conference has about 450 native members, 2 itinerant native

preachers, and over 12 local preachers (native). We wonder if \$40,000 of American money has yielded a better harvest any where in the mission world? In the year 1876 and up to 1880, the membership was almost wholly English-speaking. While the English membership has gone down to about 1,450, there has been a gathering in of 450 native members.

SYRIA.—Dr. Jessup reports, in the *Foreign Missionary*, an extensive revival as now in progress in the Syrian Protestant College at Beirut, characterizing it as a religious movement such as has never been known in the history of the Syrian Mission. In a letter, the date of which is not given, he says : "I met twenty of the undergraduates in the regular college course, who have made the resolution to serve the Lord. In the preparatory department there are perhaps as many, if not more, who have made the same blessed choice and are giving evidence of a change of heart. There is also religious interest in the Female Seminary, and in the various seminaries and schools in the vicinity.

—There are 80,000 Christians in Japan.

—Methodism has 48,914 members in Newfoundland, and an increase of 13,241 during the year.

—The King of Siam has proclaimed the freedom of all religions tending to the moral improvement of the people.

—A notable fact !—While there was last year about 7 converts to each preacher in the United States, there were 70 to each of the missionaries in Asia.

—The Emperor William, of Germany, has a chapter from the Bible read to him every day, immediately after dinner.

—There are fifty-four agencies and societies of various kinds connected with Rev. C. H. Spurgeon's Tabernacle, London.

—A nephew of the King of Corea, a son of its prime minister, and the son of a military mandarin, have entered the Southern Methodist College at Shanghai.

—Rev. B. H. Badley writes from Lucknow : "We are having a prosperous year. The kingdom is coming, and hearts are warming toward the blessed Jesus."

—The Rev. Sia Sek Ong, of the Foochow Mission, when called to a season of great personal affliction, said : "Although I am in a region of sorrow, I will not call it, as the astrologers do, the region of bad luck, because no such thing as a real misfortune can happen to a child of God."

—Seven years ago the "Salvation Army," in England, had 81 corps ; to-day it has 1,050. It had then 127 officers : to-day 2,650. There were no small corps in the villages affiliated with the large corps ; now there are 662. They had then but one newspaper, a small monthly magazine—to-day they have 22 separate publications.

—In Madagascar, where as late as 1837, nearly 3,000 people were put to death for adhering to Christianity, there are now 1,200 Churches and 71,585 communicants. The native Churches during the past ten years have given nearly \$1,000,000 for the spread of the Gospel. The Queen has pronounced against "high license." In a recent proclamation she said, "I cannot consent as your Queen to take a single cent of revenue from that which destroys the souls and bodies of my subjects."

Helps to Christian Devotion.

PROMISE FOR OCTOBER.—“*And it shall come to pass that whosoever shall call on the name of the Lord shall be saved.*”—Acts 2 : 21.

“Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow:”

BIBLE CALENDAR—OCTOBER.

The following Calendar is taken from the **THREEFOLD CORD**, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a Prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure acopy of “Three Fold Cord” and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

“Give us this day our daily bread!”

1. 2 Kings 6; 16. Psa. 27; 5-6. Psa. 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psa. 80; 7.
3. Psa. 149; 5. Matt. 25; 34. Psa. 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psa. 119; 68.
5. Deut. 91; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Heb. 3; 10. Psa. 41; 1.
8. Psa. 96; 9. Psa. 147; 2. Psa. 45; 10.
9. Psa. 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psa. 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psa. 3; 4.
12. Prov. 3; 7. Psa. 91; 1. Psa. 30; 7.
13. Psa. 130; 7. Psa. 130; 7-8. Psa. 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psa. 26; 2.
15. Deut. 10; 12. Psa. 147; 11. Psa. 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psa. 132; 8-9.
17. 1 Cor. 1; 31. Psa. 64; 10. Psa. 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Prov. 110; 3. Prov. 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psa. 118; 29.
21. Psa. 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psa. 84; 3.
23. Rom. 13; 14. Acts 13; 38-39. Psa. 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psa. 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psa. 143; 1-2.
26. 2 Pet. 3; 17. Psa. 121; 8. Psa. 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psa. 119; 41.
29. Psa. 107; 1. Isa. 42; 3. Psa. 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psa. 17; 7.

PRAYER CALENDAR.

GENERAL REQUEST.—*That all missionaries, at home and abroad, may be truly holy.*

REQUESTS BY LETTER.—*Illinois, N—*, for a sister to be filled with the Spirit, and have her eyesight restored. *New Jersey, C—*, for the salvation of three families; for the sanctification of a sister and restoration to health; for the conversion of a young physician; also for an indolent person, and one who is of a selfish and irritable disposition. *New York—*For a mother to be filled with the Spirit, and for a son preparing for the ministry. *Vermont—*For a pastor to have special Divine help, and for a revival in the Church; also for a mother to be fully saved and restored to health. *Pennsylvania—*For a sister to have the rest of faith. *Indiana—*For a sister to be sanctified, and for the conversion of a son and daughter. *Florida—*For a sister to be sustained in missionary work. *Michigan, P— G— M—*, for a revival. *Illinois, S— H—*, for a son and daughter to be converted. *Oregon, C—*, for the sanctification of a sister and restoration to health;

for the conversion of a sick son and restoration to health also conversion of his wife. *Ohio, W— I—*, for a sister to be Divinely guided in perplexities; for a brother to be filled with the Spirit and restored to health; and a brother to be established in true holiness. *Vermont, B—*, for a brother to be fully devoted to Christ, and for one in deep trials for special help. *West Virginia, M—*, for the salvation of a mother desiring to be a Christian.

BIBLE READING.—Let the members of the Prayer Union read on each Sabbath morning, in concert, the 15th chapter of St. John.

TOPICS FOR STUDY.—1st week.—God our Refuge, Psa. 46 : 1. 2d week.—God in Zion, Psa. 46 : 5. 3d week.—Stillness in order to know God, Psa. 46 : 10. 4th week.—Proverbs 24 : 1.

THE CLOSET HYMN.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand that moves the world,
To bring salvation down.

WORK FOR JESUS.

EXHORTATION TO ACTION.—Let not your exertions end in tears; mere weeping will do nothing without action. Get on your feet; ye that have voices and might, go forth and preach the gospel; preach it in every street and lane in this huge city; ye that have wealth, go forth and spend it for the poor and sick and needy and dying, the uneducated, the unenlightened; ye that have time, go forth and spend it in deeds of goodness; ye that have power in prayer, go forth and pray; ye that can handle the pen, go forth and write down iniquity,—every one to his post; every one of you to your gun in this day of battle; now for God and for His truth; for God and for the right; let every one of us who know the Lord seek to fight under His banner.—*Spurgeon.*

1. Try to save a profane swearer.
2. Visit some drunkard, and preach Christ.
3. If any store near you is open on the Sabbath, lovingly rebuke the proprietor.
4. Do you know a backbiter? Read to him or her some Bible prohibitions.
5. Look after some poor child who cannot go to Sabbath-school for lack of suitable clothing.
6. Tell your experience of entire sanctification, once each week this month, to some Church member upon whom you shall call socially—and pray with them.

Editorial Jottings.

THE NEW YEAR CANVASS—1886!

The new canvass for **THE GUIDE** has already commenced. We rely upon our subscribers to do this work. We would like every one who can do so to act as agent. Some, by reason of age, or infirmity, cannot do this. But every one who is strong and vigorous we trust will help us. To encourage the work, we offer to date all new subscriptions from January 1st, and send the October, November and December numbers of the present year FREE, so long as our stock will allow. **Q—**To make sure of this, prompt notice should be given of new subscribers received.

A NEW PROPOSITION!

We desire to get the magazine read as widely as possible, especially by ministers, class-leaders, Sunday-school superintendents and teachers.

Now, in order to aid in this work, we will send **The Guide** on trial for the first three months of the coming year for twenty-five cents. We believe that many, if they can have it for three months, will want it for the year. At any rate we will try it. Can we not induce **FIVE THOUSAND** at least of our subscribers to send us an extra Twenty-five Cents each, with the name of a minister, class-leader, Sunday-school officer or teacher, to whom we may send it for three months? Here is a chance to do good. **TRY IT!** Would it not glorify God if **FIVE THOUSAND** MINISTERS, who do not now have it could be favored with the reading of the Magazine for three months? Can you not send us 25 cents for one; or \$1.00 for four; or \$5.00 for twenty? Ask the Lord about it!

SPECIAL PREMIUMS.—For every two new Subscribers, and \$2.00 remitted, a copy of **THE BELOVED PHYSICIAN**: or, if preferred, Mrs. James' Wall Roll and 6 Almanacs.

For three new Subscribers, and \$2.00, **The Life-Story of Bella Cooke**, and 6 Almanacs.

ARROW POINTS.

HOLINESS enlists valiant soldiers for the army of Prince Immanuel. How do they show their valor?

1. They are thoroughly equipped. See Ephes. 6: 11-17.
2. They contend earnestly for the faith. Jude, 3.
3. They endure hardness. 2 Tim. 2: 3.
4. They can meet any sort of adversary. Ephes. 6: 12.
5. They win splendid victories. Rom. 8: 37.
6. They are invincible. Isa. 54: 17.

"Thy saints in all this glorious war
Shall conquer, though they die!"

STUDY THE COVER PAGES!

OUR NEW ALMANAC.—The "Christian Holiness Almanac," started by us two years ago, has been a success. This year we hope to improve it—in fact to make it a gem. All our subscribers in renewing their subscriptions should send for one or more copies. It is good for a tract, having a passage of Scripture for each day, lessons for each day, and gives a bird's-eye view of the work of holiness throughout the world. With all the improvements the price is unchanged—for paper covers, 5 cents each, or 50 cents per dozen. Flexible cloth, 10 cents each, or \$1.00 per dozen. Will be ready, we hope, by November 15th.

—"THE BELOVED PHYSICIAN" continues to circulate. We desire greatly that every subscriber should have a copy, and that it should be in our College, Seminary, Church, and Sabbath-school Libraries. Who will send a copy to some Library? We will allow a discount in such cases. The name of our beloved brother, Dr. Palmer, should continue to be "as ointment poured forth."

—Our Sermon this month is to be put in a tract, to circulate among dying Church members.

—Rev. Dr. Reddy, Syracuse, N. Y., is a very excellent evangelist. Send for him.

AN IMPORTANT MOVEMENT!—A new departure has been made in behalf of the young people of the Church, which promises much good. At the Des Plaines Camp Meeting last summer, the *Young People's Methodist Alliance* was formed. Objects:

SEC. 1. To interest young people in the systematic study of God's Word, the Catechism and the history, polity and biographies of Methodism.

SEC. 2. To aid each other in the obtainment of heart-purity and constant growth in grace.

SEC. 3. To heartily and loyally co-operate with pastors and leaders in the work of Christ.

SEC. 4. To assist in keeping alive the old-time interest in class-meetings and revivals.

We believe this, if carried into effect, will promote spirituality among our young people. We commend it to the attention of our friends. A monthly paper is to be issued. Send to J. A. Harman, Cor. Sec., 100 Washington St., Chicago, for a Circular.

—THE "WEGWEISER" (German Guide to Holiness), a monthly for the spread of Scriptural Holiness in the German Language (the first one in that tongue), edited by Rev. H. Grentzenberg and printed by Craunton & Stooze in Cincinnati, has been wonderfully successful. Its subscription list has run up sufficiently to more than cover all expenses. Every day proves more that the paper is a real necessity for the Church. Its permanency is secured beyond a doubt. More subscribers are needed in order to do more good. Our English friends who, under God, have established and liberally aided this branch of the Church, ought to send "*The Wegweiser*" to hundreds of their German friends, especially preachers. What the German Church needs more than money or anything else, is a thorough and widespread revival of holiness. Brethren, help it on by sending the paper over the land! Subscriptions may be sent for the last half or quarter of this year, or for next year, to us at this office, or to Rev. H. Grentzenberg, 93 Milton St., Cincinnati, O. The price is, One Dollar per Year, in advance. Six copies are sent for Five Dollars. We commend this new enterprise to our readers. Send it substantial aid.

THE GUIDE HYMNAL.

O sing unto the Lord a new song: sing unto the Lord, all the earth. Declare his glory among the heathen, his wonders among all the people.—Psa. 95 : 1-3.

Blessed Fellowship.

Words and Music by H. W. BOLTON.

27

1. O bless - ed Sav - iour, all di - vine, I give up all for Thee;
 2. I safe - ly jour - ney all the way When guided by Thine eye;
 3. I lift my eyes in wondering gaze Up-on those mausions fair,
 4. What though my way be dark - ened here, And pain my soul oppress;

To know that Thou art al - ways mine, Is more than life to me.
 In dark - est night, or brightest day, We jour - ney tow'rd the sky.
 Now filled with friends of other days, And long with them to share
 I will not doubt, I can - not fear, Thy presence shall me bless.

DUET OR SOLO.

Thy fel - lowship, so pure, so sweet, Is ev - idence of love complete.
 And feel, though danger is so near, Secure in arms, to me, so dear.
 That home where pleasures so sublime In endless beauty ev - er shine.
 And trust - ing - ly I will prolong Thy praise in ev - er - last - ing song.

CHORUS.

O glo - rious love, O peace divine, I'm happy with Thee all the time.

CONGREGATIONAL SINGING.—It is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether make a harmony, no matter what be the individual discords.—Sel.



❖ DECEMBER, 1885. ❖

OUR FATHER'S WORD.

As for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.—Psalm 5:7.

“O HOPE of every contrite heart,
And Joy of all the meek,
To those who ask, how kind Thou art,
How good to those who seek.”

“But what to those who find? Ah, this
Nor tongue nor pen can show;
The love of Jesus, what it is,
None but His loved ones know.”

MONTHLY COUNSEL.

BY REV. GEO. HUGHES.

GOOD resolution is before us for the closing of the year! Has the multitude of our Father's mercy been upon us and around us? Indeed it has! We may well sing:

“How do Thy mercies close me round,
Forever be Thy name adored!”

From morn to eve, day after day, week after week, until December has come, mercy, mercy, nothing but mercy has compassed our path. Like a bright canopy it has covered our head.

What then? The Psalmist gives us the lesson. We are individually to recognize our Father's hand in these merciful manifestations. And, recognizing our Father's hand, we are to bring our willing and glad tribute to His feet. “Whoso offereth praise glorifieth me.” “*As for me,*” says the Psalmist, “I will bring an offering, though all the world be dumb!” Reader, do you believe in the following of this high and beautiful example? Let a thousand, ten thousand, hundreds of thousands say, “*As for me, I will!*” With holy, filial fear, in the hallowed sanctuary, cover the altar of your God with oblations of praise. Let the walls echo with your glad hallelujahs! AMEN.

SERMON.

THE HEDGE AND THE SERPENT.

BY REV. J. H. TIMBRELL.

TEXT.—And whoso breaketh an hedge, a serpent shall bite him. Eccles. 10 : 8.



UR text is figurative. A universal, literal application for all times and all lands is inconceivable. In Ireland, where there are many hedges and much hedge-breaking, there are no serpents; and in other climes winter secures immunity to the transgressor. The statement is symbolic of a universal truth—one of the deep sayings of the wise man, and capable of a direct application to human life at all times and everywhere.

1. The Hedge. The symbol is not occult. It suggests the idea of a boundary line. Between two farms it marks the limitations between one man's right and another's; on the one side you may do as you please with the soil and all that appertains to it; on the other you have no rights whatever. Or the hedge may mark the boundary of the highway which the government of the land has set apart as public domain, where all have equal rights and privileges.

The figure is well chosen to represent the great principle of Law, whether of Divine or human enactment, that fences off every man by himself in the possession of recognized rights, that preserves order and gives peace and harmony where it prevails.

Every law ordained by human governments is a hedge that defines and limits our right or enforces it, and is presumed to be based on the principle of equity or moral right, which limits the lawmaking power itself to planting its hedges only where righteousness determines they should exist. And when thus constituted all good citizens are supposed to

respect the limitations and keep on the right side, and those that will not are to be hunted down like wild beasts and cared for at the expense of the state.

2. The Serpent may fitly represent Retribution or Penalty, that always avenges broken law, that always lies coiled on the opposite side of the hedge ready for action against the transgressor. But human laws, we know, are often confessedly defective, and very frequently fail in their intent or application, and the serpent does not seem to bite.

The executive has a fellow-feeling for the criminal, sometimes; a bribe, relationship, political ties or political intrigues seem to blind the serpent's eye or lull him to sleep, so that a perfect administration of penalty is nullified. And yet it can be shown that no man can wholly escape the penalty of the infraction of human law. The serpent's sting is felt in our moral being.

But there is a government where the Hedge and Serpent idea has a perfect application. It has been ordained by Infinite Wisdom, and its administration will result in the most perfect execution of all its penalties. The Divine government has placed men under three great systems of law—physical, moral and spiritual—covering the triunity of that nature which the Bible indicates in the terms, body, soul and spirit. All of these hedges are created in infinite wisdom, and each one has its particular serpent always on guard and ready to strike.

There is general agreement in regard to the operations of physical law. We are coming to know that the laws that govern our physical being cannot be violated with impunity. Physical suffering follows surely in the wake of broken physical law.

But, in respect to moral and spiritual law we are all sadly obtuse, and many wildly skeptical. Where men even profess to discern the hedges they often scout the idea of the serpent.

The Decalogue is God's great hedge in

the domain of morals, an epitome of all law, with its limitations and requirements, all founded in the nature of things, and as absolute and essential in respect to our moral being as physical law is to the material being. And as you cannot break the laws of health and remain a healthy man, so you cannot break the moral law and remain a moral man. Loyalty to the Decalogue is the lowest measure of morality.

That there are distinct laws that have their application in the higher realm of the spiritual is as certain as that God has made man an immortal spirit, for he lets nothing run at loose ends in the universe; from the smallest mote that floats in the sunbeam to the mightiest archangel that flames before His throne there is nothing that is not subject to law. We need not discuss how spiritual law may interlace or blend with the moral and physical. We need not attempt the task of separation or classification until we first have cleared up all mysteries that inhere in the word trinity or triunity; enough for us to know that we have them in the living statutes of the spiritual kingdom of God into which we are admitted through the gates of regeneration. They relate to our spiritual and eternal life, our walk and conversation as subjects of the kingdom of heaven over which is swayed the benign sceptre of the Father of Spirits. "God over all, blessed forevermore."

These laws are not, like human laws, often defective, or one-sided in their application. All are holy, just and good; in fact, perfect, so styled by the Word itself; not an unrighteous enactment among them; not one but that rests in reason and is necessary to our spiritual well-being; not a single superfluous regulation laid down by our Father which we are at liberty to ignore or break. He commands us to obey the laws of the kingdom of Heaven, and assures us of His good-will and love on no other terms; does not promise to obey a single

prayer except as it flows forth from an obedient heart. "If I regard iniquity in my heart the Lord will not hear me." He warns us that, if we fail to respect the laws of His government, as all good citizens should in every government they acknowledge, we will fall into the coils of the old serpent, the Devil, and have a hard time of it.

But at this point we are confronted by a startling fact. The great majority of mankind are in open rebellion against the statutes of the kingdom of God. Wilful disobedience severs all allegiance to the King, while a world full of miseries attests the serpent's activity. Another very large class profess to have submitted to the sway of the Divine sceptre, yet confess that they are not law-abiding citizens. The attitude they assume is a confession that the laws do not suit them; that they only keep a very small portion of them, and that very imperfectly. On all sides we hear it affirmed by these subjects, "I cannot keep the laws; they are so exacting, demand so much, that I find myself utterly unable to be at all times obedient to what I perceive to be their requirements. I cannot do this; I cannot help doing that; no man can keep this command. I must break the law of God with every breath I draw," etc. And so these subjects go on expressing their views about the impracticability of the laws which Infinite Wisdom has laid upon the intelligent beings He has created, virtually impeaching Him.

Let the subjects of any other government assume such an attitude towards its laws, and they would draw the eyes of the civilized world upon them. And if it should appear that the government had ordained laws so exacting that the subjects could not obey them, or that they were not founded in reason, or conducive to their well-being, then that government would stand impeached before civilization, and be written down a tyranny deserving of the execration of mankind. But if the reverse was found

true, if the laws were good and wholesome, and essential to the stability and perpetuity of the realm and happiness of the governed, and not above their capacity, then the subjects are guilty of treason and must be branded as outlaws from choice, and undeserving of any sympathy.

The laws of the commonwealth prohibit theft, yet here is a citizen that goes about whining, "I never can obey such a law as that; as soon as I get into a crowd my hands begin to itch to get into other people's pockets. I cannot live without stealing. I must steal, every day and every chance I get. I expect to steal as long as I live, and become an honest man only when the breath is leaving my body. The idea that I can keep the law of the land is absurd. I am a born thief and my ancestors were all thieves before me. I am a victim of heredity." Well, if this is true, and he cannot get rid of this terrible legacy, the law has no business to touch him. Kleptomaniacs are pitied, not punished. But if you now suggest to this man that there is a certainty that this penchant for thieving may be totally eradicated from his nature, so that he will find himself in perfect harmony with the law, and he refuses to consider it or accept it, then you conclude that he steals because he likes to, and that when he whines, "I can't," he is a hypocrite and deserves to be imprisoned.

Here is another man who tears down his neighbor's fences and allows his own cattle to destroy his neighbor's grain. He defends the act by saying, "O, I cannot help it. I was born with this kind of meanness in my nature. I never could be an honest man. I always expect to take every mean advantage that I can." You say, "But, my friend, you can have all that meanness taken out of you; there is a physician that has never failed in a single case." He ridicules the idea, and will not seek the doctor nor any light upon the subject. You

consider that he enjoys his meanness too well to part with it, that he belongs to that class whom the state engages to teach that its laws can be obeyed, even though stone walls and iron gates must enter into the lesson.

But is there no force in the assertion, "I cannot keep the law?" There is. It is possible for a man to spring from a family with the curse of heredity clinging to it; in fact the blood of the race has this terrible taint. It is possible for a man to so surrender himself to low associations and connect himself with the lawless element in society, that obedience to law may become the exception and not the rule. And yet how discreditable to urge it in the presence of thousands who are in perfect harmony with the law of the land, who are not even conscious of any effort on their part to be honest and neighborly! They are never stirred by the desire to rob, murder and burn. They are not restrained by fear of the prison or gallows, but are animated by the nobler principles of loyalty and love, yet this man may be forced in this presence to confess his inability because he has prostituted all his powers to evil.

But while this plea is generally held to be specious by all human judicatures, men are freely allowed to urge it in reference to the Divine law. Men confess the end of all of God's requirements to be most beneficent and reasonable, but that they are impracticable, and must remain inoperative largely because of inability of a fallen nature to obey their behests, and the logic that follows is, "Penalty is the infliction of wrong upon the helpless."

Go to that man whose veins are on fire with rum. Tell him that God's law requires him to break forever with the "beverage of hell." He makes the kleptomaniac's plea, "O, I can't give it up. I love it so that I'd rather die than stop." I have been down beside men at the altar, who were wrestling with the beaded

perspiration on their brow, to be brought into heart-loyalty to the will of God, which is another way of saying law of God. I have asked, "Are you all given up to God? Are you going to be obedient?" "O, I want to, but I can't." "Can't what?" "Give up this awful tobacco. O, it will kill me to give it up. My God! what shall I do?" These and many similar expressions I have heard from men who were struggling for spiritual freedom. I have said, "Does God demand an impossibility? Then He is a tyrant, is He not?" "No, no!" "Well, then, you can do it, and I know it can be done, for I have no more desire to put either rum or tobacco in my mouth than any other poison." "Tell me how you overcame the desire for tobacco?" "I never overcame; I met the Mighty to Save. Take Him now as your Saviour and be free." I have seen them grasp the strong arm that reached down into their darkness, and the chains fall and the slave leap into the liberty of a redeemed spirit. Trace every form of transgression to its lurking place and you uncover some acquired or inbred depraved appetite or principle that "is not subject to the law of God, neither indeed can be." It seems to have become a part of our being; it so weighs down our mightiest endeavors that we break down in utter helplessness before the requirements of God's holy law.

We must not impeach the honesty of the man who says, "I cannot live without sinning. I cannot keep the commandments." The statement may grow out of a terrible background of consciousness. A thousand defeats may have enforced the fact of utter helplessness. There is but one thing more that he needs to know, that the Gospel fully comprehends all about this helplessness, offers a Saviour who took the penalty of a broken law, in his own body on the tree, endured the fangs of the serpent in our stead, and that every command of the

Gospel may become a delight, and all of its impossibilities disappear under the omnipotent hand of the Mighty to Save. O, that men would stop impeaching the justice or wisdom of God! The commands, "Be ye holy," "Be perfect," etc., are all to be met in an acquaintance with the saving power of Christ. The body of sin is to be destroyed. The soul is to be cleansed from all sin, a new heart created, power received after that the Holy Ghost is come, and the soul in perfect harmony with the will of God enabled to say, "I can do all things through Christ which strengtheneth me." Every hedge that God has planted He intends that we shall respect. He places His omnipotence at our disposal that we may overcome. His Holy Spirit is given with such power in the human heart that is sanctified wholly that God writes, "Against such there is no law."

"CALUMNY," said Archbishop Leighton, "would soon starve and die of itself, if nobody took it in and gave it lodging." "There would not," says Bishop Hall, "be so many open mouths if there were not so many open ears."

AS USING BUT NOT ABUSING.—"We may possess earthly comforts, but we must not be possessed by them; we may use them as flowers to smell, but not as garlands to crown ourselves with; we may as pilgrims walk with them, as staves in our hands, seeking the country which is above; but we may not load ourselves with them, or bear them as burdens upon our backs; we may make them our encouragement, but not our confidence; we may use them as accessories, but we may not love them as our principal happiness. As bees, though they live in the midst of honey and wax, yet have not their wings touched with any vicious matter, that hinders their delightful flight abroad and their nimble passing from one flower to another; so should Christians that live in the abundance of earthly comforts, as in a hive of sweetness, be exceeding careful that nothing of the world do cleave to their affections, which are wings of the soul, that may hinder lifting up and raising their hearts towards heavenly objects, or abate the activity of their thoughts in their frequent musings upon the promises and all the mysteries of the Gospel, on which the mind, above all other things, ought to be most exercised and delighted."—*Selected.*

BIBLE BRIEFS FROM St. JAMES.

A VITAL INJUNCTION.—“Do not err, my beloved brethren.”—James 1: 16. We are liable to err. Our faculties are so impaired, and the influences around us are so blinding that we are very apt to go astray. There is, however, a remedy, to a large extent. By keeping near our Shepherd’s side, or, under the guidance of the blessed Holy Spirit, we need not be led away with the error of the wicked.


PRACTICAL INFERENCE.—If we avail ourselves of promised aid, we may be saved from many snares.

BIBLE READING.

SUBJECT.—Being “Established.”

BY REV. WM. REDDY, D.D.

“But the God of all grace, who hath called us to His eternal glory, by Christ Jesus, after that you have suffered awhile, make you perfect, stablish, strengthen, settle you.”—1 Pet. 5: 10.

OR awhile it was a subject of perplexity to know how to reconcile the above text with the doctrine of *instantaneous sanctification by faith*.

It has been common for theologians to regard the being cleansed from all sin, or being sanctified wholly, as synonymous with *perfection*. (It is so negatively.)

I saw that the heart is purified by *faith* (Acts xv: 9) and hence *instantaneous*, but in the text above quoted *perfection* is conditioned upon “*suffering awhile*.” There seemed an incongruity between the two processes, if they were to be considered as identical.

A closer study brought forth this construction, namely, that *the cleansing of the heart from all sin*, or entire sanctification, is effected instantly by faith, and marks the transition of the believer from the state of justification *into* the state of entire sanctification; and that this is the *proximate side of the state of Christian Perfection*; but that the being *made perfect* in the sense intended by Peter signifies an *established state in holiness*. As though the

Apostle had said: “After that you have suffered awhile make you *perfect*.” That is, *stablish, strengthen, settle you*. It denotes an *established and mature state of character and experience in holiness*. This is the *remote* side of the state. The purifying of the heart by faith is not a question of *time*, but a question of *faith*. But the *establishing* of the heart unblamable in holiness before God unto the coming of our Lord Jesus Christ” demands *time*, and *trials*. “After you have *suffered awhile*,” after you have been *tested* and have “*endured*,” as “*seeing Him who is invisible*.”

It is the rough weather at sea which makes the skilful mariner; the *hard fare* and the *hard fighting* and the *hard marching* which make the “veteran” soldier.

The *wind* and the *storm* tend to cause the young and thrifty tree to strike its roots deep into the soil, or to entwine around the rock; the storm toughens the bark and hardens the fibre.

So “suffering awhile” *matures* the Christian, and thereby he is “*stablished, strengthened and settled*.”

Our Lord was “made perfect through suffering;” not in the sense of being *freed from sin*, for He was holy, harmless and undefiled. Jesus said of Saul, “I will show him how great things he must *suffer for my name’s sake*.”

Now mark the following texts in confirmation of this position:

“*Tribulation worketh patience, and patience experience, and experience hope*.”—Rom. 5: 3, 4. “Behold, we count them happy which *endure*.” “Ye have heard of the patience of Job, and seen the end of the Lord,” etc.—James 5: 11. Job’s character was matured and established by his afflictions. Therefore, “Count it all joy when ye fall into divers tribulations” or trials. Why so? “Knowing this, that the trying of your faith *worketh patience*; but let patience have its perfect work, that ye may be perfect and entire, wanting nothing.”—James 1: 2-4. Therefore, “Blessed is the man that en-

dureth trials, for when he is *tried*, he shall receive the crown of life."—12th verse.

"Our light affliction, which is but for a *moment*, *worketh* for us a far more exceeding and eternal weight of glory."—2 Cor. 4:17. If affliction thus *works*, it must serve to give stability to character and mature experience.

Too many are led to suppose that the blessing of entire sanctification, more fully wrought in the moral nature, will exempt its subject from strong temptations and suffering, and that sufferings must be proof that there is something wrong in us or we would not thus suffer. Nay; "Many are the afflictions of the righteous." The Old Testament saints, as described in Heb. 11, suffered all manner of trials and privations, and yet it is said of them, "the world was not worthy of them."

"The trying of your faith is more precious than gold, that perisheth though it be tried by fire, that it might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Pet. 1:7. The Remingtons always subject their gun-barrels to a severe test and strain before they are stacked up for market and use.

This "suffering awhile" is consistent with a state of heart purity. "We are troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, *that the life also* of Jesus might be made manifest in our mortal bodies."—2 Cor. 4:8-14.

Hence, while the whole creation groaneth and travaileth in pain together until now," and "ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, the redemption of our bodies," still God's children may individually say, "I reckon that the sufferings of this present time are not worthy

to be compared with the glory that shall be revealed in us."

"Not worthy to be compared!"

1. Because they are so "light."
2. Because they are so "short," "but for a moment."
3. Because they tend to mature and settle and *establish* our characters.
4. Because they work out for us a far more exceeding and eternal weight of glory. See Rom. 8:17-23; also 26.

BIBLE HOLINESS.

What is it, and what advantage would it be to me?

BY REV. JOHN PARKER.

IT is that obedience to God, and delight in His will, that flows from a heart made clean from all inward defilement, by the Holy Spirit. Mark the statement: *a heart made clean by the Holy Spirit*, and therefore it is not attained by any gradual process of growth or development. "It is that act of Divine grace whereby *we are made holy*," says an eminent authority, endorsed by the General Conference of the M. E. Church. The *we* are regenerated believers; those who, born of the Spirit, have become the children of God. So that holiness, which is the life of entire sanctification, is not an indefinite growth as some teach, and so confuse the children of God, but is a definite act wrought by the Holy Spirit, after conversion, or the new birth. In Justification our sins are blotted out, and invariably attending this there begins the new spiritual life; the soul is *re-generated* by the Holy Ghost, and at the same time by Adoption we become the children of God, and have the witness of the Spirit to this fact.

What next? The old nature remains; though subdued, it is not dead; my record is clean, but not my heart. The old man with his lusts, now subdued,

will not rule me as when in my sins, but he will worry and weaken me, and make necessary a life-long fight to keep down his desires. Now the Holy Spirit, as my promised guide into all truth, will lead me, if willing, to the entire consecration of my quickened powers, and to the acceptance, by faith, of entire deliverance from remaining defilement. Here, as at my conversion, the work is a definite, Divinely wrought work by the Holy Spirit, of which He will be the witness. It is believed in every case to be a second work of grace, as definite as the work of my regeneration. Mr. Wesley says he never knew a person justified and sanctified wholly at the same time. I do not know any one who has heard of such a case. I can grow towards it, dying daily unto sin, but I can never grow into it, as I could not grow into the new birth. Only the Holy Spirit can put to death my old carnal self, and raise and conform me to the mind of Jesus.

Now my real growth, unhindered by inward defilement, begins. Hitherto my experience has been mixed—some strength, much weakness—some faith, much unbelief—some humility, much pride—some spiritual relish, much worldly ambition. Thus mixed, my life has been a struggle, a conflict—an effort to keep down and overcome my inward foe. Now my undivided love centres in God; my faith accepts the difficult and improbable, if God says so. I delight in the will of God; He has so enlarged and purified my heart that my feet run in the way of His commandments. Perfect love now casts out fear; the mixed and the fight-life are over.

Each Bible definition of this grace relates to something specific in its life or experience. "*Sanctified wholly*," made clean and set apart to holy uses. "*Perfect love*," love without fear or selfishness. "*Holiness*," the life of purity and loving obedience. "*Be perfect*," completeness in all the will of God. "*Be filled with the Spirit*," such an abiding baptism of the

Holy Spirit as shall make and keep the heart clean, and the life a glad response to every call—for duty, self-denial, or death. Liberty, conscious purity and power are mine.

Already the second question has been partially answered: *What its advantage to me?* But in addition, 1st. *Holiness of heart will restore me to harmony with God*, and this is motive enough to impel every thoughtful and sincere Christian to obtain it. God and I are in the universe. I am confronted by Him everywhere. I cannot escape His eye. Why should I want to do so? What is there in me that makes the thought of God a dread? He and I should be in harmony. He desires it; should not I? He is infinitely, essentially holy; what I am in relation to Him, is my real character. It is of greater importance to me that God is here than it would be if all the universe of being were here. That He sees and knows my life and its motives is more important to me than it would be if all my motives were written on my forehead for all to read. They could only pity or esteem me for a brief period,—He forever. They could only know the simple hard facts written on my brow,—He knows the springs whence they originate. My life thus revealed to men might put me out of harmony with all my earthly surroundings, and so drive me to isolation,—but where shall I go to get away from God? My safety, my joy, my worth in the universe, then, must result from my being in harmony with God. His holiness had no beginning; it cannot therefore have any increase or decrease. It cannot approve anything contrary to itself, but I want His approval; my life, my love, my joy, my success as an immortal on probation, are all dependent on His approval. Can I be holy? God requires it. He cannot require an impossibility. He must therefore have made it possible to me, by putting all needed grace within my reach. He says, "I will make you clean," and Divine

cleanness is holiness. This obtained, and I am in harmony with God.

2d. *Holiness will make me answerable to the demands of the Holy Spirit's dispensation.* We are living in the dispensation of the Holy Spirit, the blessed Comforter. The successor of the Lord Jesus has come, even as Jesus promised. He is the source of spiritual light and understanding. He is the accuser of sinful men,—convincing of sin and the need and possibility of righteousness. He is the revealer of Christ to the seeking penitent. He creates anew, restoring from spiritual death and delivering from all death tendencies. He is the inward witness of our adoption, attesting the certainty of our sonship and heirship. All this is but the beginning of the great salvation. Wonderful is that salvation of which all this is only the alphabet! How rich our inheritance in Christ, if God can afford all this as initial salvation! For as yet the believer has not received the baptism of the Holy Spirit, which "*Brings the perfect liberty from sorrow, fear and sin.*" Thus far my sins have been blotted out, the new life imparted, my sonship attested, but the corruption of my nature has not been taken away. Halting here, as many do, I consent to my depravity, and therefore become responsible for all the weakness and struggles of my mixed Christian life. The flesh will lust, or desire, against the Holy Spirit, and the Spirit against my flesh,—and the result will be that I cannot do the things I ought. Weakness will be my average experience.

(To be continued.)

WE MAY learn a lesson on silence from the Bible, as the Hon. Robert Boyle says: "There is such fulness in that Book that oftentimes it says much by saying nothing; and not only its expressions but its silence are teaching; like the dial, on which the shadow as well as the light gives us information." "Hence," as one says, "where the Scripture hath no tongue, we should have no ear."

BIBLE BRIEFS FROM St. JAMES.

GOOD COUNTING.—"Count it all joy when ye fall into divers temptations."—James 1:2. This may seem strange to the casual reader; to the thoughtful and spiritually minded, otherwise. The term temptation is comprehensive; it means trials—the varied and multiplied trials of life. These are to us a moral discipline, hence helpful. Note, specially, verses 3 and 12; also, 1 Cor. 10:13; 1 Pet. 1:6, 7; 4:12-14; Matt. 5:12; Acts 5:41.

PRACTICAL INFERENCE.—If such is the moral influence of trials, we should not shrink therefrom.

A FEW HELPFUL TRUTHS.

MOSAICS FOR THE SICK ROOM.—II.

"No Night."



HIS is a beautiful morning. The pure air fills your room with its fragrance, and brings light and shade across your bed as it gently moves your curtain.

Still feverish? restless? weary? I thought of you often in the night as I looked over and saw the light moving about your room.

Yes, the night was long for you, and you asked many times if it was almost day. I am glad that you thought of the seven words which I left with you yesterday. Let me give you seven more to abide with you to-day: "*For there shall be no night there.*" Darkness cannot enter the Home. No aching head will clamor for its shelter; no wearied brain will wish to seek rest in sleep; no wicked schemer will wish for the darkness to cover his evil deeds; no soul within the Home-shelter will feel the ghostly spiritual darkness through which his soul sometimes wandered when on earth; no dark ignorance or superstition; no blackness of unbelief can enter.

While you are so ill, just look through these grand negatives which form such a fine telescope through which we may gaze into heaven's glories.

"No pain!" "No night!" Dear heart, rest now!—*Lelia Waterhouse.*

TWO OLD FRIENDS.

ON Saturday, October 17th, after I had completed my preparation for the Sabbath, I went to my library to select some devotional book to read for the remainder of the day. My eye fell upon a stray copy of *THE GUIDE*. I afterwards searched and it was the only number for the year 1883. As I turned over its pages my eye fell first on the name of the Rev. JAMES CAUGHEY, who is now, I believe,

"In age and feebleness extreme."

Seeing that name reminded me of the battles which that distinguished servant of Christ had fought. I remembered the precious seasons I had enjoyed with him at Quebec and elsewhere, and now that he was no longer able to lead the embattled hosts of God as he once did, I prayed that his remaining years might be years of comfort, and that many might be filled with the Spirit as he had been, and thus be enabled to turn thousands to righteousness. What delightful anticipations Mr. Caughey must feel, as his faith contemplates the greetings which await him on the other shore! How many will be "waiting and watching for him!"

The other name which caught my eye was that of Miss HAVERGAL. The mere mention of the name is enough to cause gratitude to arise in the heart, that God was pleased to raise up such a noble witness of sanctifying power as that sainted lady was. She was not ignorant of the way of salvation, nay, so far from that, she rejoiced in the consciousness that the blood of Jesus Christ cleanseth from all sin," and to use her own words, she joyously cried, "I see it all, and I have the blessing. I saw it as a flash of electric light, and what you see you can never unsee."

What a life of holy consecration Miss Havergal lived after *that* hour! Truly her life was devoted to Jesus. Her hymnal compositions thrill the heart with heavenly emotions. How beautifully simple and childlike does she describe

her mode of composition! "God gives it to me. He sends a bright line of verse, I look up and thank Him, and say, now, dear Master, give me another; and then another. This is how the verses come."

Such bright examples of Christian holiness should inspire us all with earnest resolution to be like-minded. Never did the present writer feel more forcibly than now, the saying of Bramwell, "I see nothing so desirable as holiness." Blessed be God, I have it! The attendance at Mrs. Palmer's Tuesday Meeting three weeks ago, is an oasis in my life which I hope never to forget.

—Rev. E. Barrass.

REJOICING.

"REJOICING evermore." None but the angels of heaven and the saints of God can do this. The workers of iniquity rejoice in doing evil. Their delight is not in the Lord. The love of God and His service are no part of their rejoicings. But the good man loves to praise God and rejoice in His salvation always. "This honor have all His saints."

The angels of God eternally rejoice, and will rejoice and laud His sacred name. When the work of creation was finished, "the morning stars sang together, and all the sons of God shouted for joy." And whenever a wandering prodigal returns to God, repents and believes, there is joy in heaven among the angels for such a wondrous work of grace and saving mercy!

But the prophet Zephaniah says, (see chap. 3:17) "The Lord shall rejoice over thee with joy; He will joy over thee with singing." This is a wondrous and most comforting truth. The Lord ever rejoices in the salvation and glory of His people. Yea, He rejoices over them "with singing." Such are the demonstrations of joy with Almighty God himself over His saints "in whom is all His delight." Christ sang a hymn of praise with His disciples just before He poured out His blood for the salvation of the

world. Then let us "sing praises to God, sing praises; sing praises to our King, sing praises." Yes, "make a joyful noise unto the Lord, all ye ends of the earth!" "Sing a new song unto the Lord; play skilfully with a loud noise." "Let every thing that hath breath praise the Lord! Praise ye the Lord!"—

I. N. Kanaga.

STEP OUT ON THE PROMISES.

LIFE comes to us by the promises. The promises are prompted by infinite love, and if we accept them by faith and as God enjoins, we are made partakers of the Divine nature, and become one with the Father and the Son. The Spirit speaks, saying, "Step out on the broad platform of God's love and promises." How helpfully, hopefully these words are spoken to encourage us to appropriate the promises we need. God's love is unbounded and everlasting, His word, like himself, immutable; let not our weakness of faith prevent our receiving all the good included in the promises,—both temporal and spiritual. Do not forget that the spiritual good is an absolute promise, and in it is included all temporal good necessary for our highest well-being, as God in the infinitude of His wisdom knows the real need of every soul.

The promises are exceeding great and precious. It seems as if infinite wisdom had exhausted the wealth of words, in the effort to lead man to understand and apprehend his privilege in Christ Jesus,—for "His divine power hath given unto us all things that pertain unto life and godliness. (2 Pet. 1:3).

To meet the case of any one tempted to feel that the promises are general and not specially designed for him, He says, "Even so would I have removed *thee* out of the strait into the broad place where there is no straitness." How often unbelief ties God's hand and prevents our receiving what He designs.—*Mrs. S. H. Cooper.*

BIBLE BRIEFS FROM St. JAMES.

IMPORTANT COUNSEL.—"If any of you lack wisdom, let him ask of God."—James 1:5. This is contrary to the course of ordinary human conduct. The disposition is to lean on the human rather than on the Divine. Here we are taught the reverse. In perplexity, when our resources of judgment and understanding are baffled, look upward, GOD-WARD. In the lack of wisdom, ask of God. He giveth liberally, and upbraideth not.

PRACTICAL INFERENCE.—How foolish, in view of this Bible instruction, for us to lean to our own understanding!

FULNESS OF THE SPIRIT.

BY REV. W. DARLOW SARGENT.

[An exposition of Ephesians 5:8, "Be filled with the Spirit," given at the Convention for Holiness, held recently at Southport, England.]



FULNESS of the Spirit means:

1. Full consecration to God and His service.
2. Full invigoration of the new nature.
3. Full experimental knowledge of Christ.
4. Full life of God in the soul.
5. Full confidence in Christian service.
6. A life fully employed in work for God.

"Full consecration to God and His service. Let us read the 13th and 14th verses of the first chapter of this epistle: 'In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.'

"Sealed with that Holy Spirit.' This indicates that we are God's possession; it is the mark of proprietorship. The same Spirit is the 'earnest of our inheritance'; and this unfolds to us the other side of the same glorious truth. God is our possession. There are two sides to consecration, the human and the Divine. I am God's, sealed by His Spirit; God is mine, my inheritance, the earnest of which I have in His Spirit who dwelleth in me.

'My God, I am *Thine*;

What a comfort Divine,

What a blessing to know that my Jesus is *mine* !'

When God seals us by His Spirit, He appropriates the whole—body, spirit, soul—nothing is exempt. His mark is put upon the whole being. We have consecrated ourselves to God many times, and the gift has been in each case taken from off the altar, until some here are tired and sad, and almost unwilling to make any further effort after holiness. What we need is God's consecration of us. 'Consecrate me now to Thy service by the power of grace Divine.' This the sealing Spirit does.

"When Elijah had repaired the altar of the Lord, and put the wood in order, and cut the bullock in pieces and laid it on the wood, he poured water upon the burnt sacrifice and on the wood, and lifted his heart to God. 'Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when the people saw it, they fell on their faces and said, The Lord, He is the God; the Lord, He is the God!' So shall the fire fall upon our sacrifice and consume it.

'O, let the fire, descending
Just now upon my soul,
Consume my humble offering,
And cleanse, and make me whole!"

"When the Church is thus consecrated of God, the world will soon cry with the men of old, 'The Lord, He is the God!' A consecrated Church will not be long in bringing the unbelieving world to the feet of Jesus. Why are God's purposes of love thwarted? Because many of us 'grieve the Spirit, by whom we are sealed unto the day of redemption.' How is the Spirit grieved? The fourth and fifth chapters told them. By bitterness and wrath and anger and clamor and evil-speaking, by filthiness and foolish talking and jesting. God does not easily cast off His people, but the full work of the Holy Ghost in their hearts and lives is easily hindered. Are you looking for the fire? Then 'lay aside every weight, and the sin which doth so easily beset' you.

"Which is the earnest of our inheritance.' The pledge and first-fruits, the sealing and the earnest blended to make the fulness of consecration. 'If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.'

'When Jesus makes my heart His home,
My sin shall all depart;
"And lo!" He saith, "I quickly come,
To rule and fill thy heart."

"The fulness of the Spirit means, further, the full invigoration of the new nature. Let us turn to the third chapter and read the sixteenth and following verses: 'That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts; . . . that ye may know . . . the love of Christ, . . . and be filled with all the fulness of God.' 'Strengthened.' Christ the strength of human weakness, the life of our life. What a misery it is to be working for Christ when every step, every effort, demonstrates our spiritual feebleness. I do not wonder that people give up their local preaching, Sunday-school teaching, and mission work in despair. Does God intend that we should do His work in fainting weakness? No! 'Strengthened with might,' with all might, 'by his Spirit in the inner man.' 'Tarry ye until ye be endued with power.' 'He will work in us both to will and to do.'

"The promise contains yet a fuller meaning. Not only fulness of strength for divinely appointed labor, but the full restoration of the believer to the image of God. This is perfect holiness. 'Beholding as in a glass the glory of the Lord,' we 'are changed into the same image from glory to glory, as by the Spirit of the Lord.' We have also the promise in the fulness of the Spirit of the defense of the new nature from everything that would mar it. Every foe is powerless to a man filled with the Spirit. Whoever lives and walks and prays in the Holy Ghost is invincible. 'The weapons of

our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ.' The Holy Ghost carries on His work in us with infinite power, and defends our points of weakness with infinite strength. How glorious to be filled with the Spirit!

"It further means a full experimental knowledge of Christ. Ephes. 1:17, 18: 'That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.'

"What is this but a cloudless vision of Christ—'eyes of your understanding enlightened'? Sin clouds the eye of our soul, and prevents us seeing Jesus. My baby-girl came into my study the other day with a swollen eye; a small piece of dirt had caused strong inflammation. She could not see, and was crying with pain. The piece of coal was soon removed, and when the eye was opened she sprang to my knees and gave me a spanking kiss. Thus many things close up the eyes of our hearts so that we cannot see Jesus. Our secret sins give us eye inflammation, and we neither see Christ's glory in His saints nor the exceeding greatness of His power to them who believe. The fulness of the Spirit will take away all clouds, and give us a rich experimental knowledge of the things of Christ. The man whose eyes were touched by the Saviour saw men as trees walking; the second touch made him to see everything distinctly. The fulness of the Holy Ghost gives the second touch, and the mists and the darkness pass away.

"This doctrine, further, means fulness of life. Many Christians are in hospital, whilst ministers, leaders, local preachers, and others are nursing them. Spiritual neuralgia, gout, rheumatism, consumption, and toothache are common in the Church of Christ. The fulness of the Holy Ghost is a cure-all. If we are filled with the Spirit, we shall soon come out of hospital, and be worth something to the Church of God.

'O come, and dwell in me,
Spirit of power within!
And bring the glorious liberty
From sorrow, fear, and sin;
The seed of sin's disease,
Spirit of *health*, remove,
Spirit of finished holiness,
Spirit of perfect love.'

"The fulness of the Holy Ghost will bring confidence in Christian service. In chapter 5:18, 19, the apostle refers to this: 'Praying always with all prayer and supplication in the Spirit; . . . and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel.' After the early disciples were filled with the Spirit, they spake the word of God with boldness.

"It means fulness of service for Christ. Ministers and others know the great difficulty of getting those who name Christ's name to become actively engaged in His vineyard, to fill their hands and hours with holy ministries. Frequently it is like pumping at a dry well. 'He that believeth on Me, out of his belly shall flow (no pumping at a dry well now; no difficulty to get saints into the vineyard now) shall flow rivers of living water, But thus spake he of the Spirit, which they that believe on him should receive.'

"Brethren, will you be filled with the Spirit? When shall it once be? It is a necessity, if we would be holy. It is possible, for God commands it. It may be now. 'If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?'

Our Bible Study.

Thy word is a lamp unto my feet and
a light unto my path.

"It gives a light to every age;
It gives, but borrows none."

Holiness Lesson Leaves.

BY REV. N. VANSANT.

FIRST WEEK.—LESSON I.

TOPIC—OTHER NEW TESTAMENT EXAMPLES
OF HOLINESS.

CENTRAL TEXT.—"A man full of faith and
of the Holy Ghost." Acts 6 : 5.

STATEMENT.—Many a pure gem of holiness
is found here and there in the rich setting of
the Acts and the Epistles, some of them
sparkling with great brilliancy, and others
shining with a milder, though a real, lustre.
Among these gems are not only John and
Paul, already studied, but other holy men
and women, such as Stephen, Barnabas,
Phebe, Priscilla and Aquila, Timothy, Titus,
Sylvanus, Tychicus, etc. Of these but two,
as in last month's Leaves, can be selected for
study.

I. STEPHEN.—He was chief among the
seven godly men chosen as deacons or stew-
ards, to manage one important branch of
Church temporalities. Acts 6 : 1-5.

"His importance is stamped upon the nar-
rative by a reiteration of emphatic, almost
superlative phrases: 'Full of faith and of the
Holy Ghost,' verse 5; 'Full of faith and
power,' verse 8; irresistible 'spirit of wis-
dom,' verse 10; 'Full of the Holy Ghost,'
7 : 55."—*McClintock & Strong*.

His holiness had these marks:

1. *Great intelligence in God's Word.*—Tra-
dition says that he had studied the law under
Gamaliel in company with Paul. "Jerome
and others praise him as a man of great
learning and eloquence." It seems certain
from his defense before the Sanhedrim that
he possessed a cultured mind. 7 : 1-53.

He, and the others, was chosen for his ful-
ness of "wisdom;" nor were his accusers
"able to resist the wisdom and spirit by
which he spake." His piety was that of a
thoughtful, diligent student of God's word and
the literature growing out of it. And such is
the true type of holiness in every age.

2. *Perfect readiness for duty.* At the call of
the Church he promptly entered upon the

work assigned him. No excuses, no begging
off. As the prophet could say, "Here am I,
send me," his lips having first been touched
with a "live coal" from off the altar (Isaiah
6 : 6-8), so Stephen, previously "baptized
with the Holy Ghost and fire," stood ready to
do, or dare, or die for the Master's sake.
Long ages in advance he exemplified the
spirit of that modern missionary device, of an
ox standing between a plow and an altar,
with the inscription beneath, "Ready for
either."

Such is the true fruit of holiness.

SECOND WEEK.—LESSON II.

CENTRAL TEXT.—"A man full of faith and
of the Holy Ghost." Acts 6 : 5.

II. STEPHEN (*continued*).

3. *Unswerving integrity in social and busi-
ness relations.* "Of honest report," v. 4.

It is possible so to magnify devotion of the
heart and lips, and to minify strictness of
dealing in the life, as to destroy that true bal-
ance of character which Bible holiness always
requires. Shame to those professors of holi-
ness, if such there be, whose fervor of devo-
tion and boldness of testimony are made a
cover to carelessness in business transactions,
or neglect of domestic and social obligations.

Stephen certainly was not one of this kind.
His "honest report" was doubtless well-earn-
ed by an honest *life*, in the home and in all
hissocial and secular relations. Hence he was
trusted with important Church interests.

The prominence given to this trait of genu-
ine holiness is worthy of special note. "Pro-
vide things honest in the sight of all men,"
Rom. 12 : 17; with which compare 13 : 13;
2 Cor. 8 : 21; 13 : 7; Phil 4 : 8; 1 Tim. 2 : 2.

4. *Unflinching boldness in confessing Christ.*
In a large number of passages the Revised
Version substitutes courage, or boldness—
generally the latter—for confidence. See
Acts 28 : 31; 2 Cor. 5 : 6; 7 : 16; Eph. 3 : 12;
Heb. 3 : 6; 10 : 35; 1 John 2 : 28; 3 : 21; 5 : 14.
This free use by these inspired writers, of
"courage" and "boldness" in the passages
referred to is strongly significant of the
Christian privilege and duty of boldness for
Jesus. But it must be the boldness of an
humble, self-renouncing trust in Him alone.

What a notable illustration does the case
of Stephen furnish! "He dared to meet and
discuss the great question with the foreign
synagogue (Acts 6 : 9), and when arraigned
before the implacable ranks of the Sanhe-

drim, environed by the coils of deadly hate, he stood as calm and unmoved as did his Lord before the same High Priest not quite one year before."—*Dr. Baldwin*. Calm and unmoved! Nay, rather, his lips ceased not to move in burning testimony for Jesus until his bloody baptism by stoning sealed them in a martyr's death.

5. *An heroic martyr spirit*. "All that a man hath will he give for his life."—Job 2:4. What a shrewd, lying platitude of Satan! in keeping with which is the modern and equally false maxim, "Every man has his price." Had Job? Had Stephen? These were types of thousands of others on the long roll of saints and martyrs who held their moral integrity above all price, and bade defiance to torture, the rack, the stake, the ax, "not accepting deliverance." How ready was holy Stephen for his crown of martyrdom! With what characteristic boldness does he look up and say, "Lord Jesus, receive my spirit."

THIRD WEEK.—LESSON III.

CENTRAL TEXT.—"But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—1 Tim. 4:12.

III. TIMOTHY.—The record of his piety presents these interesting and beautiful traits:

1. *It was in some sense hereditary*. Read 2 Tim. 1:5. "Does not the apostle designedly hint at the great fact that character is, within certain limits, hereditary? We may, therefore, suppose that Timothy received by inheritance a moral constitution pre-adapting him, in a measure, to the eminent life which he lived."—*Dr. J. H. Twombly*."

2. *It rested on a true Scripture basis*. See 2 Tim. 3:15-17. He was trained from infancy in a knowledge of God's Word, whereby was laid the foundation, deep and broad, of his future goodness and greatness. His piety furnished a living and striking illustration of the Divinely proclaimed intent of devout Bible study, "that the man of God may be perfect, thoroughly furnished unto all good works."

All professed Holiness that comes short of the Book or that gets beyond it, is a delusion.

3. *It was the outcome of a genuine conversion*. That important event probably occurred under the ministry of Paul during his first missionary visit to Lystra, Timothy's native place. Accordingly Paul speaks of him as

"my beloved son," 1 Cor. 4:17, and addresses him as "my own son in the faith," 1 Tim. 1:2; 2 Tim. 1:2; 2:1; all which fully justifies the inference that he was converted through Paul's instrumentality.

FOURTH WEEK.—LESSON IV.

CENTRAL TEXT.—"But be thou an example of the believers, in word, in conversation," etc. 1 Tim. 4:2.

IV. TIMOTHY (*continued*).

4. *His piety was marked by a rapid development in holy experience and useful activity*. This seems clearly implied in the statement made concerning him, Acts 16:2, 3. Three years had intervened between Paul's first visit to Lystra and his second, during which time Timothy had become noted for his consecration to God and his work; so much so that the keen-sighted Paul "would have him go forth with him" as a missionary helper. Though but a young man of less than twenty, and a young saint of only three years, he had evidently reached a point of eminent holiness and usefulness. Instead of waiting till hoary age to become holy, he practically took for his motto, "Holiness unto the Lord from youth to hoary age." Alas! how unlike this are many of the young Christians of our day.

5. *It was distinguished by great symmetry of Christian character and life*. Observe the number and variety, yet beautiful harmony, of the qualities contributing to this symmetry. Study the Central Text (the oldest MSS. omit "in spirit," as does also the Revised Version). Paul here, as at 1 Cor. 13:13, puts the "greatest" last. There that greatest is "charity," or love; here it is "purity," the only home of that love which is "made perfect." It is this purity to which Jesus so richly gives His blessing, Matt. 5:8, "Blessed are the pure in heart."

Closely allied to this is "faith;" faith as the instrumental cause of purity, and also its ever increasing effect and sure defense. Then comes "love," or charity; that "perfect love," described by John, which "casteth out fear." From these powerful elements there flows spontaneously a right "*conversation*" or manner of life; for where purity dwells, and faith stands guard, and love sits enthroned, it is easy to practice right living, even that most difficult part of right living expressed by the phrase "*in word*." James 3:2.

The Word of Testimony.

I will praise the name of God with a song, and will magnify him with thanksgiving.—Psa. 69: 30.

"We all partake the joy of one;
The common peace we feel."

The Tuesday Meeting.

Established in 1836, and continued weekly since that time. Held at the residence of the late Dr. W. C. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, New York, every Tuesday afternoon at 2:30 o'clock.

THE meeting was opened by singing. Many written and verbal requests were presented, after which we were led to the throne by Rev. Geo. Hughes.

Sister Palmer read 1 Thess., 5th, from 16th to 22d verse, and then said, "Does our Father really say to us, 'Rejoice evermore?' We do not doubt it; it is indeed a command. Think, what *reason* have we to rejoice? If we 'pray without ceasing,' our supply shall be according to His riches in glory.

"But here are some things we must not do. 'Quench not the Spirit.' We are in danger of this. May the blessed Spirit give us to see where the danger lies. We are exhorted to 'stir up the gift.' Let us beware of grieving or slighting, the gentle Spirit. Let us be very careful to abstain from 'all appearance of evil.' This comes a little closer still; not only from evil, but from *all* appearance of evil. I heard one of our Bishops preach a most blessed sermon from this text. The fullness, the perfection of salvation provided for us, was his theme. 'The very God of peace sanctify you wholly.' Leave no more sin in our heart than in our lives, and preserve us blameless. How blessed to know that we have only to put ourselves in the hands of Him who has called us, and He will do it. There are panting hearts here; let them just now come to Jesus. The fruit of the blessed Spirit will soon appear.

Singing, "*Rock of Ages.*"

Rev. George Hughes.—I was not permitted to be in the meeting last Tuesday, and I felt as if I had lost a good deal, but it is always right to be in the path of duty. I am glad I am here this afternoon in the midst of this company of God's dear people. I do not feel like talking much, but rather to keep still. The feelings of my heart at this moment are:

"Lo, God is here, let us adore,
And own how dreadful is this place;
Let all within us feel His power,
And silent bow before His face.

I feel His power—the light and comfort of the Holy Ghost seem to fill my heart, blessed be His adorable name! O, I am so glad on account of the closing verse of the lesson; my soul took hold of it. The catalogue of things to do and not to do in that chapter would appal any of us, but when we get to the end and read, "Faithful is he that calleth you, who also will do it," that removes all the embarrassment in the case. It is God that worketh in us. I hope God will let His blessed Spirit fill our hearts and mouths this afternoon.

BLAMELESS, NOT FAULTLESS.

Sister Bottome.—I have had a sweet blessing since I have been here this afternoon. I am so glad I was here to hear the lesson read because the Spirit blessed me through the reading of the Word. I remember the joy I felt when by a simple illustration I found the difference between blameless and faultless. You give a little child something to do, and it does its very best. It holds the work up before you as full of faults as it can be, yet the child is blameless in your sight because it has done its best. My mind is very much on a perfect service, and the Spirit has taught it to me in such a comforting way. I was tacking down a carpet once and a little child of mine wanted to help me. I had a little saucer with the tacks in it and I said to him, "You can hold the tacks." He was so delighted to help me that he let every tack fall on the floor; yet he was blameless in my sight because his heart was perfect toward me. He wanted to help me pick up the tacks. I thanked him and told him he had helped; and he had, and in a far deeper way than he knew. My service to the Master may be a blameless service, but far from faultless. I know not that you get the comfort there is in this, but I get it. I look out at the work that awaits us—prisons to be en-

tered, and palaces also that are prisons—but O, the joy of being blameless in the sight of God! I think I am just beginning to take it in. When you begin to scold me it takes all the life out of me. Jesus never scolds; He would not allow Mary to be scolded away from His feet.

HOW TO FIND.

A brother.—Permit me to read this passage. It has been made a blessing to my soul as well as to others. There are many here who desire to receive the gift of the Holy Ghost, who have attended a great many meetings and read and prayed and longed for the gift of the Holy Ghost. I will read what God says (the brother here read Gal. 3, two verses). It is the privilege of every child of God to have God filling, comforting, enlightening, guiding into all truth. How are we to receive Him? Can we do it by striving and by penance? Never. We can receive the promises of the Spirit through faith. Our Father is more anxious to give us the Holy Spirit than we are to receive it. What I am to do is to believe God is willing, very willing, and that when I ask I receive, and then I do receive. I thank God I am walking in the comfort of the Holy Ghost to-day. I see so many who are consecrating and reconsecrating and rising for prayer, but they never come to the point of taking God at His word. He says He is more willing to save than earthly parents are to give good gifts unto their children. Could we only come to believe God and not be ever looking for feeling, and not manifest an unwillingness to believe what God says, which keeps hundreds from entering into rest. One single promise will hold up the universe.

SALVATION FOR THE JEW.

A brother.—"If any man be in Christ, he is a new creature." Thank God for that! I have Christ in my heart. Three years ago I was a great sinner, and a drunkard. This afternoon I belong to Jesus, and He keeps me day by day, hour by hour, minute by minute. I cannot get away from Him, my hiding-place. He is my God. When sick I go into my closet and ask the Lord, and He heals me. My heart gets filled with glory and the sickness goes right away. I do not touch, taste or handle liquor any more. I would not go into a bar-room or a theatre. Plenty have urged me to drink, but I am a temperance man. I voted the prohibition ticket. I

love to go to my home and be a sober man, and not get up sick in the morning. I am washed in the blood of the Lamb; though I was once a Hebrew, steeped in sin, now my name is written in Heaven, and I am going there to sing the songs of Zion. I hope there will be a revival of God's work in the city.

Singing, "*There's a wideness in God's mercy.*"

FEELING AT HOME.

A brother.—I wish to praise my God for His wonderful goodness to me. I have not been in this blessed meeting for a year and a half. This is *my* meeting, and when away from here I feel just like a child away from its home who has found good friends, and yet realizes that *home* is the *sweetest* place. This has been my birthplace, or at least a nurturing place; here I was instructed and built up in the most holy faith, encouraged and strengthened by the grace of God, and the Word expounded here, and by the testimony of witnesses, and I praise God I am a partaker of this grace of which you speak. And I wish to say another thing in regard to this meeting and the friends who meet here. You were a blessing to me years before I came here. I never saw Phoebe Palmer, but that dear woman has been made a great blessing to me through her writings. I praise God that I ever became acquainted with witnesses of full salvation. I long stood at the door and did not know how to enter till some one took me by the hand. I want to call your attention to a passage in 2 Chron., 4th and 11th. It is said of Jabez, that he was more honorable than all his brethren. A brother said that it was because he was a man of faith that God blessed him, because believing God was able to do everything He had promised. That is the grandest full salvation prayer we have in the Old Testament. God did to that man what he prayed for, and He is able to do as much for us now.

FULLY INTO IT NOW.

A brother.—I often admired the prayer of Jabez before I enjoyed the higher life. Praise God I can go into it fully now. My heart is full of praise this day. I feel the power of this meeting, the presence of Jesus who says He will be in the midst of those assembled in His name. While the brother was praying I felt as if the Lord should take me up to heaven bodily it would not be very strange. Let us walk the path of holiness in humility,

and seek to be more and more conformed to the image of the blessed Lord and Master.

Singing, "*O thou God of my salvation.*"

CHRIST ALL IN ALL.

A sister.—Jesus said, "He that believeth on me, the works that I do shall he do also, and greater works, . . . because I go to the Father." When we walk in God we walk in obedience, and though we have our trials yet we sensibly realize that the best of all is, God is with us. Hallelujah! To live is Christ, and to die is gain. I cannot see but that it would be very pleasant to depart and be with Christ just now. I sometimes talk to some about sanctification, and they do not take much interest in it, but I am so glad that Jesus has taught me better. I fall at the feet of Jesus and the story repeat, and the lover of sinners adore. And I am so glad this will be my song through all eternity. Hallelujah to Jesus, for bringing about this great salvation that saves under all circumstances.

A Missionary.—This is my first visit to this meeting. I enjoy it very much hearing you speak, but I cannot help saying a few words. I heard Mr. Moody in this city, and was glad to see and hear him. After the meeting a Christian friend came and said to me, "My friend, are you a Christian? Did you find Jesus Christ?" He saw I was a stranger. When he asked this question I forgot entirely the meeting, and forgot Mr. Moody and all other things. I turned and said, "My friend, it is not that I found Jesus Christ, but that Jesus found me." This is the point, dear Christian friends—first Jesus found me. When I was in my sins and with wicked companions, the Son of God found me, sought after me and died for me, unworthy me, a great sinner. I remember the joy of my soul when I found Him. There are many in my country, my relatives, friends and others, and there are many in this country far from Jesus Christ. We ought to do more for Jesus, give ourselves, all our powers, all our words, to think only of Jesus Christ and serve Him with all our souls' powers. Pray for me, that I may serve Him, my Saviour. Pray for my home, the birth-place of St. Paul.

HEART NEEDED.

A brother.—In the Old Testament God spake, and in the New Christ spake and taught very plainly. The greatest trouble we

find with many is they have too little heart with too much head. I work because the Spirit leads me to do it. Holiness is happiness, and happiness is by usefulness. It is in spritual as in temporal things, if you do not work you shall not eat. The Lord help us to realize and understand that "Blessed are the pure in heart, for they shall see God."

Singing, "*His name yields the richest perfume.*"

ON THE ROCK.

A sister.—I came here to honor God by giving a word of testimony to the effect that His grace is sufficient for me under all circumstances. O, I am so glad I am down on the Rock Christ Jesus, and that the gates of hell shall not prevail against us while we stand on the Rock. I think how glad we will be when we get up to glory and see those whom we have brought to Jesus, but above all to see our Jesus. Any one here that is not fully consecrated, O, get down on the Rock to-day! I have been thinking that there are enough in this room to take the city for God. If we were all fully consecrated nothing would be able to stand before us all the days of our life. This salvation has taken from me all pride and selfishness; my life is on the altar. I bless God I know I am on my journey home.

POSSESSING THE FRUITS.

A brother.—I bless God for full salvation. I thank God it is the Christian's privilege to rest in the promise of God, and wait patiently for Him, and know that under all circumstances we have the fruits of the Spirit in our hearts—meekness, faith, love with humility—and can ever think of Him whose strength is always sufficient in the greatest afflictions. To realize this we believe not only in God and in a crucified Jesus, but also in the Comforter, who comes into our hearts to guide and direct us under all circumstances and keep us until the time when He will take us unto Himself.

Singing, "*At the name of Jesus bowing.*"

A DEFINITE END IN VIEW.

Dr. Lowrey.—I believe that to be mine, that my sins are washed away in the blood of the Lamb. I cannot enjoy any form of religion that has not the atonement in it, that does

not found itself upon the sacrificial work of Christ. We are here to experience just that specific work, to get our sins washed away in the blood of the Lamb. We are not here for a general good, happy time; not here for the purpose of praise and thanksgiving, not in the general sense. This is a peculiar meeting, has one single object; all its singing, all its prayer, all the faith we put into exercise here focalizes in this one thing, the salvation of every one of us from all sin. We are here to wash our garments snow-white in the blood of the Lamb. We are in danger often of diverging from this point and of introducing matters a little irrelevant. Now let us come right to the point for which this meeting is appointed, and for which it is conducted from week to week, to give up sin as a condition precedent to being sanctified. Consecration is a condition precedent to the work we come here to have accomplished, but consecration is not sanctification. You put yourself in the hands of the Lord to be purified, cleansed, refined, transformed in your spirit and assimilated into the Divine likeness. Even faith is a means to an end, and now let us meet the conditions and get saved; for faith is not a gradual work, it is an act. It is like taking a gift, and you do not take a gift gradually. When it is presented you either reject or accept it, and that is faith. It is not a gradual but an instantaneous thing, and by faith as a means to an end you get a clean heart and you, having received a clean heart, are prepared to say, "My sins are washed away in the blood of the Lamb." How many of us are able to say deliberately and to the glory of Christ that our sins have been washed away? Let as many as can say that raise their hands. [A majority of hands in the crowded rooms were raised.] As many as cannot, but are willing to take this salvation just now, raise your hands. [Several hands were raised.] If you are willing to take it by simple faith you may have it here. Suppose we kneel down and ask God to do this work in us.

Dr. Lowrey here led in prayer. A large number of thrilling testimonies were given, showing that the power of the Lord was present to heal, as is demonstrated in the meetings from week to week, for which we are grateful, and looking for even greater things.

The meeting was dismissed with the benediction by Rev. Mr. Moore.

"NOW."

[By Rev. W. E. ROBBINS, one of Bishop Taylor's missionaries in the South India Conference.]

Let's not be living in the past,
On what we have been doing;
Nor building castles in the air,
And after them pursuing.
"Work in my vineyard; go to-day!"
The Master's time is narrow;
For yesterday we'll see no more—
We may not see to-morrow.

If for discouragements we look,
We certainly shall find them;
But they are not discouragements,
Except to those who mind them.
The future for itself will care,
We'll not its troubles borrow;
Sufficient evil is to-day,
Then think not of the morrow.

Let's cast our bread upon the flood,
In many days to gather;
But then at eve hold out the hand
For present blessings rather.
We hide the seed deep in the ground,
And watch the closing furrow;
When, lo! the field's already white,
Not waiting for the morrow.

The sower and the reaper both
May now rejoice together,
For what they sow and gather in
Is fruit that lives forever.
The saint rejoices evermore
E'en in the midst of sorrow;
He knows the weeping's but a night—
Joy cometh on the morrow.

The Spirit is for every one,
The old, the young, the maiden;
The promise is to those afar,
The weary, heavy-laden:
Then at the venture draw the bow,
'Tis God directs the arrow;
Let all men hear His voice to-day,
They may not hear to-morrow!

O come! for all is ready now,
Come every Gentile nation;
Now is the Lord's accepted time,
The Lord's day of salvation.
Accept the Saviour; now believe,
And if the work be thorough,
Of your repentance of to-day
You'll not repent to-morrow.

SYMPATHY.—As in the electric shock, every one feels the same shock who holds the same chain; or, as in the singular acoustic law by which several instruments have a sympathetic vibration, so that if one note be struck violently on one there will be a faint vibration in the other; or, like the still more delicate and mysterious tracery of nerves which run throughout the whole human body, the meanest member cannot suffer without all the members feeling with it.—*Sel.*

Holiness in Home Life.

The promise is unto you, and to your children.—Acts 2 : 39.

"Here, in earth's home, preparing
For the bright things above."

—A spiritual frame of mind, Mr. Pearce used to say, is as a good light in viewing a painting; it will not a little facilitate the understanding of the Scriptures.—Sel.

THE REAL INFLUENCE OF WOMAN.

BY T. DE WITT TALMAGE, D.D.

IN the power which Eve exercised over Adam, and on the destiny of uncounted generations, I see a type of the power which her descendants should exercise. We have no sympathy with the flatteries that are showered upon her from the pulpit and the stage. The true nobility of woman consists in the power of a Christian influence. Eve's overthrow of Adam and the race was only an illustration of what power there is now in the frail arm of woman to strike until the echo rings through eternity, down among the caverns or up among the thrones. This influence was not monopolized by such great representative women as Eve, who ruined the race with one fruit-plucking, nor of Jael, who sent a spike through the head of Sisera, nor of Esther, who overcame royalty, nor of Abigail, who by her beautiful countenance arrested a hostile army, nor of Mary who nursed the world's Saviour, nor of the great dancer who carried about on a dish the gory head of John the Baptist, nor of grandmother Lois, who was immortalized in her grandson Timothy, nor of Charlotte Corday, who with her dagger slew the assassin of her lover, nor of Marie Antoinette, who could conquer a mob by one look from the balcony of her castle, and whose scaffold was a throne of forgiveness and moral courage. I refer to the mothers, to the wives, to the daughters, to the sisters who, unambitious for political power and the scramble of the hustings, are performing the ten thousand sweet offices of home.

When I thus speak I find myself using as a model one whom about twenty years ago we put away for the resurrection. About eighty years ago, just before the day of their marriage, my father and mother stood up in the old meeting-house at Somerville to take the vows of a Christian. Through a long life of vicissitude she lived blamelessly and usefully, and came to her end in peace. No child of want ever came to her door and was

turned away. No stricken soul ever appealed to her and was not comforted. No sinner ever asked her the way to be saved and was not pointed to Christ. When the angel of life came to a neighbor's dwelling, she was there to rejoice at the incarnation; and when the angel of Death came, she was there to robe the departed one for burial. We had often heard her while kneeling among her children at family prayers, when father was absent, say: "I ask not for my children wealth or honor; but I do ask that they may all become the subjects of Thy converting grace." She had seen all her eleven children gathered into the Church, and she had but one more wish, and that was that she might again see her missionary son; and when the ship from China anchored in New York harbor, and the long absent one crossed the threshold of his paternal home, she said: "Now Lord lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

We were gathered from afar to see only the house from which the soul had fled forever. How calm she looked! Her folded hands appeared just as when they were employed in kindness for her children. And we could not help but say as we stood and looked at her: "Do n't she look beautiful!" It was a cloudless day when, with heavy hearts, we carried her to the last resting-place. The withered leaves crumbled under wheel and hoof as we passed, and the setting sun shone upon the river until it looked like fire. But more calm and bright was the setting sun of this aged pilgrim's life. No more toil. No more tears. No more sickness. No more death. Dear mother! Beautiful mother!

Sweet is the slumber beneath the sod
While the pure soul is resting with God.

—*Pulpit Treasury.*

A PROFANE coachman, pointing to one of his horses, said to a pious traveler, "That horse, sir, knows when I swear at him." "Yes," replied the traveler, "and so does *One above!*" The coachman, reproved, became immediately silent.—*Scl.*

HOME EXERCISES FOR DECEMBER.

MOTTO.—"And having food and raiment, let us be there-with content.—1 Tim. 6 : 8.

SABBATH VERSES, to commit to memory: Dec. 6th, Psa. 128 : 1. 13th, Romans 12 : 21. 20th, Isaiah 28 : 16. 27th, Ephesians, 4 : 29.

SABBATH HYMNS, to sing and to commit to memory: Dec. 6th, 730. 13th, 741. 20th, 712. 27th, 710.

FIRESIDE STUDIES. *First week.*—Jacob deceiving his father.—Gen. 27. *Second week.*—An object lesson by the Great Teacher.—Luke 11 : 22-30. *Third week.*—Jacob's Vision.—Gen. 28. *Fourth week.*—Conversion of Zaccheus.

WRITING TOPICS —Get your children to write on the following: 1st week, Prov. 15 : 18. 2d week, Prov. 16 : 19. 3d week, John 1 : 9. 4th week, John 5 : 1-16.

Letters to the Children.

BY REV. J. H. JAMES.

"FOREVER WITH THE LORD."

I HOPE every one of the dear boys and girls who have read the letters to the children in THE GUIDE, will read once more those for this year, beginning with January. In the first you were asked to take for the motto of the year, "All for Jesus." Others spoke of reading and thinking and singing and speaking and fighting for Jesus, to show you how boys and girls could make their lives beautiful by striving all the while to live for the blessed Saviour. Then you were told that you could do this only in His strength. There is just one thought more about this matter that I hope you will never forget. It is that those who live for Jesus are sometime to be *with Jesus* in His glorious home in heaven, to go out no more forever. This is His promise. Find it for yourselves.—John 14:3.

When a mother fixes up a room for her own child she makes it just as nice as she can. There is everything to please the eye, and certainly every comfort. Not long ago, I was in the room which a mother had arranged for her boy. The furniture was very nice, and the walls were covered with such pictures as a boy likes. That mother knew exactly how to please Ned, and was glad to do it. Our best Friend knows exactly how to make a home that will suit us, and He loves to please those who try to please Him. So we may be sure heaven will be just the kind of place all who get there will delight to be in. There will be also the best of company. Above all we are to be "*with the Lord*." There will be a great many things for us to learn, and the loveliest of all teachers will instruct us. All that can make His dear ones happy will be given them.

The Bible is a book for us to live by in this world, and not a very great deal is said in it about the other world, yet you may find some beautiful things in regard to that blessed place. Read a few of them in Revelation 7: 16, 17; 21:4; 22:4, 5.

If you were away from home on a dark, stormy night, you would gladly bear minutes or even hours of wet and cold and discomfort for the sake of getting home. The thought

of the friends and the cozy place waiting for you would cheer you on the way. So our Father gives us sweet thoughts about heaven to cheer us on the way there. Even the longest life will seem short to those who rest in that happy land. Some of you may reach it soon. All must leave this world sometime. So it is well often to think of heaven and its joys. One hour there will more than make up for all the toils and fights of life. May every one of you find it "A heaven below your Redeemer to know," and then go to be "Forever with the Lord."

THE TRY COMPANY.

PROMISE FOR THE MONTH.—"*Trust ye in the Lord forever; for in the LORD JEHOVAH is everlasting strength.*"—Isa. 26:4.

HYMN FOR THE MONTH.—No. 1059 (Methodist Hymnal), commencing—

"Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending
The tearless life, is there."

We do not hear from our young friends as often as we desire. We wish they would keep in communication with us. We are nearing the close of the year. What have you been doing for Jesus? Have you been studying the Bible Lessons given in the GUIDE? Have you been trying to lead your young companions to the Saviour? Let us know what sort of a year this has been. Has it been a happy, useful year? Write us before December 15th. Here is

A good Letter.—Mary Hird, of Canada, writes: "Although I have not written or sent any answers to the questions in THE GUIDE, I have been trying to find them out. Since I last wrote I have given my heart to the Saviour, and I am far happier since, because Jesus loves me, and I know I love Him."

The Lord bless Mary. She sends answers to questions in last number:

1st week.—1. Sinai; 2. Moses; 3. Bezaleel and Aholiab, Ex. 31:1-6. 2d week.—1. Ezra 1:2-4; 2. Ezra 1-7; 3. 3. Most valuable metal. See 1 Cor. 3:16-17; 2 Cor. 6:16-17. 3d week.—1. Moses (No. Othniel, Judges 3:15; 3. Deborah and Barak, Judges 4:4-6. 4th week.—1. Nadab, 1 Kings, 15:25-30; 2. Elah, 1 Kings 16:8-9; 3. Ahab, 1 Kings 22:39.

Georgie C. Crist, of Oskaloosa, Iowa, sends answers.

We are requested to give the answer to Puzzle in June number: *Ans.*—Asa-Anna-Nun-Eve-Hannah.

BIBLE STUDIES.—*First week.*—1. Who were consumed for offering strange fire? 2. How many were consumed for offering incense? 3. What dead branch budded, blossomed and bore fruit in a single night?

Second week.—What affliction followed the answered prayer of the Israelites for meat? 2. What became of the ten spies who brought back an untrue report of the land of Canaan? 3. What affliction was sent upon the Israelites for murmuring because many were slain for offering incense?

Third week.—What miracle was a gift to the people at the Desert of Sin? 2. What article of brass was an instrument of healing? 3. What was the first miracle in the life of Joshua?

Fourth week.—1. What miracle occurred at Azekah? 2. Whose sacrifice did fire from a rock consume? 3. What significance was there in three hundred men lapping water?

Loved Ones Gone Before.

MRS. M. MATILDA STOCKTON, wife of Rev. W. C. Stockton, and daughter of Capt. H. Brusstar, departed this life in Camden, N. J., October 11th, 1885. She was born in Washington, N. C., June 11th, 1821. She was married to Rev. W. C. Stockton May 11th, 1842, and they went to reside in New Hope, Pa. Under the labors of Revs. D. D. Lore and J. Ruth, she was soundly converted. The evidence was so clear that she was not troubled thereafter with doubts or misgivings. Having a child-like faith in God, her course was one of steady religious progress. By the study of the Word of God, and the reading of Christian biography, she saw that it was her privilege to be made pure in heart, at once. Her cry therefore was, "Create in me a clean heart, O God"! It was not long before she claimed the blessing by faith. This was in December, 1848, and she lived in the enjoyment thereof until called home to heaven. Her ringing testimonies concerning this rich grace at Camp meetings, and elsewhere, will not be forgotten. In our various pastoral charges, she held meetings for the promotion of holiness. It was her greatest delight to point sinners to the Saviour, and believers to the fountain of cleansing, and in this work she had abundant success. In all the great enterprises of the day she had a lively interest, especially the Woman's Gospel Temperance work. She suggested the planting of my *Gospel Tent* in the "Diamond Cottage" Grove, Camden, saying, "It would be a rallying place for thousands under the direction of the Woman's Temperance Union," and so it proved. Her voice was heard there again and again, in simplicity and power. My dear companion had a poetic gift, and she composed the beautiful hymn, "*Wondrous Love*,"—

"God loved the world of sinners lost,
And ruined by the fall," etc.

With the chorus,

"O, 't was love. 't was wondrous love."

This hymn is being sung in all lands, the fruits whereof will appear in eternity. The late Rev. J. S. Inskip used to say, often, "Now, Bro. William, sing '*Wondrous Love*!'" Many have been won to Christ by the singing of this beautiful melody. Her last production in sacred song, which has been printed, was an earnest warning to the drunkard and a strong plea for *Prohibition*. The beloved de-

parted one was full of love and good works. She delighted to minister to those in need, and has been known to take the shoes off her feet, and give them to a destitute one. She ever welcomed the weary itinerant to her home, showing true Christian hospitality. For twenty-five years past she has been much afflicted with asthma, and suffered greatly. But in all that time she has borne her affliction patiently, never murmuring, but cherishing a lively hope of everlasting rest. In the severest trials she would say, "*The Lord is good—it is all right!*" But the self-sacrificing wife, loving mother, and worker for Jesus, is no more. The dear Saviour has called her to Himself—called her home. We hoped for longer communion on earth, but she has gained her long-sought heaven. We follow on; the separation will not be long, and then—

"O, how sweet it will be, in that beautiful land,
So free from all sorrow and pain;

With songs on our lips, and with harps in our hands,
To meet one another again!"

MRS. ELIZABETH SMALL passed from this life into the unseen October 5th, 1881, in the 73d year of her age. She gave her heart to God very early in life, and ever after found her delight in His service. Her life was that of a consistent Christian. Whenever it was possible she was found in the house of God, and the pastors always found a warm place in her heart. For many years she was a faithful reader of *THE GUIDE*, and found there the doctrines she had heard in her childhood. Her last testimonies were those of trust and assurance. "Jesus has kept me all these years, and He saves me now." She had no desire to live longer here, but desired to depart and be with Christ. There is a vacancy here; the familiar form and voice to cheer and comfort will be seen and heard no more. And as the days go by the children will miss mother more and more; yet we can but rejoice with her. She has left a life of suffering for one of perfect rest and joy. The greater part of the family have been waiting there, and the reunion has been joyful. Father left us eleven years ago, and there seven children waited for mother. O, what a meeting! We are gathering home from every land "one by one." How fast our loved ones are going! Sweetly and with great comfort comes the promise that "As one whom his mother comforteth, so will I comfort you." "She is not dead, but sleepeth."

Mrs. T. Small.

Our Social Meeting.

TWICE BLESSED.

Lucy O. Garrett, Bement, Ill.—With a prayer to God that it will lighten some one's burdens, I write. I was converted to God in May, 1880, and united with the Church. I was then nineteen years of age. For a while all was well. I rejoiced in the knowledge of sins forgiven, and that I was a child of God. But in a few months my old sins began to trouble me—such as pride, love of the world, and O, what a wretched life I lived, trying to serve two masters. So miserable was I that I came very near giving over to the enemy of souls. Cast down as I was, I knew there was but One who could relieve me, and that was He who died, that I might live. Again I came before Him on bended knees, and asked if it were possible to restore unto me the joy I once possessed, and quick as a flash came that love of God. This was just one year after my conversion, and getting back to where I started. It was now that I began to realize that there was "nothing impossible with God." I searched the Word of God to see if the promise of full salvation was offered to one so unworthy as I. My sister had long been a lover of "*The Guide to Holiness*," and from her I procured several numbers, and they were of so much help to me. But O, what a struggle with Satan ensued. I kept on praying, and giving up all that I knew, until at last, when I had laid all upon the altar, the blessing came, and with it came that "peace that passeth understanding." I have not been long in this land of light. I entered April 1st, 1885, but during this time the Lord has revealed many precious things to me. I praise Him for this gift, and can sing from my heart,

"There's no thirsting for life's pleasures,
Nor adorning, rich and gay;
For I've found a richer treasure,
One that fadeth not away."

FULNESS OF LOVE.

Louisa Campbell, Alma, Neb.—I joined the M. E. Church fifteen years ago. When I had no religion I would hear them tell their experience, but I knew nothing of the love and joy that they would speak of. At times I was very miserable and felt that I could endure it no longer. The still, small voice would say, "Go to God and get a new heart!" I had to

wrestle hard, there was so much to give up. I knew I must surrender all to God. Glory to His name! the victory came, and I shouted aloud for joy. I realize that my heart is made white in the blood of the Lamb. Now for more than two years I have been full of God's love. I now delight to tell what God has done for me after so many years when I would sit and tremble under the cross. What a change from darkness to light, glory to His name!

A GREAT BLESSING.

Mrs. J. C. Wade, Christian Home, Evansville, Ind.—I have been reading *THE GUIDE* for several years, and never has anything fallen into my hands that I like so well. I think if all Christians would take it they would be greatly benefited. On the eighteenth day of March, 1879, I received the great blessing of my life. I was regenerated, born of the Spirit, made an heir of God and joint heir with Jesus Christ. I was alone in my house, with Jesus. The blessing was instantaneous, but lasting. I had been praying for a clear evidence of my acceptance. When I received it I knew it came from God, that earth could not give it, nor take it away. I thank His holy name, I am now led by the Spirit. "He taught me how to watch and pray, and live rejoicing every day." He has given me a work to do, and wonderfully blessed me in the conversion of many souls. Pray for me, and for those in my charge.

ALL AT HIS FEET.

Minerva Jones, Fresno, Cal.—I am fully saved, and waiting at my Saviour's feet, to be used at His bidding. It is so sweet to leave all with Him and await the result. The flame does not hurt when we understand that it is refining us. Read the fifth verse of the 339th hymn in the old *Revivalist*, and put it with my testimony. I gave up all, and was sanctified years ago, but I have learned that He wants my will on different points from anything I ever imagined.

A YOUNG MINISTER'S TESTIMONY.

Rev. John Graham, Big Suanico, Wis.—I am a young man of twenty-five years of age. I have been converted fifteen years. I have been trying to preach Jesus to sinners as their only Saviour, and to believers as their Sanctifier, for nine years. I am fully the Lord's, living for Him and precious souls. Give me your prayers.

The Editors' Study.

Motto:—Purity, Love, Power.

No Censoriousness—No Wrath—No Strife—No
Malice, Enmity, or Evil-Speaking—
Love, Love—Only Love.
John 10: 35.

"Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that Infinite Love can give.
Surely thy heart of hearts uplifts
Carols of praise for such Christmas gifts!"
—Frances Ridley Havergal.

"FORGET NOT."

FORGET not! Forget not what? The Psalmist gives the answer in the 103d Psalm: "Forget not all His (the Lord's) benefits." He opens the Psalm with this invitation: "Bless the Lord, O my soul!" It is soul-praise that is demanded. Praise-notes are suited to both earth and heaven, and indeed to every world and to every creature that God has made. "Let every thing that hath breath praise the Lord!"—says the Psalmist in another place. The *soul* is to be in holy melody, attuned to the anthems of immortality—keeping time with angels and archangels, cherubim and seraphim, and the white-robed multitudes of the redeemed.

"Forget not all His benefits." Look at them—how precious, how continuous, how multitudinous! A partial inventory is given by the Psalmist:

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The year goeth away! Its closing days glide swiftly past. Open the book of the Divine benefits. Let the thoughtless multitudes throng the avenues in blind forgetfulness. They know not the hand of their great Provider. They are eager

to grasp the evanescent pleasure, strangely oblivious of time's rapid flight, and the nearness of eternity.

But, there is a time for saintly retrospect, for a review of the *benefits* of our Heavenly Father. Sit down, in the calmness of the closet, at the early morning hour, or in the evening stillness. Call them up—the months that have fled and borne their record to eternity: January, February, March and April, and so on to the end of the calendar—were they not loaded with benefits, crowned with loving-kindness and tender mercy? Has there not been a redeeming of life from destruction—a healing of diseases—a renewing of the youth like the eagle's? Truly, if we go out on such an excursion, in quest of Our Father's *benefits*, we shall find ourselves roaming in broad fields, flowers at every step, orchards bending with ripe and luscious fruitage, a wide-reaching land—sunny, gorgeous, glorious—canopied by the brightness of Heaven.

But, perhaps some soul a little despondent, may be ready to say, "There have been dark days, cloudy days, rainy days, without a bright sunny ray." True, beloved one. But who knows but the final revelation will show that those dark and cloudy days have been your best days—most fully laden with your Father's *benefits*. Wait awhile—be not hasty to pronounce judgment upon the comparative value of sunny and cloudy days.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

Great surprises await us in the unopened future, rapturous surprises, and among these will be the *benefits* attaching to *dark and cloudy days*. Let God be His own interpreter. There are unrevealed things, which shall remain so until the splendors of celestial revelation shall burst upon us. But, O beloved, there is enough in open view, to stir our souls to the profoundest depths, to lead us forth in endless song. There are *benefits* enough crowded into the passing year, 1885, to rouse us to the highest pitch of enthusiasm, to make the walls of the soul-temple echo and re-echo with the praise-notes. Let the loud swelling hallelujahs fill the temple, and rise to mingle with the onflowing tides of heavenly song!

"Forget not all His benefits." His benefits, the Lord's benefits—undeserved, emanating from the bosom of Infinite Love, cleaving the heavens, coming down to earth with Divine effulgence—filling our lap, crowding in upon our homes, giving us indeed a goodly heritage. These are precious memories, ever to be green and bright. Forgetfulness in such a realm, how strange! *Forget them not!* Burn every breast with loving gratitude. We ask our readers, one and all, for a song, for the closing year, in grateful remembrance of Our Father's benefits. East, West, North and South—on the mountains, on the plains, everywhere—a song, a song, a GRATEFUL SONG!

WHY IS IT?

THERE is a cry everywhere to this effect: "*Un-saved people will not come to the Churches!*" What is the matter? If this be the state of things there must be a cause. That it is the state of things, largely, is a fact. It is true, even as respects special services, in many cases. Members of the Church attend, that is the *living ones*; but outside people do not. A minister said to us, recently, "I have forty *yoke-fellows* at work, members going out two and two, to invite the unconverted, and yet there will not be a dozen in attendance." Well, how do we account for it? 1st. The outside world has lost confidence, to a large extent, in Christian professors, and consequently in Christianity. They *mingle* with them in business, and in other ways, *and know their inconsistencies*. And until they see the Church upon its *knees*, seeking a better experience, they are, and will be, unmoved. A backslidden Church is in no condition to do saving work. 2d. Some of the fault may lie at the minister's door. If he preach "*evolution*" instead of Christ, science instead of the gospel, he need not wonder if worldly men do not come to hear him. He might as well talk in an unknown tongue. 3d. We make a misaake by holding *Special Revival Services* in a *Basement* or *Chapel*. The main audience room should be opened, certainly, for special services. To do otherwise is a standing advertisement that *not much is expected*, hence the meeting is put *underground*, or in the *rear*. Let us do wisely, call on God, preach Christ with the unction of the Holy Ghost, and the people will hear.

A Holiday Maxim.—"See that ye walk circumspectly, not as fools, but as wise."—Ephes. 5 : 15.

POINTED BIBLE QUESTIONS.—VI.

"*Is not the life more than meat, and the body than raiment?*"—Matt. 6 : 25. Jesus was giving His disciples one of His beautiful lessons. He saw the lines of care on their brow. He understood that anxious thoughts were being cherished. Hence He said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" If the Father of mercies has provided for the greater, will He not for the lesser? Does not the whole include the several parts? He pointed them to familiar scenes, in illustration—the feeding of the fowls by our Heavenly Father without sowing, reaping, or gathering into barns—making the application, "Are ye not much better than they?" So also the lilies of the field, appearing in greater glory than that of Solomon—and then the accompanying inquiry: "If God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Then he reiterated the counsel, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

These words of Jesus have a lesson for us. There is nothing more common than for people to be weighed down with anxiety. How many shaded brows do we see in the walks of every-day life. *Worry* is killing its thousands. And not a few professing Christians fall into this snare. They become distrustful, especially as respects the three questions introduced by the Master in this conversation with His disciples—eating, drinking, and being clothed. These are the minor things—the superior thing, the primal, all-comprehensive thing, is to obey the injunction: "Seek ye first the kingdom of God, and all these things shall be added unto you." Reader, make sure of the greater, the superlative—then the lesser, the inferior, will certainly follow. Of the temporal, it is written, "Your Father knoweth that ye have need of these things," and knowing your need He will surely supply it out of His boundless stores.

—"There are those whom we can help in no other way, whom we can meet and help in prayer"

IS IT TRUE?

THE Psalmist says, "*My cup runneth over.*" This is the Christian's privilege, to have an overflowing cup. Gospel measure, "pressed down, shaken together, and *running over.*" Dr. Palmer used to say, often, "*It is the overflow that is to convert the world.*" If that be so, what a responsibility rests upon every Christian professor. If the world is waiting for the fertilizing stream, flowing out from our hearts, and we fail to respond to the demand, we are verily guilty before God. Too many know nothing of the overflowing life and joy and power of religion. "There is a river, the streams whereof make glad the city of God!" Why not get the living streams flowing through the soul, and there will flow out of you converting, evangelizing influences, and the unsaved will acknowledge their potency.

—A Good Prayer: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me!"—Sir Jacob Ashley.

THE VISIBLE GOSPEL.

"HAVE you ever heard the Gospel before?" asked an Englishman of a respectable Chinaman, whom he had not seen in his mission-room before. "No," he replied, "*but I have seen it!* I know a man who used to be the terror of his neighborhood. If you gave him a hard word, he would shout at you, and curse you for two days and nights without ceasing. He was as dangerous as a wild beast, and a hard opium smoker; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, and has left off opium. Truly, the teaching is good."

Friends! the outside world wants to see religion in you—how it affects your spirit, your words, your acts. Are you *Christ-like*? That is the question. Such a sight, the sight of a transfigured character and life is priceless—it is saving.

—"Christ seeketh your help in your place; give Him your hand.—Rutherford.

A HUMILIATING STATEMENT.

A brother connected with one of our city Churches said to us, "Our people go away in the summer; and in the fall, as soon as they return, we have to begin a series of entertainments to get them together, and there is no time before New Year's for revival services." What a humiliating statement, we thought! Have the bright, auspicious autumn days to be given to collecting the saints, instead of trying to save sinners? Are the churches to become places of amusement? So it appears. God pity us! If an attempt be made to hold revival services amid such frivolities, the movement is so feeble that sinners laugh at it, and it is no wonder they do. We counsel all the living ones in Zion to have no part nor lot in these *Church amusements*, during the holidays, or at any time. *Keep thyself pure!*

—"There is no vacant place in the universe so suggestive as the empty grave of Jesus."—Sel.

GOD OUR INHERITANCE.

ONE has said, beautifully: "God gives His infinity, to be the extent of our inheritance; His eternity, to the date of our happiness; His unchangeableness, to the rock of our rest; His wisdom, to direct us; His power, to protect us; His holiness, to sanctify us; His justice, to absolve us; His goodness, to reward us in the way of grace, not of debt; His truth, to secure us in the accomplishment of all His promises."

What an inheritance! Can a Christian, with a clear title to it, ever think of being poor? Can he ever be despondent? Can the shades of distrust ever gather upon his brow? Such experiences seem to be wholly out of place. Rather let him ever be trustful and joyful in the God of his salvation. In so doing he will show that he is deporting himself as an heir of God and a joint heir with Jesus Christ—fully claiming his Gospel privileges.

"To read, to think, to love, to hope, to pray—these are the things that make men happy."—Ruskin.

OUR INQUIRY ROOM.

FOR the last time this year, we invite our friends to meet us in the Inquiry Room. May it be a profitable meeting!

GENERAL INQUIRIES.

SUBJECT.—*Parable of the Ten Virgins.* (Matt. Read this portion of Scripture carefully. This is one of Christ's most thrilling parables. The imagery is taken from Oriental weddings. Ten virgins were selected to serve as bridesmaids. These occasions were celebrated in the night, giving it a peculiar impressiveness. And so, it is declared, Christ shall come as a thief in the night. The diverse character of the virgins represents the diverse character of Christian professors—part wise, part foolish—part with burning lamps and oil in their vessels,—part with burning lamps, but no oil in their vessels.

What are the lessons of instruction?

1. All are not Israel who are of Israel. There may be a profession of Christianity without its possession.

2. The sifting time will surely come—at the appearing of the Heavenly Bridegroom—which will be sudden and startling.

3. The joy and triumph of the wise, will be glorious, as they go with the Bridegroom in to the marriage feast—the disappointment of the foolish, the mere professors, will be indescribable as the door is shut.

4. Watchfulness, vigilance, devotion, holiness, are indispensable to a joyous meeting with the Bridegroom.

INQUIRIES OF CORRESPONDENTS.

1. A sister in Tennessee asks. Is it right to sing *Hymns* instead of *Psalms*?

ANS.—It is a sufficient answer to this question to refer our correspondent to the Scriptures: Matt. 26:30. "And when they had sung a *hymn*, they went out into the mount of Olives." Jesus and His disciples participated in this exercise. Then, again, we have apostolic authority: Ephes. 5:19.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." And, Col. 3:16. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Observe! whether it be *psalm*-singing, or *hymn*-singing, it is to be done "*with the heart to the Lord.*" We may add that the hymns sung by the Christian Church have been a glorious means of grace, by the hearing of which thousands have been saved.

IN THE SOUTH.

GOD is working gloriously in the South. The signs are very promising. In Georgia, South Carolina and Texas, especially, the Associations on the line of holiness are doing excellent work. And there is more to follow. The National Camp Meeting in Georgia was a decided success. We have just had a visit in New York from Bro. J. B. Shockley, of Jacksonville, S. C., who has already worn out one tabernacle in the service. He has seen 2,300 souls saved in his meetings in nine months. He has procured a new tabernacle, and seating for it, which is to be dedicated shortly at Jacksonville, by Bro. G. D. Watson. Bro. Shockley says, he expects to see thousands saved in this tabernacle, to which we responded, AMEN! The people are athirst for "the living waters," in the South as well as in the North.

Bro. Lowery, of the South Carolina Conference, writes us earnestly concerning the need of evangelistic service among the people of African descent in the South. There is certainly a great field in that direction. Who will occupy it? Let us pray that God will send forth harvesters into these inviting fields. In the meantime, until special workers are providentially raised up, let us be at work covering the country with holy literature. Who will send us the means to supply preachers of Southern Conferences with THE GUIDE for 1886? Let us at once receive contributions, in any amount for this special object. Our "*Phæbe Palmer Fund*" is inadequate to meet the demands made upon it. We want *special contributions* to furnish the magazine and tracts to the preachers in this work. Who will aid us? WHO?

The Harvest Field.

AT HOME.

—THE TUESDAY MEETING still continues interesting, and crowned with saving results, weekly.

—MR. MOODY has been laboring in Kingston, N. Y., with his usual success.

—BRO. J. MORROW has received 40 probationers in Asbury M. E. Church, Philadelphia.

—AT Gainesville, Fla., 52 have been converted this year.

—AT Williamsburg, Ind., there have been forty accessions to the M. E. Church.

—SHAMOKIN, PA., Bro. S. Millen Frost, pastor, 135 converted.

—GRACE WEISER, evangelist, has been aiding Bro. Merritt Hulburd, pastor of Washington Sq. M. E. Church, of this city.

—SISTER LIZZIE BOYD has been conducting services in the Central M. E. Church, Norwich, Ct., of which Bro. Stratton is pastor.

—It is said that 62 members of the Sabbath-school of Siloam M. E. Church, Phila., have given their hearts to God this year.

—AT Emma, South Illinois Conference, during eighteen days of revival services, conducted by Bro. E. Barnes, fifty found Christ.

—A REVIVAL at Langview, Texas, is reported under the labors of Bro. W. B. Godbey. 34 converted and sanctified.

—THE Convention of Dr. Cullis, in Madison Ave. M. E. Church, Baltimore, recently held, was a great success.

—SISTER INSKIP is working in Wilmington, Del., souls being converted, and five sanctified in one night. ●

—STILLWATER, N. J.—Bro. John C. Hall, pastor, has had a Divine visitation. Ninety-two conversions reported.

—REVIVAL interest is prevailing in Bridgeton, Me., Bro. Cummings, pastor. Crowded congregations.

—THE Bailey evangelists, Jones and Allen, are working in Gardner, Me. There is promise of a gracious work.

—ABOUT forty probationers have recently been added to the 1st M. E. Church, Orange, N. J., Bro. J. R. Wright, pastor.

—THE 30th St. M. E. Church, New York City, Bro. Clark Wright, pastor, has recently held its anniversary, continuing three weeks. The Church was quickened and sinners were converted.

—SEVERAL of the prominent Presbyterian Churches in New York have been holding special services during November, and God's presence has been realized.

—A BLESSED revival has been in progress in the M. E. Church, Newark, Del. Sisters Lidie Kenney and Nettie Van Name, have been aiding the pastor.

—MAJOR COLE, of Chicago, evangelist, has been aiding Bro. John Atkinson, pastor of Trinity M. E. Church, Jersey City. A gracious work of salvation is progressing.

—IN the 1st M. E. Church, Bridgeport, Ct., Bro. W. W. Clark, pastor, a powerful revival has been enjoyed. 250 converts reported; of these, 50 were members of the Church.

—WEYBRIDGE, VT.—Bro. E. H. Delavan, pastor, is having a remarkable revival. The whole community is under conviction, and the saving work is without a parallel in many years.

—CENTRE SQUARE, N. J., is being aroused. Bro. W. C. Stockton has been aiding the pastor, Bro. Garrison. Believers seeking sanctification, and sinners being converted.

—BRO. SAMPSON reports the work of holiness progressing in Cleveland, Ohio. A Union meeting is held monthly, in which Christians of various denominations unite. This is in addition to other meetings.

—SISTER Vanholz and daughter, of Cincinnati, have been conducting special services at Mount Pleasant, Ky. 150 converted, and a large number sanctified.

—A VERY powerful Quarterly Meeting of the Wesleyan Methodists, somewhat after the style of former days, was held recently at Dayton, Ohio. The Lord was gloriously present.

—REV. BRO. LEVY, evangelist, is working at Chester Springs, Pa., in one of the oldest Baptist Churches in Chester Co. They are willing to hear *full salvation* preached. Members are being stirred, and sinners converted.

—REV. MR. AITKEN, a Missioner of the Church of England, as we write, is about commencing special services in St. George's Protestant Episcopal Church in this city. God gives him great success, and much good is expected to attend his visit.

—A GOOD work has been progressing in the Union St. M. E. Church, Newark, N. J., Bro. Galloway, pastor. Sister L. Mills has a meeting at her home on Thursday afternoon, for the promotion of holiness. The pastor attends as often as practicable, and gives it his countenance.

—THE Berean Baptist Church, N. Y., Dr. Judson, pastor, has received 85 by baptism this year.

THE FIELD ABROAD.

—AFRICA.—Bishop Taylor is pushing forward the great enterprise which he has in hand. In a late letter we noticed that he was about to walk 130 miles (he is acknowledged to be the best walker in the company), and in a month he expected to have all his missionaries stationed. Then he thought he would retire into one of the *jungles* and have a *Thanksgiving* with the Lord. We do not doubt that it was a *Thanksgiving* indeed, without the aid of any of the outward accommodations thought to be needful to make up a thanksgiving day.

—THERE are 12,000 Methodists in Sweden.

—IN 52 years, the Methodist Episcopal Church has expended \$7,537,758.36 for missions.

—Bro. Henry E. Benoit, of Canada, is gone to join the African Band of Bishop Taylor.

—CHAS. NICHOLS, of Dorchester, Mass., has bequeathed \$1,000 to Bishop Taylor's African Missions.

—THE Emperor of Japan has informed the Pope that he intends to send a special mission to the Vatican.

—ACCORDING to the returns made to the Japanese Government in 1885, there were then 80,000 Christians in the Empire—45,000 Protestants, 25,000 Roman Catholics, and 10,000 Greek Orthodox.

—IN an interesting address before the Baptist Conference, the Rev. Mr. Spurgeon urged that every Baptist Church establish a Lay Preachers' Association, and that members who are able to preach be encouraged to do so.

—THE Wesleyan Methodist Association has in Italy fourteen ministers, three evangelists, and 869 communicants. The Methodist Episcopal Church has in Italy fourteen ministers and 707 communicants.

—THE Sunday-school of Surrey Chapel, London, established by Rowland Hill in 1785, celebrated its centennial October 26th. It has 700 scholars and 70 teachers, and 25,000 children have been members.

—THE English Church Missionary Society propose to hold simultaneous meetings throughout the country early in February next, not to raise collections, but to secure a universal diffusion of the missionary spirit.

—MR. SPURGEON'S Church, among its many other works of benevolence, carries on an effective system of colportage. During the last year its sales of Bibles, religious books, and magazines,

amounted to nearly \$45,000. It employs 78 men, who visit more than 1,500 towns and villages.

TRIUMPH over Superstition.—A handsome new chapel has been opened by the natives of Matautu, in the Samoan Islands, which was built entirely of timber from a forest which had been tabooed as the dwelling-place of one of the heathen deities. It was a triumph of their Christian faith over their former superstitious awe.

—THERE is a lady, a Presbyterian missionary on the west coast of Africa, the only white Christian for some hundreds of miles around, and no means of travel but by a skiff up and down the river. She has the training of young men and women, not only in their education and Christian life, but in their every-day pursuits, and she is as happy as a mortal can be in this world, glad to be able to go where no one else with less of Christ wants to go. The Comforter is her constant companion.

IN the Transvaal, Africa, the Wesleyans have been favored during the year with gracious spiritual seasons. On New Year's they beheld a scene never before witnessed in any English Church in the Transvaal—eleven young people kneeling around the communion rails, earnestly seeking the Saviour. The native service was rather polyglot. One missionary preached in English, another translated it into Dutch, and a native evangelist told it again in Siralong, making the service a trilingual one.

—THE Rev. Mr. Grenfell, of the English Baptist Society, reports the exploration made by him of the Mobangi River, which enters the Congo a little southward of the point where the great river crosses the equator. The Mobangi was not explored by Mr. Stanley, though it comes from a region which is now a blank on our African maps. Mr. Grenfell ascended the river over three hundred miles, finding it a most magnificent stream, full of islands, its banks more densely populated than any section of the Congo of equal extent. The journey was made in the missionary steamer, the Peace.

—SANTIAGO College, Chili, is taking a fast hold upon the most influential and liberal classes of the Chilean capital. In the four and a half years since its opening it has enrolled nearly a thousand pupils, many of whom have been from the best families in the capital, and other cities of Chili. There is great need, however, of a liberal outlay of means for buildings, etc., to enable it to do the work which is so much needed. It will be remembered that this institution is a part of the South American work of Bishop Taylor. Any who are interested and disposed to aid this important undertaking may communicate with us at this office.

Helps to Christian Devotion.

PROMISE FOR DECEMBER.—“*For the Lord shall be thy confidence and keep thy foot from being taken.*”

—Prov. 3 : 36.

“His goodness ever nigh,
His mercy ever free,
Shall while I live, shall when I die,
Still follow me.”

BIBLE CALENDAR—DECEMBER.

The following Calendar is taken from the **THREEFOLD CORD**, a beautiful little pocket companion. There is for each day a Precept, a Promise, and a Prayer. Get them before you early in the morning, and feed upon them throughout the day. We recommend every one who can do so to procure a copy of “Three Fold Cord” and carry it with you; it costs only 15 cents. Before turning to the passages for the day close your eyes and silently pray—

“Give us this day our daily bread!”

- 1, 1 Cor. 10; 31. Rom. 8; 6. Psa. 63; 7.
2. Prov. 22; 22. Psa. 41; 1-2. Psa. 71; 4.
3. Prov. 3; 25. Prov. 3; 26. Psa. 59; 17.
4. Titus 3; 2. Phil. 3; 20. Psa. 86; 3.
5. Ephes. 5; 17. John 6; 45. Psa. 119; 26.
6. Prov. 8; 34. Prov. 8; 35. Psa. 63; 4-5.
7. Ephes. 4; 2. Job 22; 29. Psa. 10. 12-13.
8. Mark 16; 15. Matt. 12; 21. Psa. 67; 1-2.
9. Prov. 4; 13. Isa. 32; 18. Psa. 119; 125.
10. Deut. 11; 1. 1 Tim. 4; 8. Psa. 5; 12.
11. Prov. 3; 11. Prov. 3; 12. Psa. 90; 15.
12. Prov. 3; 5. Prov. 2; 6. Psa. 54; 2.
13. Ephes. 6; 6. Isa. 45; 17. Psa. 7; 1.
14. Ephes. 4; 23. Psa. 92; 13. Psa. 5; 7.
15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
16. Psa. 135; 3. Prov. 14; 26. Psa. 145; 1.
17. 1 Thess. 5; 8. Psa. 46; 5. Psa. 18; 3.
18. 1 Pet. 2; 11. Rom. 4; 5. Psa. 69; 29.
19. James 1; 21. Jer. 17; 7-8. Jer. 17; 14.
20. Colos. 3; 14. Rom. 13; 10. 1 Thess. 3; 12.
21. Psa. 40; 16. Isa. 30; 19. Psa. 28; 7.
22. Psa. 22; 23. Rom. 1; 16. Psa. 8; 4.
23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
24. John 12; 25. Psa. 37; 17. Psa. 13; 3.
25. Acts 3; 22. Gal. 4; 4-5. Luke 1; 68.
26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11-12.
27. James 1; 2. James 1; 3.
28. Heb. 3; 12. Jer. 24; 7. Psa. 69; 13.
29. Deut. 8; 6. Isa. 30; 18. Psa. 5; 7-8.
30. James 5; 7-8. Psa. 121; 7. Psa. 39; 12.
31. Rev. 3; 11. Rev. 3; 12. Psa. 17; 5.

PRAYER CALENDAR.

GENERAL REQUEST.—*For all Gospel evangelists, especially such as are working on the line of holiness, that they may have great success!*

REQUESTS BY LETTER.—*California, C—*, a widow, that she may be filled with the Spirit, and for the conversion of three daughters, two sons-in-law, and a crippled son. *Canada.*—For the success of a home prayer meeting; for one desiring the witness of the Spirit; and for the full consecration to Christ of two young people about to be married. *Vermont, B—*, for a father injured by a fall, and for an unconverted mother. *Pennsylvania, P—*, for one in despondency; for a lukewarm minister. *New York, C—*, for a number of requests contained in two closely written letters. *Iowa, F— C—*, for restoration to health; for a son wandering far from God, to be converted. *Ohio, N— L—*, for a husband to be wholly sanctified; for a son to be converted; for an outpouring of

the Spirit on the Church; also for the salvation of a young man. *Arkansas, B—*, for the conversion of a father and mother, and husband. *Washington Ter., E*, for a husband and wife to be sanctified; for the conversion of a brother, his wife and three children, and sanctification of pastor; *F—*, for a meeting for holiness. *New Jersey, N—*, for a husband, a very wicked man, to be converted. *Evanston, Ind.*, For God's blessing on the Christian Home. *Ohio, G—*, for a dead Church; for a husband to be sanctified; for a son to be converted; for a revival in the Church. *Nebraska, N*, for the conversion of a daughter 14 years of age. *Louisiana*, for the conversion of a daughter. *New York, A—*, for the conversion of a brother and his bodily healing. *Massachusetts, S— H—*, for a daughter to be enlightened by the Spirit and led to seek full salvation. *New Jersey*, For a sister who has been a successful worker in Christ's vineyard, to be restored to health. *England, L—*, for a backslider to be reclaimed.

BIBLE READING.—Let the members of the Prayer Union read in concert, on each Sabbath morning of this month, 16th chapter of St. John.

TOPIC FOR STUDY.—1st week: God in providence. 2d week: Time's rapid flight. 3d week: Eternity. 4th week: Uncertainty of life.

THE CLOSET HYMN.

FAR from these scenes of night,
Unbounded glories rise,
And realms of joy and pure delight,
Unknown to mortal eyes.

Fair land! could mortal eyes
But half its charms explore,
How would our spirits long to rise,
And dwell on earth no more!

No cloud those regions know,
Realms ever bright and fair;
For sin, the source of mortal woe,
Can never enter there.

O may the prospect fire
Our hearts with earnest love,
Till wings of faith, and strong desire,
Bear every thought above.

Prepared, by grace divine,
For thy bright courts on high,
Lord, bid our spirits rise and join
The chorus of the sky.

WORK FOR JESUS.

1. Send a present to one not expecting to receive any. See Neh. 8:10.
2. Procure the money to send THE GUIDE to your pastor next year.
3. Make some destitute family happy this Christmas.
4. Give joy to some orphan child by a kind holiday remembrance.
5. Make a present to Jesus by leading some soul to Him before the opening of 1886.
6. Get a book on holiness into your Sabbath-school library.
7. Obtain the money (by small contributions if need be) to have the BIBLE HOLINESS CHART hung up in your chapel or lecture room.

"Faith whispers me that time's short story
Is but the prelude of life's glory."

Editorial Jottings.

Continue the canvass for THE GUIDE earnestly. Read the Cover pages for particulars.

OUR PORTRAIT.—We are not prepared at this writing to announce whose portrait will be given in the January number, owing to disappointments. It is possible we may have to defer until another month.

ARROW POINTS.—For the Holidays. Addressed to all who enjoy holiness:

1. There should be holy joy. Psalm 5: 11.
2. There should be holy moderation. Phil. 4: 5.
3. There should be holy circumspection. Exod. 23: 13.
4. There should be holy benevolence. Neh. 8: 10.

—Those desiring an evangelist who will do *solid work*, should call on Rev. Dr. Reddy, Syracuse, N. Y.

—A new and beautiful edition of "*Rifted Clouds*," is being gotten up for the holidays. It is a nice present for a friend.

—The piece of Music in this number is taken from "*Die Nachlese*," a collection of German and English Hymns, published by Rev. C. Reuss, Hoboken, N. J. Price, 20 cents; per 100, \$10.00. It is worth the attention of our readers.

—We spent a Sabbath recently in Salem Church, Philadelphia, aiding the pastor, Bro. S. O. Garrison, in an *Alt-Day Service*. Bros. Thompson, Pepper and Wallace also participated. A good day.

—"*The Illustrator*" is just the thing for Sunday school teachers who desire to study the "*International Lessons*" from a spiritual standpoint. It is issued monthly, at 60 cents a year. To encourage its circulation we have made an arrangement with the publishers, Tibbals & Sons, whereby we can furnish THE GUIDE and *The Illustrator* for \$1.25. Send for both.

—We have received the first number of the *Alliance Herald*, the organ of the *Young People's Methodist Alliance*. It is a neat paper, Mrs. S. A. Kean, editor. Published monthly, in Chicago, 35 cents a year. To encourage its circulation, we will send it with THE GUIDE, the two for \$1.25. Scatter it!

—Order one or more *Christian Holiness Almanacs*

—Look at the list of LIBRARIES on the last cover page.

—The New Almanac for 1886 is out. Get a copy for yourself and some to distribute among your friends.

—Every subscriber should, if possible, have as a pocket companion for 1886, one of our beautiful Holiness Almanacs, so as to follow up, daily, the Scripture readings and other lessons.

BOOKS AND AUTHORS.

From PHILLIPS & HUNT, 805 Broadway, N. Y.

FROM BOSTON TO BAREILLY AND BACK.—By William Butler. This is an interesting narrative of Dr. Butler's India experiences, as the founder of the Missions of the Methodist Episcopal Church in that distant and inviting field. It will pay perusal. We commend it to the attention of our readers. It is embellished with a handsome portrait of the author. Price, —

LIFE AND TIMES OF LEVI SCOTT, D.D., one of the Bishops of the Methodist Episcopal Church. By James Mitchell, D.D. With a Preface by D. P. Kidder, D.D. This life of the honored Bishop Scott will be read with satisfaction by many who were conversant with his devoted life, and apostolic ministry. Price, —

From CARTER BROS., New York.

LAFAYETTE AVENUE CHURCH, BROOKLYN.—His History and Commemorative Services, celebrating a quarter of a century of pastoral service by Rev. T. L. Cuyler. One of the most successful of modern pastorates. The book will be read with profound interest. It is handsomely bound. Price, \$1.50.

METAPHORS IN THE GOSPELS.—A series of Short Studies. By Donald Frazer, D.D. There are many works on Christ's Parables, but this enters a comparatively new field, giving an exposition of those similitudes, so frequent in the oral teaching of Christ. A valuable work for ministers, Sabbath-school teachers, and indeed for every careful Bible student. Price, \$1.50.

MY SERMON NOTES.—Selections from Outlines of Discourses by Rev. C. H. Spurgeon. From Ecclesiastes to Malachi. A highly suggestive volume, especially helpful to ministers and various classes of Christian workers. It is on the line, as are all of Mr. Spurgeon's works, of practical Christianity. It is bound in Carter's tasteful style. Price, \$1.00.

From T. WHITTAKER, 2 Bible House, N. Y.

MODERN HEROES OF THE MISSION FIELD.—By the Rt. Rev. W. Paekenhams Walsh, D.D., Bishop of Ossory, Ferns and Leighlin. It is dedicated to the young men of this generation, more especially to students. We doubt not its perusal will give joy to many Christian hearts as they contemplate these heroic examples of our holy Christianity. We commend it to the attention of our readers. It is neatly bound in cloth. Price, \$1.50.

THE PRINCE OF PEACE.—A beautiful little pocket companion. Portions of Scripture for each day. It is in illuminated style. Price, 25 cents.

SCRIPTURE CALENDAR.—Illuminated. A nice article to hang up in the sitting room, study, or office. Each date on a separate sheet, which is torn off daily, accompanied by a passage of Scripture. Price, —

FROM OTHERS.

HOW CAN I BE SAVED?—By Joseph Hillman, the leader of the *Troy Praying Band*. It is an arrangement of Scripture under different heads, showing the way to obtain, and the way to keep, salvation. It has also fly-leaves for personal reflections. Very neatly printed and bound. A good book to circulate. On sale by us. Price, only 40 cents.

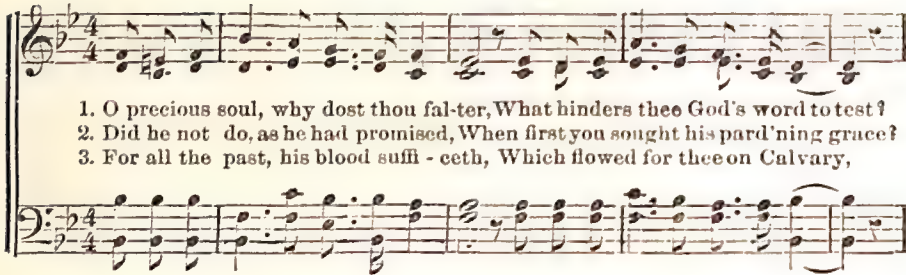
WONDERS OF PRAYER.—A record of well-authenticated and wonderful answers to prayer, as narrated by George Muller, D. L. Moody, C. H. Spurgeon. Bishop Simpson, Newman Hall, Chas. Cullis, and many others. A good book to stimulate the faith of God's people. It is revised by Major Whittle, and published by F. H. Revell, Chicago. On sale by us. Price, \$1.00

THE *GUIDE* HYMNAL.

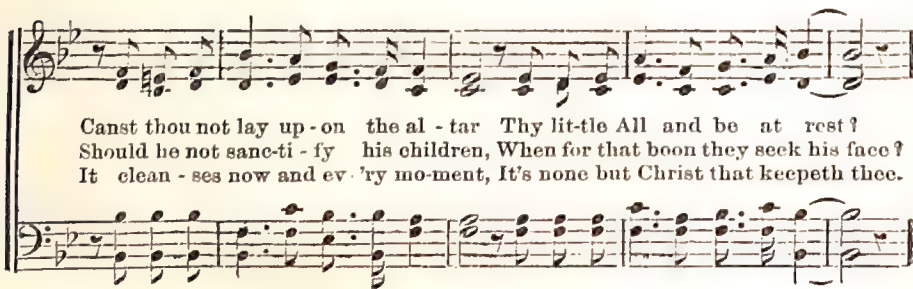
O Precious Soul.

C. R.

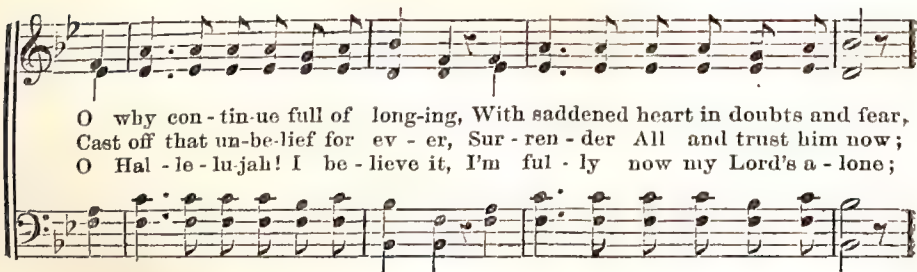
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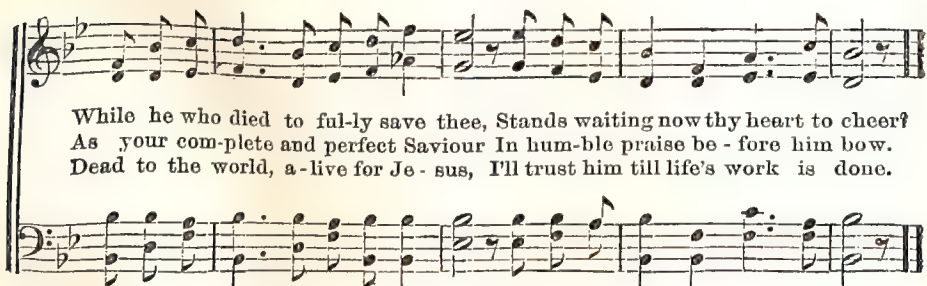
1. O precious soul, why dost thou fal-ter, What hinders thee God's word to test?
 2. Did he not do, as he had promised, When first you sought his pard'ning grace?
 3. For all the past, his blood suffi - ceth, Which flowed for thee on Calvary,



Canst thou not lay up - on the al - tar Thy lit-tle All and be at rest?
 Should he not sanc-ti - fy his children, When for that boon they seek his face?
 It clean - ses now and ev - 'ry mo - ment, It's none but Christ that keepeth thee.

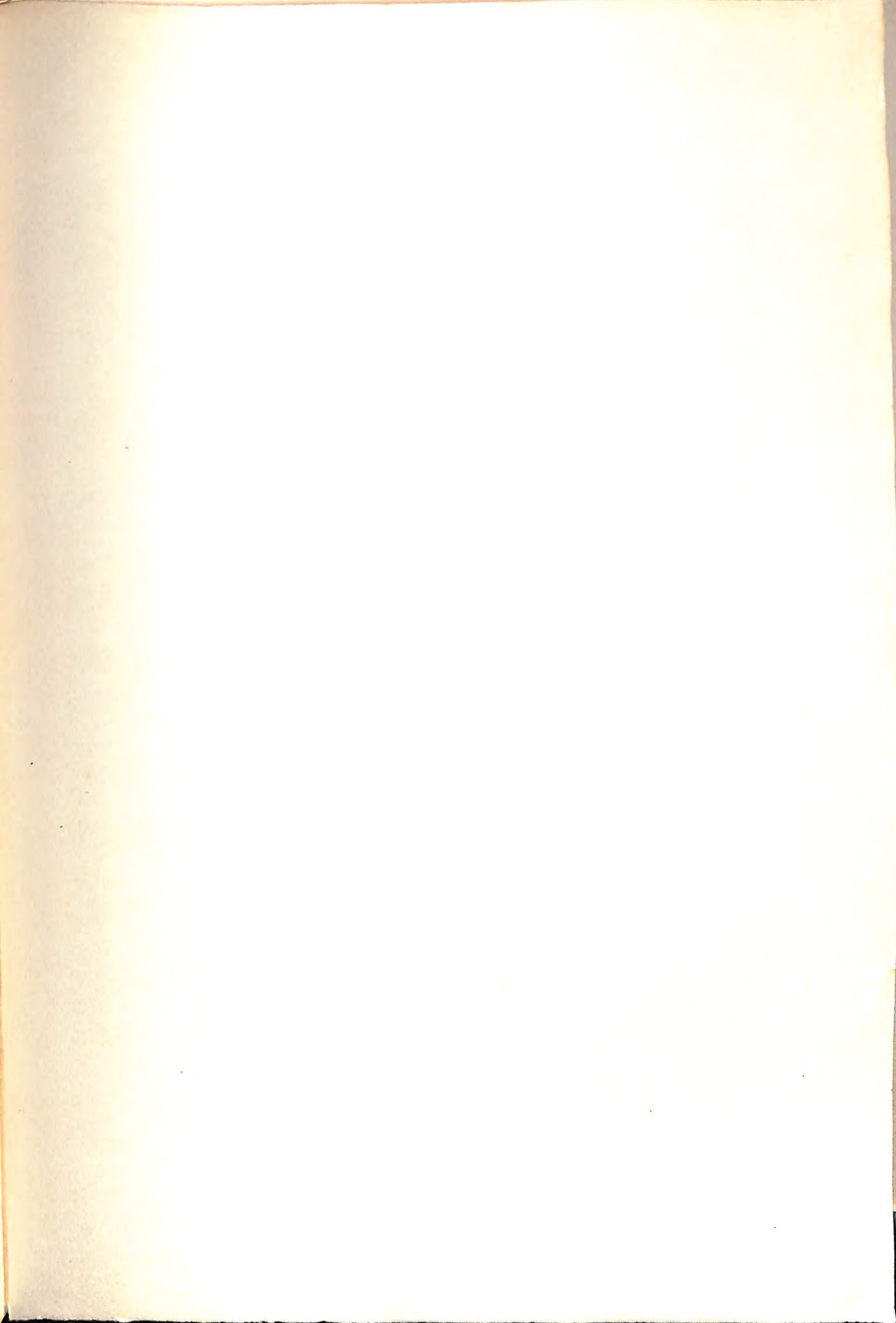


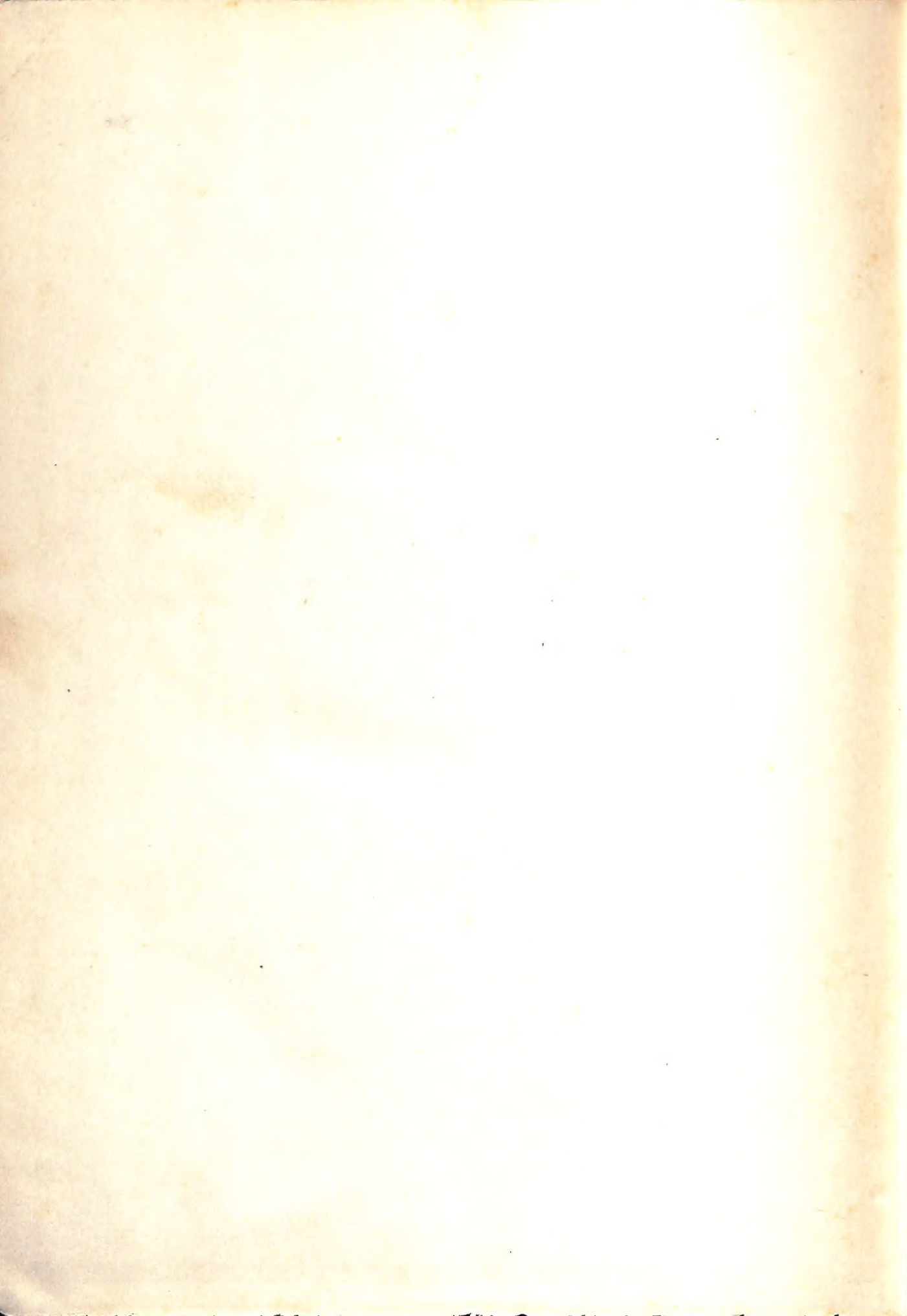
O why con - tin - ue full of long - ing, With saddened heart in doubts and fear,
 Cast off that un - be - lief for ev - er, Sur - ren - der All and trust him now;
 O Hal - le - lu - jah! I be - lieve it, I'm ful - ly now my Lord's a - lone;



While he who died to ful - ly save thee, Stands waiting now thy heart to cheer?
 As your com - plete and perfect Saviour In hum - ble praise be - fore him bow.
 Dead to the world, a - live for Je - sus, I'll trust him till life's work is done.







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